47 A. 1. 35

THE DAWNINGS OF THE Gospel-Day, AND ITS LIGHT and GLORY DISCOVERED:

Syn 4. 67. 3

By a Faithful and Valiant Follower of the Lamb, and Labourer in the VVork and Service of God, and a Sufferer for the TESTIMONY of JESUS,

Francis Howgil,

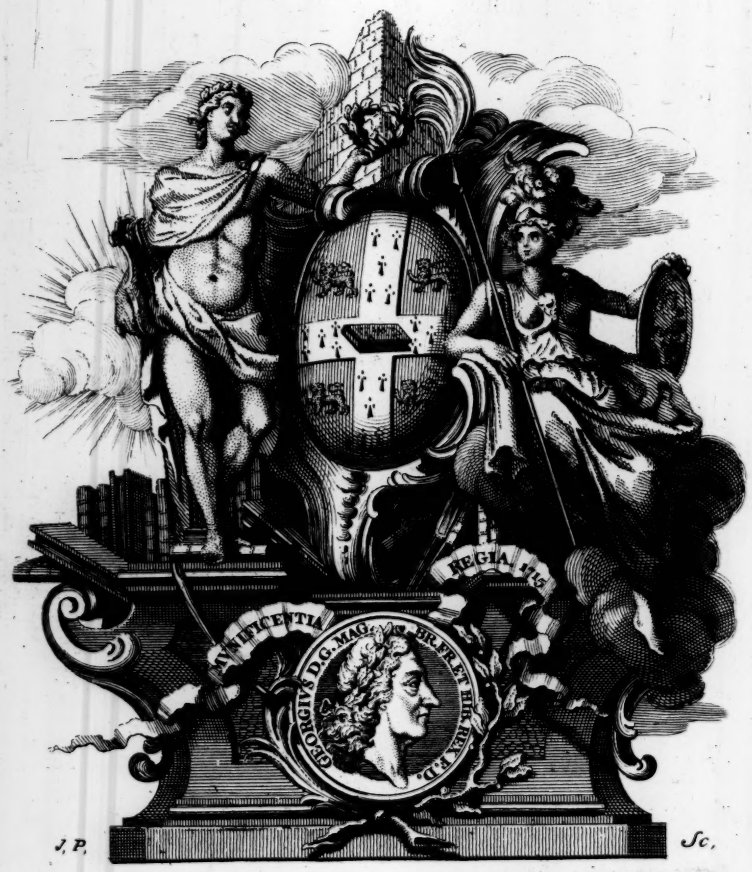
BIBL. CANT. ACAD.

Who Dyed a Prisoner for the Truth in *Appleby* Goal in the County of *Westmerland*, the Twentieth Day of the Eleaventh Moneth, One Thousand Six Hundred Sixty Eight.

And the Dragon was Wroth with the Woman, and went to make War with the Remnant of her Seed, which keep the Commandments of God, and have the Testimony of Jesus Christ, Rev. 12. 17.

And they overcame him by the Blood of the Lamb, and by the Word of their Testimony, and they loved not their Lives unto Death, Rev. 12. 11.

Printed in the Year 1676. 6



92.111.858

To all the faithful Friends and Followers of Christ Jesus in Scorn call'd Quakers.

Dear Friends,

THE Remembrance of the Author of these Books is fresh upon me, as I believe it is upon many more that knew him; and indeed he can never be forgotten by us, whose blameless and innocent Life and Conversation, when amongst us, was a good Pattern unto us; for he was a Man of a meek and gentle Spirit, and was very careful and tender to all in whom the least Appearance of Truth manifested it self, and his Travails and Labours were great for the Truth's sake, to beget People to the Lord, being not satisfied to eat his Bread alone, as many yet living in *England*, *Scotland* and *Ireland* can testifie, where he laboured and suffered; and he was a Man of a tender and broken Spirit, and constant in his Love to all his Brethren; and a great Care he had over all the Flock of God; and his Faithfulness to the Truth was a Crown unto him unto his latter End; and his Name for his Constancy to the Lord and his Truth shall be had in Remembrance by Generations to come: I have here drawn up a short Relation of his last Tryals and Sufferings at *Appleby*, which being not heretofore published, I thought meet to incert them before his Books, as followeth, and remain

A Friend to all that love the Lord Jesus,

London the 3d Day of the 5th Moneth, 1676.

Ellis Hooks.

A true Relation of the Tryals, Sufferings and Death of *Francis Howgil*, who dyed a Priſoner for the Teſtimony of Jeſus, in *Appleby* in the County of *VVeſtmorland*, the 10th Day of the 11th Moneth, 1668. in the 50th Year of his Age.

THE ſaid *Francis Howgil* about the latter End of the 5th Moneth 1663. being in the Market in *Kendal* about his ordinary Occaſions, was ſummoned by the high Conſtable to appear before the Juſtices of Peace then preſent at a Tavern, who tendred him the *Oath of Allegiance*, as they ſaid, and committed him to Priſon till the Aſſizes at *Appleby*; ſo at *Appleby* he appeared, and had the ſame Oath tendered in the Court by the Judges, and for not taking it was indicted, only he had Liberty to anſwer to the Indictment the next Aſſizes, in the mean Time a Goal Delivery being at *Appleby*, he was required again to enter into Bond for the good Behaviour, only to enſnare and to bring him into further Bonds and for denying was committed Priſoner: A further Relation of his Tryal at two ſeveral Aſſizes is as followeth.

Being at the Aſſizes, he had free Liberty of Speech and good Audience before the Judges and great Men of the Country and many others, and indeed the Lord made him without Fear, and girded his Heart with Strength, and opened his Mouth in Wiſdom, ſo that he gained upon his Adverſaries, for which Glory is given to God, who was a preſent Help to him in the time of Need.

Before the Judges ſate *F. H.* ſpoke to the Clerk of the Aſſizes, and told him, he did not know whether they expected his Appearance then or not; the Clerk ſaid, *You have done well*, and that he would acquaint the Judge, and he ſhould only engage to him to appear the next Aſſizes, to anſwer the Indictment againſt him, and that he ſhould not appear in Court; *Francis* bid do what he would: In the mean time Sir *Philip Muſgrave* (ſo called) a great Adverſary to the Truth, and the great and chief Proſecutor of *Francis*, had informed the Judges againſt him, *As that he was a dangerous Perſon, a Ringleader and a Keeper up of Meetings of dangerous Conſequence, and deſtructive to the Peace of the Nation*; ſo then they concluded he ſhould appear in Court; and ſo the Clerk informed him, and told him about what time he ſhould be called: So the Court began, Judge *Twiſden* gave the Charge to the grand Jury, in which he ſaid, *There was a Sort of People, who under Pretence of Conſcience and Religion; who ſeemed to build upon the King's Declarations from* Breda, *and under Colour of this hatched Treaſons and Rebellions*, and gave the Jury Charge to enquire and preſent ſuch, that the Peace of the Nation might be preſerved; ſo they impaneled the Jury,

and

and *Francis* was called to the Bar, and the Judge ſpake as followeth.

Judge, ſpeaking calmly to him ſaid, *The Face of things was much altered ſince the laſt Aſſizes*, & made a large Speech to him and the Country, telling him, *That all Sects under Pretence of Conſcience did violate the Laws, and hatched Rebellions, not* (ſaith he) *that I have any thing to charge you with; but ſeeing the Oath of Allegiance was tendered to you the laſt Aſſizes, and you refuſed to take it; it was looked upon that ſuch Perſons were Enemies to the King and Government*; and ſaid, *I will not trouble you now to anſwer to your Indictment, but I muſt do that the next Aſſizes; in the mean time you muſt enter into Recognizance for the good Behaviour.*

To which *F.H.* anſwered, I deſire Liberty to Speak, which he had without Interruption, and ſaid as followeth.

F. H. Judge *Twiſden*, thou very well knoweſt upon how ſlender an Account or none I was brought before thee the laſt Aſſizes, where thou were pleaſed to tender me the Oath of *Allegiance*, though I believe both thee and the reſt of the Court did know it was a received Principle amongſt us not to ſwear at all, many Reaſons I gave thee then, many more I have to add, if I may have Audience; for it may appear to you an abſurd thing and Obſtinacy in me to refuſe it, if I ſhould not render a Reaſon; I am (ſaid he) none of thoſe that make Religion a Cloak of Maliciouſneſs, nor Conſcience a Cloak to carry on Plots or Conſpiracies, the Lord hath redeemed me and many more out of ſuch things; and ſeeing I am engaged to appear at the next Aſſizes, I deſire no further thing may be required of me.

Judge. *You muſt enter into Bond this dangerous time, and therefore conſider of it, and tell me now, or before the Aſſizes end.*

The ſecond Day of the Aſſizes he was called again.

F. H. Seeing thou art pleaſed to let me anſwer to my Indictment, which I am willing to do, I have been of good Behaviour, and ſhall ſo continue; but it ſeems a hard thing to me, and full of Severity, that ſeeing I am obliged to appear to anſwer an Indictment of ſo high a Nature (if proſecuted againſt me) which tends to the Loſs of my Liberty for Life, and my Eſtate forever, I hope the Court will not envy my Liberty for five Moneths.

Judge *Turner* ſaid, *We do not deſire your Impriſonment, if you will be of good Behaviour.*

And *F. H.* preſſing further that they would not put him upon giving Bond to be of the good Behaviour, knowing himſelf to be bound by the Truth, that he could not miſ-behave himſelf.

One *Daniel Flemming* another perſecuting Juſtice had framed another Indictment againſt him for meeting, and ſtood up (fearing the Snare of giving Bond would not hold) and ſaid as followeth.

D. Flemming, *My Lord he is a great Speaker, it may be the* Quakers *cannot want him.*

Judge, *Let him be what he will if he will enter into Bond.*

F. H. ſaid, he had nothing to accuſe himſelf of, for his Conſcience bore him Witneſs that he loved Peace, and ſought it with all Men.

Judges both ſpake, *What do you tell of Conſcience? we meddle not with it, but you contemn the Laws, and keep up great Meetings, and go not to Church.*

F. H. We are fallen in a ſad Age, if meeting together peaceably, without Arms or Force or Intention of Hurt to any Man, but only to worſhip God in Spirit, and exhort one another to Righteouſneſs, and to pray together in the holy Ghoſt, as the primitive Chriſtians of old, that this ſhould be reckoned Breach of Peace and Miſ-behaviour.

Judge *Twiſden*, *Do you compare theſe times with them? they were* Heathens *that perſecuted, but we are* Chriſtian *Magiſtrates.*

F. H. It is a Doctrine alwayes held by us, and a received Principle as any thing we believed, that Chriſt's Kingdom could not be ſet up with carnal Weapons, nor the Goſpel propagated by Force of Arms, nor the Church of God built with Violence; but the Prince of Peace was manifeſted amongſt us, and we could learn War no more, but could love Enemies, and forgive them that did Evil to us.

Philip Muſgrave ſtood up, and ſaid, *My Lord, we have been remiſs towards this People, and have ſtriven with them, and put them in Priſon again and again, and fined them, and as ſoon as they are out they meet again.*

Then ſtood up *John Lonther* called a Juſtice, and ſaid, *My Lord, they grow inſolent, notwithſtanding all Laws and the Execution of them, yet they grow upon us, and their Meetings are dangerous.*

Philip Muſgrave ſtood up, and produced a Paper (and Juſtice *Flemming* ſo called, ſeconded him) in great Capital Letters, and gave the Judge it; he told the Judge, *That it hapned ſome* Quakers *were ſent to Priſon, and one of them dyed at* Lancaſter, *and they carryed his Corps through the Country, and ſet that Paper upon his Coffin*, This is the Body of ſuch an one, who was perſecuted by *Daniel Flemming* till Death.

Judge, *We have ſpent much time with you, I will diſcourſe no more.*

F. H. I acknowledge your Mederation towards me allowing me Liberty to ſpeak, I ſhall not trouble you much longer; I ſhall be willing to appear to anſwer to the Indictment at the Aſſizes, and in the mean time to live peaceably and quietly, as I have done, if that will ſatisfie.

Judge *You muſt enter into Bond to come at no more Meetings.*

F. H. I cannot do that, if I ſhould, I were treacherous to God and my own Conſcience and the People and you would but judge me a Hypocrite.

They weare loath to commit him, yet at laſt they did.

F. H. turning about to the Country People ſaid, the Fear of God be amongſt you all.

The Hearts of People were tender towards him, and ſome were very loving and affectionate to him.

Being thus committed on the 23d of the 1ſt Moneth, 1664. he was detained a Priſoner about five Moneths, and a great Part of the time of his Impriſonment kept very ſtrictly; and a Charge was given from the Juſtices ſeveral times, that none ſhould be ſuffered to ſpeak with him; and the Goaler (being a cruel Man) was ready to execute their Orders to the utmoſt, and kept him ſo cloſe, that none were ſuffered to come to him, or

ſpeak

ſpeak with him, but who got ſecretly to him, without the Goaler s Knowledge; all which the ſaid F H. bore patiently, and never opened his Mouth to complain: And when the time of the Aſſizes came, he got Liberty to ſpeak with the Clerk of the Aſſizes, who told F.H. that he muſt prepare himſelf to come to a Tryal; he ſaid, he was prepared, but thought that all he could ſay would little avail, he believing they purpoſed to proſecute him with all Severity, which proved ſo, as will appear by the Relation following; for indeed the County Juſtices, who began to proſecute him, had incenſed the Judges againſt him before hand; however F. H. endeavoured all he could to convince them of his Innocency, and to that End drew up the Subſtance of the OATH into ſeveral Heads, which he could SUBSCRIBE to, though he could not SWEAR, and delivered it to the Court, and drew up another Paper to Judge *Turner*, ſhewing him and the Court the Cauſe of his firſt Commitment, and the former Proceedings againſt him, and how unequal it was, that they waved the other Statutes lately made againſt *Non-conformiſts*, and proſecuted him upon a Statute formerly made againſt *Popiſh* Recuſants; in the ſame Paper he alſo ſignified, that he was a Man of a tender Spirit, and feared the Lord from a Child, and had never taken any Oath, but once in his Life, and that was twenty Years ſince, and that his refuſing to take the *Oath of Allegiance* was not in any evil Intent to the King's Perſon or Government, neither in Thought, Word or Deed, but meerly upon a ſpiritual and conſcientious Account, and that he could not ſwear, being otherwiſe perſwaded of the Lord.

2. That he could not ſwear, ſeeing it was againſt the Command of Chriſt and the Apoſtles Doctrine.

3. He declared that he was able to make it evident to be againſt the Example of the primitive Chriſtians for divers hundred Years, and ſo no new Opinion.

4. That he did neither in Wilfulneſs nor Obſtinacy refuſe it, being ſenſible of the Dammage that would come thereby, if they did proſecute him upon that Statute, he having a Wife and Children, and ſome ſmall Eſtate, which he knew lay at Stake in the Matter; but ſaid, if it were his Life alſo, he could not revolt from, or deny that which he had moſt certainly believed in; but if any could convince him, either by Scripture or Reaſon in the thing, he had an Ear to hear; and therefore, all thoſe things conſidered, he deſired he might be diſmiſſed from thoſe his ſtrait Bonds, and from their Perſecution of him upon that Account: Both which Papers his Wife delivered to the Clerk, and he to the Judges, and they to the Juſtices before F. H. was called into the Court, which they read, in which Papers F. H. had come as near them as he could in the Truth, that he might leave them the more without Excuſe; but all would not prevail with them, for they were ſet on to do their Utmoſt againſt him.

Here followeth the Sum of their laſt Proceedings againſt F. H. and the moſt material Paſſages in open Court at the Aſſizes holden at *Appleby* the 22d and 23d of the 6th Moneth, 1664.

F. H. being called to the Bar.

Judge ſpoke moderately and ſaid, *Here is an Indictment againſt you for refuſing to take the Oath of Obedience, ſo you muſt plead to it either guilty or not guilty.*

F. H. with a Heart girded up with Strength and Courage ſaid, Judge *Turner*, May I have Liberty to ſpeak, and make my Defence, for I have none to plead my Cauſe but the Lord?

Judge, *You may.*

F. H. I will lay the true State of my Caſe before thee, and of the Proceedings againſt me from the firſt, ſeeing Judge *Twiſden* is not here, who had Knowledge of all the Proceedings hitherto; I am a Country Man, born and brought up in this Country, my Carriage and Converſation is known, how I have walked peaceably towards all Men, as I hope my Country men can teſtifie; about a Year ago being at my neighbouring Market-Town about my reaſonable and lawful Occaſions, I was ſent for by an high Conſtable out of the Market to the Juſtices of Peace, before whom I went; and when I came there, they had nothing to lay to my Charge, but fell to ask me Queſtions to enſnare me about our Meetings; and when they could find no Occaſion, they ſeemed to tender the *Oath of Allegiance* to me, though they never read it to me, neither did I poſitively deny it, yet they committed me to Priſon; and ſo I was brought hither to this Aſſize, and then the *Mittimus* by which I was committed was called for, and the Judge read it, and ſaid to the Juſtices, it was inſufficient, nevertheleſs Judge *Twiſden* tendred the Oath of Obedience to me; many things I did alledge then, and many more I have to ſay now, if time will permit; from that time I was under an Engagement to appear at the next Aſſize, and ſo was called, and did appear at the laſt Goal-delivery, and a further Obligation was required of me for good Behaviour, which I could not do, leſt I ſhould be brought into a further Snare; and ſince that time I have been committed Priſoner theſe five Moneths, ſome of which time I have been kept under great Reſtraint, my Friends not permitted to ſpeak to me; and thus briefly I have given thee an Account hitherto; and as to the Oath, the Subſtance thereof, with the Repreſentation of my Caſe, is preſented unto the Court already, unto which I have ſet my Hand, and alſo ſhall in thoſe Words teſtifie the ſame in open Court, if required; and ſeeing it is the very Subſtance the Law doth require, I deſire it may be accepted, and I cleared from my Impriſonment.

Judge, *I am come to execute the Law, and the Law requires an Oath, and I cannot alter it; do you think the Law muſt be changed for you, or only for a few; if this be ſuffered, the Adminiſtration of Juſtice is hindered, no Action can be tryed, nor Evidence given for the King, nor no other particular Caſes can be tryed; and your Principles are altogether inconſiſtent with the Law and Government; I pray you ſhew me which Way we ſhall proceed, ſhew me ſome Reaſon, and give me ſome Ground.*

F. H. ſaid, I ſhall, in the Mouth of two or three Witneſſes every Truth is confirmed; and we never denyed to give, and ſtill are ready to give Evidence for the King wherein we are concerned, and in any other Matter for the ending of Strife between Man and Man in Truth and Righteouſneſs, and this anſwers the Subſtance of the Law.

Judge,

Judge, *Is this a good Answer, think you? whether to be given with or without Oath? the Law requires an Oath.*

F. H. Still Evidence is and may be given in Truth, according to the Substance of the Law, so that no Detriment cometh unto any Party, seeing that true Testimony may be born without an Oath; and I did not speak of changing the Law; yet seeing we never refused giving Testimony, which answereth the Intent and Substance of the Law, I judged it was reasonable to receive our Testimony, and not to expose us unto such Sufferings, seeing we scrupled an Oath only upon a conscientious Account, in Tenderness of our Consciences, for Fear of breaking the Command of Christ, the Saviour of the World, which if he do, there is none of you able to plead our Cause for us with him.

Judge, *But why do you not go to Church, but meet in Houses and private Conventicles, which the Law forbids.*

F. H. We meet together only for the Worship of the true God in Spirit and Truth, having the primitive Christians for our Example, and to no other End, but that we may be edified, and God glorified; and when two or three are met together in the Name of Christ, and he in the midst of them there is a Church.

Judge, *That is true; but how long is it since you have been at Church? or will you go to the Church the Law doth allow of? give me some Reasons why you do not go.*

F. H. I have many to give thee, if thee hast Patience to hear me; *first*, God dwells not in Temples made with Mens Hands: *2dly*, The Parish House hath been a Temple for Idols, to wit, for the Mass and the Rood; and I dare have no Fellowship with Idols, nor worship in Idols Temples; for what have we to do with Idols, their Temples and Worship?

Judge, *were there not Houses called the Houses of God and Temples?*

F. H. Yes, under the Law; but the Christians who believed in Christ separated from these (and the Temple was made and left desolate) and from the *Gentiles* Temples too, and met together in Houses and broak Bread from House to House; and the Church was not confined then to one particular Place, neither is it now, many more things I have to say; the Judge interrupted.

Judge, *Will you answer to your Indictment?*

F. H. I know not what it is, I never heard it, though I have often desired a Copy.

Judge, *Clerk, read it.*

So he read it, how that F. H. had wilfully, obstinately and contemptuously denyed to swear when the Oath was tendered.

F. H. I deny it.

Judge, *What do you deny?*

F. H. The Indictment.

Judge, *Did you not deny to swear? and the Indictment convicts you that you did not swear.*

F. H. I gave unto the Court the Substance of the Oath, as you all know: *2dly*, I told you I did not deny it out of Obstinacy or Wilfulness, neither in Contempt of the Kings Law or Government; for my Will would rather choose my Liberty then Bonds; and I am sensible it is like to be a

great Dammage to me; I have a Wife and Children, and ſome Eſtate, which we might ſubſiſt upon, and do Good to others, and I know all this lyes at Stake; but if it were my Life alſo, I durſt not do but as I do, leſt I ſhould incur the Diſpleaſure of God; and do you judge I would looſe my Liberty wilfully, and ſuffer the ſpoiling of my Eſtate, and the ruining of my Wife and Children in Obſtinacy and Wilfulneſs? ſure nay.

Judge, *Jury, you ſee he denyes the Oath, and he will not plead to the Indictment, only excepts againſt it becauſe of the Form of Words; but you ſee he will not ſwear, and yet he ſaith he denies the Indictment, and you ſee upon what Ground.*

And then they called the Goaler to witneſs and ſwear, that the laſt Aſſizes F. H. did refuſe, &c. which he did; and the Jury without going from the Bar, gave in their Verdict *Guilty*, and then the Court broke up that Night.

The next Day towards Evening, when they had tryed all the Priſoners, *Francis* was brought to the Bar to receive his Sentence.

Judge ſtood up and ſaid, *Come, the Indictment is proved againſt you, what have you to ſay why Sentence ſhall not be given.*

F. H. I have many things to ſay, if you will hear them: *1ſt*, As I have ſaid, I denyed not out of Obſtinacy or Wilfulneſs, but was willing to teſtifie the Truth in this Matter of Obedience, or any other Matter wherein I was concerned: *2dly*, Becauſe Swearing was directly againſt the Command of Chriſt: *3dly*, Againſt the Doctrine of the Apoſtles: *4thly*, Even ſome of your principal Pillars of the Church of *England*; as Biſhop *Uſher*, ſometime *Primate* of *Ireland*, he ſaid in his Works, *The* Waldenſes *did deny all Swearing in their Age from that Command of Chriſt and the Apoſtle* James, *and it was a ſufficient Ground*; and Doctor *Ganden*, late Biſhop of *Exeter*, in a Book of his I lately read he cited very many ancient Fathers, to ſhew, that the firſt three hundred Years Chriſtians did not ſwear, ſo that it is no new Doctrine.

To which the Court ſeemed to give a little Ear, and ſaid nothing, but talked one to another, and *Francis* ſtood ſilent, and then the Judge ſaid,

Judge, *Sure you miſtake.*

F. H. I have not the Books here.

Judge, *Will you ſay upon your honeſt Word they denyed all Swearing?*

F. H. What I have ſaid is true.

Judge, *Why do you not come to Church, and hear Service, and be ſubject to the Law, and to every Ordinance of Man for the Lord's ſake?*

F. H. We are ſubject, and for that Cauſe we do pay Taxes, Tribute & Cuſtome, *and give unto* Cæſar *the Things that are his, and unto God the Things that are his*, to wit, Worſhip, Honour and Obedience; and if thou mean the Pariſh Aſſembly, I tell thee faithfully, I am perſwaded, and upon good Ground, their Teachers are not the Miniſters of Chriſt, neither their Worſhip the Worſhip of God.

Judge, *Why, it may be for ſome ſmall things in the Service you reject it all.*

F. H. Firſt it is manifeſt they are time-ſervers, one while preaching up that for divine Service to People that another while they cry down, as Popiſh, ſuperſtitious and Idolatrous; and that which they have preached up twenty Years together make Shipwrack of all in a Day, and now again

call

call it divine, and would have all compelled to that themselves once made void.

Judge, *why, never since the King came in.*

F. H. Yes, the same Men that preached it down once now cry it up, so they are so unstable and wavering, that we cannot believe they are the Ministers of Christ: *2dly*, They teach for Hire, and live by forced Maintenance, and would force a Faith upon Men, contrary to Christ and the Apostles Rule, who would have every one perswaded in their own Minds, and said, *whatsoever is not of Faith is Sin*, and yet they say, *Faith is the Gift of God*, and we have no such Faith given; but yet they would force theirs upon us, and because we cannot receive it, they cry, *You are not subject to Authority and the Laws*, and nothing but Confiscations, Imprisonment and Banishment is threatned, and this is their greatest Plea, I could mention more Particulars; then the Judge interrupted.

Judge, *Well, I see you will not swear, nor conform, nor be subject, and you think we deal severely with you, but if you would be subject we should not need.*

F. H. I do so judge indeed, that you deal severely with us for Obedience to the Commands of Christ; I pray thee canst thou shew me how that any of those People, for whom the Act was made, have been proceeded against by this Statute, though I envy no Man's Liberty.

Judge, *Oh yes, I can instance you many up and down the Country that are premunired, I have done it my self, pronounced Sentence against divers.*

F. H. What against *Papists*?

Judge, *No.*

F. H. What, against the *Quakers*? so I have heard indeed; so then that Statute which was made against *Papists*, thou let'st them alone, and executest it against the *Quakers.*

Judge, *Well, you will meet in great Numbers, and do increase, but there is a new Statute which will make you fewer.*

F. H. Well, if we must suffer, it is for Christ's sake, and for well doing.

Francis then being silent, the Judge pronounced the Sentence, but spake so low, that the Prisoner, though near to him, could scarce hear it.

The Sentence was, *You are put out of the Kings Protection and the Benefit of the Law, your Lands are confiscate to the King during your Life, and your Goods and Chattels forever, and you to be Prisoner during your Life.*

F. H. A hard Sentence for my Obedience to the Commands of Christ; the Lord forgive you all.

So he turned from the Bar; but the Judge speaking, he turned again, and many more Words passed to the same Purpose, as before; at last the Judge rose up and said,

Judge, *Well, if you will yet be subject to the Laws, the King will shew you Mercy.*

F. H. The Lord hath shewed Mercy unto me, and I have done nothing against the King, nor Government, nor any Man, blessed be the Lord, and therein stands my Peace; for it is for Christ's sake I suffer, and not for Evil doing. And so the Court broke up, the People were generally moderate, and many were sorry to see what was done against him; but *Francis*

ſignified how contented and glad he was, that he had any thing to looſe for the Lord's precious Truth, of which he had publickly born Teſtimony, and that he was now counted worthy to ſuffer for it.

As for the time of *F. Howgil*'s Sickneſs (which he endured with much Patience and Cheerfulneſs) it begun the 11th of the 11th Moneth, 1668. and continued till the 20th of the ſame Moneth, and then he departed this Life, having then for the Teſtimony of Jeſus been Priſoner four Years and eleaven Moneths; he was not unſenſible of the Decay of his outward Man ſometime before, which moved him to a Diſpoſal of his outward Eſtate, and the ſetting of his Houſe in Order; his Love was very dear to his Brethren and Fellow-Labourers, with whom he had laboured and travailed in the Work of the Miniſtry; in Teſtimony whereof he left to each of them ſomething, as a Remembrance of his Love, and alſo was mindful of the Church, and left a Legacy to be diſtributed amongſt the poor of the Houſhold of Faith in the Parts where he lived.

And though the time of his Departure did draw nigh, and his Sickneſs encreaſed, yet in all that time he was in perfect and good Remembrance, and oftentimes very fervent in Prayer, and uttered many comfortable Expreſſions, to the great Refreſhment of thoſe who were with him. And about two Dayes before his Departure, being attended by his dear Wife and ſeveral Friends, he begun to ſay unto them, *Friends, as to matter of Words, you muſt not expect much more from me, neither is there any great Need of it, as to ſpeak of Matters of Faith to you, who are ſatisfied only that you remember my dear Love to all Friends who enquire of me: for I ever loved Friends well, or any in whom Truth appeared; and truly God will own his People, as he hath ever hither to done & as we have daily witneſſed, for no ſooner had they made that Act againſt us for Baniſhment (to the great Suffering of many good Friends) but the Lord ſtirred up Enemies againſt them, even three great Nations, whereby the Violence of their Hands was taken of; I ſay again, God will own his People, even all thoſe that are faithful; and as for me, I am well, and content to dye, I am not at all afraid of Death; and truly one Thing was of late in my Heart, and that I intended to have writ to* G. F. *and others, even that which I have obſerved, which Thing is, that this Generation paſſeth faſt away; we ſee many good and precious Friends within theſe few Years have been taken from us, and therefore Friends had need to watch, and be very faithful, ſo that we may leave a good and not a bad Savour to the next ſucceeding Generation; for you ſee that it is but a little time that any of us have to ſtay here.*

And often in the time of his Sickneſs he ſaid, *He was content to dye, and that he was ready, and praiſed God for thoſe many ſweet Enjoyments and Refreſhments he had received on that his Priſon-houſe-Bed, whereon he lay freely forgiving all who had a Hand in his Reſtraint.*

And he ſaid, *This was the Place of my firſt Impriſonment for the Truth here at this Town, and if it be the Place of my laying down the Body, I am content.*

Several Perſons of note Inhabitants in *Appleby*, as the Mayor and others, went to viſit him, ſome of which praying that God might ſpeak Peace to his Soul, he ſweetly replyed, *He hath done it*, and they all ſpoke well of him.

And

And a few Hours before his Departure ſome Friends (who lived ſeveral Miles from that Place) came to viſit him, he enquired of all their Welfare, and prayed fervently (with many heavenly Expreſſions) *That the Lord by his mighty Power might preſerve them out of all ſuch Things as would ſpot and defile.*

And a little after he was ſaying ſomething concerning Weeks (or a time) after which Perſecution ſhould be ended; but his Weakneſs was ſo great, and his Voice ſo low, that it was not fully heard.

A little Seaſon after, he recovering a little Strength further ſaid, *I have ſought the Way of the Lord from a Child, and lived innocently as among Men; and if any enquire concerning my latter End, let them know, that I dye in the Faith in which I lived, and ſuffered for.*

And after theſe Words he ſpake ſome other in Prayer to God, and ſweetly finiſhed his Courſe in much Peace with the Lord.

George Fox's Testimony
CONCERNING
Francis Howgil.

NOW concerning *Francis Howgil*, who was one of the Lord's Worthies, that preach'd his everlasting Word of Life from about the Year 1652. until the Year 1668.

He was convinced of God's eternal Truth, and received his Gospel in the Year 1652. the same Day that he had been preaching in the Morning in *Furbank* Chappel, in the Afternoon he was convinced by a Messenger of the Lord, and several others that had been Teachers were convinced by him, as *John Audland* and others.

He had a great Acquaintance with the highest Sort of Priests, and after he did receive the Lord's Power and the Word of Life, he was a Torment to them, and he did confess to some of the Priests, that the Knowledge of God and his Truth he knew no more of whilest he was amongst them, as to the inward Enjoyment of it, then a Child of five Years old.

And he and *John Audland*, that had received some Money for preaching at a Parish called *Colton* in *Fornace Fells* in *Lancashire*, when they had received the Gospel freely, and the Word of Life from Christ, they were commanded of the Lord to go and return that Money back again to the Parish and People from whom they had received it, which they did, and this made the Priests more to rage and the Professors.

So as the Son of God came to be revealed in him, he began to know his Command, and powerfully and freely to preach him and his Word of Life; this did he and *John Audland* all the Dayes of their Life after their Convincement preached Christ Jesus freely, as they had received him, and turned many unto God.

And no sooner was his Mouth opened, but the Priests, Magistrates and Professors began to rage against him, and began to be offended at the Word of God and the Gospel, and sometime after cast him into *Appleby* Goal, in a nasty stinking Prison in the County of *Westmorland*, and there they kept him for a time in the latter End of the Year 1652. but the Lord God delivered him out of the Mouthes of those Lyons, whom God after overturned, both Priests, Magistrates and Professors.

And so after he was set at Liberty, he grew valiant and bold for the Name of the Lord, and travailed up and down on Foot, preaching the everlasting Gospel, and went to many Steeple Houses, to warn both Priests and People of the Day of the Lord that was coming upon them, and directing of them

them to Chriſt Jeſus, their Teacher and Saviour, and travailed a foot through the Countries to *London*, and was moved of the Lord, he and *John Cham* to go and admoniſh *O. Cromwel* after he was newly made Protector, and went to ſome of the Steeple-houſes in *London*, and other Meetings, declaring to them the Day of the Lord and the Word of Life, and where they might find it.

And after this he travailed through the Countries to *Briſtol*, preaching the Word of Life, and after went into *Ireland* with *Edward Burroughs*, and preached the Word of Life there to both Magiſtrates, Prieſts and People, under great Sufferings, and many were begotten to the Lord Jeſus, their Saviour and Teacher, there was Truth and Life by them.

And after *Henry Cromwel*, the Deputy of *Ireland*, baniſhed him and *Edward Burroughs* out of *Ireland*, through the Inſtigation of the Prieſts and other Magiſtrates; but the Lord overturned them his Adverſaries alſo.

And ſo continuing in the Labour of the Lord till the Year 1661. he was impriſoned at *London* (when the *Monarchy* People roſe) with many others though clear and innocent from that bloody Act; *for his and their Weapons were ſpiritual, and they ſought another Kingdom:* And after he and they were ſet at Liberty, he ſtill continued in the Work of the Lord, travailing up and down the Nations; and coming into the North, at *Kendal* the Magiſtrates ſent for him out of the Market, and tendred him the *Oath of Allegiance and Supremacy*, and becauſe for Conſcience ſake he could not ſwear, in Obedience to the Command of Chriſt his Saviour, they committed him to *Appleby* Goal in the Year 1664. and there they kept him from Seſſions to the Aſſizes in a ſmoaky Hole, and at laſt they premunired him; and his Body being almoſt ſpent in the Service of the Lord, being a weak man, there did he offer up his Life, as a Sacrifice of his Faith for the Lord Jeſus Chriſt's Truth, and dyed a Priſoner for the Name of Jeſus in the latter End of the Year 1668. and ſo laid down his Life as a Teſtimony againſt the Perſecutors & Breakers of the Command of Chriſt; and his Blood doth cry for Vengeance, though he could ſay, *The Lord forgive all his Perſecutors*, who having the Mind of Chriſt, *deſired the Good of all, yea the worſt of his Enemies*, and in that Deſire of the Good of all did he labour & travail, ſeeking their Good and their *Eternal Welfare in the Inheritance of Life, that fades not away, of which he was an Heir, and is entred into Reſt, and the Poſſeſſion of the ſame.*

And now this peaceable Man the perſecuting Prieſts and Magiſtrates have gotten their Deſire, to ſhut up in Priſon this Servant of the Lord to Death, for obeying the Command of Chriſt; but how they will anſwer it before the *King of Kings and Lord of Lords, the great Judge at his Tribunal Day, which haſtens apace; let them conſider with themſelves, for if they went into everlaſting Puniſhment that did not viſit Chriſt in Priſon, what will become of ſuch as caſt him into Priſon in his Members.*

And ſo they made his Wife a Widdow, and his Children Fatherleſs, *who have none to cry unto but the Lord, who will relieve the Widdow, and help the Fatherleſs.*

The Place of his outward Habitation was in *Greying* in *Weſtmorland*, a man known to be of good Report before he received the Goſpel freely from Jeſus, which he declared freely; and great Sufferings, and Tryals, and Reproaches, and Scorns, and hard Labours in the Work and Service of the

Lord he went through, and many vain Diſputes, Prieſts and Profeſſors of all Sects roſe up againſt him, but the Lord in his Power gave him Dominion over them all.

Who ended his Dayes in Peace in the Truth of God, and the Lord's Service and Teſtimony, for his Name, and for the keeping of, and obeying the Command of Chriſt, his Lord and Saviour.

And therefore all Friends and Brethren that are begotten by him through the Word of Life, and others live in the ſame Word, that lives, abides & endures forever, that is a Hammer & a Fire, & as a Sword to all that is contrary to that which is holy and pure; ſo that in the Truth, Power and Word of Life the Lord God may be glorified in you all the Dayes of your Life.

And bleſſed are all they that dye in the Lord, they reſt from their Labours, and their Works will follow them.

G. F.

Richard

Richard Pinder's Teſtimony
CONCERNING
Francis Howgil.

AS concerning our dear Brother in the Lord *Francis Howgil*, the Author of theſe enſuing Writings, he was a Man ſo well known through the Churches of Chriſt in his Day, that much need not be writ concerning him, as by Way of Teſtimony to thoſe that knew him, and his Spirit, and Manner of Life and Converſation, yet I having had a full Knowledge of him, eſpecially in the time of his long and tedious Impriſonment in the Town of *Appleby* in Weſtmorland, where for his Teſtimony ſake he ended his Dayes, and laid down his Life as a Teſtimony for that Truth that he had teſtified of ſo largely, both in preaching the Goſpel, and in theſe enſuing Books, which he writ at ſeveral times, according as the Lord put it into his Heart, and as there was Occaſion to anſwer Truth's Oppoſers; and after many Years Travails and Labours in the Work of God, he through the Envy of ſome great Perſons in that Country was made Priſoner at the foreſaid Town of *Appleby*, they having nothing juſtly to lay to his Charge, yet knowing that it was his Principle not to ſwear at all (Chriſt having forbidden it) they put the *Oath of Supremacy and Allegiance* unto him, and only for refuſing to ſwear he was premunired, they in the leaſt laying nothing of Miſdemeanour to his Charge; and when the Judge pronounced the Sentence of Premunire againſt him, he only replyed, *It is a hard Sentence, being only for the Exerciſe of my Conſcience, but the Will of the Lord be done*, and prayed the Lord might forgive them all that had any Hand in it; and ſo after the ſaid Sentence being committed Priſoner, he continued a Priſoner ſeveral Years, in which time I was very converſant with him; and I muſt give this Teſtimony for him, that I never heard him in the leaſt murmur or repine in all the time of his Impriſonment, but alwayes appeared as a Man wholly given up in o the Will of God; and when at any time we had been ſpeaking of his long Impriſonment, conſtantly he would have ſaid, *The will of the Lord be done*; and ſuch was his godly Behaviour and Converſation in the time of his Confinement, that he greatly gained the Hearts and Love of the Goaler's whole Family, and all others of the Town that knew him, and had any Acquaintance with him; and even to this Day, when his Name is mentioned, they are all ready to ſay, he was a Man that truly feared God, ſo that he left an exceeding good Savour behind him in that Place: And as for the Courſe of his Time and Dayes in this World, I have this to ſay, he was born of honeſt Parents, and brought

up to ſome Learning, according to the uſual Cuſtom of the Country, and in his Youth and tender Years was one that ſincerely thirſted after the Knowledge of God, and the Lord was good unto him, and gave him Diſcoveries of divine things, unto his Soul's great Comfort; and he was an early Owner of the People of God called *Quakers*, and walked with them, and was alwayes ready to ſuffer with them, as at any time called by the Lord thereunto; he was one greatly delighted in Concord and Unity, and greatly delighted in the Company of ſuch whom he knew truly feared the Lord; and nothing did rejoyce his Heart more then to hear the Truth proſpered, and that the Churches did encreaſe in the bleſſed Fellowſhip of the Goſpel of Chriſt Jeſus: And when his Dayes were near ſpent, that Sickneſs and bodily Weakneſs came upon him, he endured it with very great Patience unto the latter End; and his dear Wife and ſome other Friends being with him, he ſpoke forth heavenly things, as one that had obtained the full Aſſurance of an heavenly Crown, and as one whoſe Heart and Soul was fully fixed upon the Lord, who was mightily ſeen to be with him to his very laſt End, his Soul magnifying of him for his infinite Goodneſs unto him all his Life long; and ſo he laid down his Head in Peace, being he had faithfully ſerved the Lord in his Generation: And this is my Teſtimony for that faithful Servant of God, who to the Hour of his Diſſolution bore Teſtimony unto the Truth; and my Soul's Deſire is, his Blood in the Day of the Lord may not be laid to the Charge of ſome, who had a great Hand both in cauſing him at firſt to be made Priſoner, and alſo in the continuing of him ſo to the very laſt; but we leave things with the Lord, as knowing Vengeance belongs to him, and that he will give a Reward to every one according to their Works.

By one that loves the Name of the Righteous, which ſhall never rot, though the Wicked go down to the Grave, and are remembred no more, and by one that was a Friend and Country man of the Author of the enſuing Writings.

R. P

A funeral Verſe, or Verſe in Remembrance of that pious Patriot and Chriſtian Sufferer for the Teſtimony of his God and his Truth, *Francis Howgil*, who faithfully, willingly and readily gave up his Life to the Death, for the Record which he did bear concerning the Things of Jeſus, and for obeying the juſt Commands of Chriſt.

Chriſtian and Moderate Reader,

IN Silence I had ſate, and ſtay'd my Pen,
Yea, as one not appearing, till O then
Great Preſſures ſuffered me to take no Reſt,
Till that unfolded was which in my Breaſt
Lay cabined, then with a mournful Eye
Conſtrain'd I was to write mine Elegy;
Love mix'd with Tears made Verſe of this my Theam,
Tears mix'd with Love made tickling Eyes a ſtream,
Bedewed Cheeks they then did repreſent,
Symptoms of Sorrow weeping Eyes have ſent;
But yet methinks I am not as alone,
There's many with me that do make a Moan;
Yea, there are Thouſands that do ſympathize,
With me they joyn, and ſtand in watry Eyes,
When they at firſt do hear this ſorrowing Sound,
That dear F. H. his Body is laid in'th Ground:
But ſtay, what's need of mourning, he's at's Reſt,
Perpetual Joyes enjoyes, forever bleſt,
Redemption from all Pain and Sorrow, he
Is now attain'd into Eternity,
Heaven's Joy, yea, his Soul in ſolacing,
The doubled Allelujah now to ſing,
Who was adorn'd, who richly beautifi'd,
Who valiant was for Truth when he was try'd,
Who ſtoutly did perſiſt unto the End,
A Champion like for Chriſt his Life to ſpend,
Like a brave Warriour fighting in a Field,
Like to a Martyr he his Life did yield.
O glorious, glorious everlaſting God,
Praiſes to thee, Praiſe ſounds to thee abroad,
Who through thy great Power and wondrous Love,
Who through thy great Mercy didſt approve,
And him didſt call, even in his tender Years,
So that he ſought thee daily, ſhedding Tears;

O this doth ſpeak thy Praiſe, thou living God,
  Who didſt ſo early lay on him thy Rod,
To bring him home, leſt he ſhould go aſtray,
  And ſtep aſide from thee another Way;
Yea, this I know, that Record he did give,
  That from a Child he ſought in God to live;
Then in proceſs of Time thou by thy Light
  Remov'd the Darkneſs of his darkſome Night;
Terrors O Lord from thee took hold of him,
  And Judgment juſt upon the Man of Sin;
Thou cut him down with ſharpneſs of thy Word,
  Which was more ſharp then a two-edged Sword;
Thou hewedſt him all in Pieces, and him try'd,
  That thou mightſt cauſe him to be purifi'd;
And then O Lord the dawning of thy Day
  To him appeared in Beauty to array;
Then did thy bright and glorious Morning-ſtar,
  Yea, in his Heart ariſe and ſhine right clear;
Then Lord thy Comlineſs to him appeared;
  Then Lord thy Mercy to his Soul was heard,
Speaking great Peace his Soul did conſolate,
  Thou madeſt him happy in a bleſſed ſtate,
An Inſtrument of Praiſe, Thouſands give thee
  Thanks Lord that they his Face did ever ſee;
Thou fed'ſt him in the Valleys where t'was green,
  Where freſh ſprings run, thy Love was therein ſeen;
Thou led'ſt him nigh the Brooks and VVaters ſtill,
  VVith Joy and Gladneſs thou his Cup didſt fill;
His Miniſtery in the Truth was great,
  His VVords were piercing, powerful and ſweet;
Yea, they were ſoft and tender, gentle, calm,
  They were as Ointment, as a precious Balm,
To heal, to conſolate, to cure the ſmart
  Of many a ſwooning, ſorrowed, wounded Heart;
Great was thy Love, O God, who oft inſtill'd,
  Thy VViſdom, living Vertues of him fill'd,
Who through thy inſpired ſpirit bright,
  Who with the Glimpſes of thy glorious Light,
Who with the joyous ſplendour of thy Day,
  Who with thy comely Beauty didſt aray,
Who many Graces didſt to him impart,
  Yea Lord, great Things revealed in his Heart;
Let theſe ſpeak forth thy everlaſting Praiſe
  By all who know thee now, yea, and alwayes,
That thou, O living God deſcended down
  Into his Heart, and there to take up Room;
So that O Lord nothing to him more dear
  Was then thy Truth, when once it did appear;
Yea Lord, his Life, his Liberty, his all
  He gave up freely, when of him they call:

To

To Priſon he reſign'd till's dying Day,
Truth ballanc'd all, and had the greateſt Sway;
Oh ſhall I now omit, and not rehearſe
His Travails, Priſons, Perils in my Verſe,
His Beatings, Woundings which mine Eyes have ſeen,
His Stocking, Threatnings, Mockings which have been;
All which for Truth's ſake in his Time did bear,
Which did confirm his Teſtimony clear:
Reſt then dear Francis, *reſt in thy glorious Reſt,*
Reſt in the Lord, reſt now forever bleſt;
Farewel my late dear Friend, farewel my Dear,
Thy Abſence cauſeth me a dropping Tear;
Thy Countenance, thy Comlineſs to me
More joyous was then outward Harmony;
Thy good Advice, thy ſound and Serious Words,
Thy many Writings which to Truth records:
The loving Aſpect which from thee I had,
When now I do remember, O I'm ſad;
That ſweet Salute that from thy dying Lips
I did receive in my Remembrance is;
Thine Eyes my Hands did cloſe, thee to thy Reſt
Once more I bid farewel, forever bleſt;
Farewel, farewel, forevermore farewel,
Thy Habitation's Heaven, there to dwell.

A Well-willer to the Truth, who ſeals his Teſtimony that he dyed in and for the Truth.

E. G.

Thomas Langhorn's & Thomas Carlton's

TESTIMONY

CONCERNING

Francis Howgil.

MAY we lament for the Death of any Man,
Whose Dayes, and Years, and Life is as a Span;
Then sure for this our Friend, that's now remov'd,
who was so universally belov'd;
And if we may his Praise in Poems speak,
who universally Mens Good did seek;
Of what we know we'll only testifie,
Because we saw him live and also dye;
To Appleby *this innocent Man was brought,*
The Cause was Envy, Malice, or else nought,
By such as thought to had him ruinated,
And in his Intereſts themselves have ſtated;
But God who hath the Righteous in Protection
Nulls and fruſtrates the Wicked Ones Projection:
Now our Intent in brief's to give a View,
What of his Life ſince that time we well knew;
Being thither brought, a Trap they ſoon prepared,
Because he could not ſwear he was enſnared;
They ſo delighted that Oaths ſhould abound,
That they reſolv'd to force Men Nation round;
And if deny, then Priſonment during Life;
And thus they ruinated Man and Wife,
And did expoſe whole Families to Diſtreſs,
Making Wives Widdows, and Children Fatherleſs;
Yea, all confiſcate that they did enjoy,
They by this Edict thought for to deſtroy;
I well remember when this Trap they laid,
And in the ſame this innocent Man betray'd;

They

They did inſert it in their weekly News,
Giving the World their Act for to peruſe,
And vauntingly to elevate their Glory,
Said they had ſnapp'd him in a Premunire,
Like ſhameleſs Men deluding their own Act
With their vain Glory, when their Trap had ſnapp'd;
And if they knew a Man to ſwear was loath,
Then call him in, and tender him the Oath;
Thus they made Crime enough for to deprive
A Man of Liberty, Eſtate and Life:
Oh inhuman! ſure they are no Men indeed,
'Tis Pity England *any ſuch ſhould breed;*
They needed not for Oaths, they have anew,
Such as preceding Ages never knew;
Judge Turner *he this wicked Sentence paſt*
On him and others, whoſe Bonds yet do laſt,
Thinking thereby to terrifie the Juſt,
Who could not live in their Exceſs and Luſt;
But their Deſigns and weapons prove but vain,
Their Purpoſes and Ends for to obtain:
Leſt I digreſs, I ſhall return to that
Which at this Time I principally aim'd at,
That is, to give a certain true Relation,
And that indeed with little Reiteration,
Of this my Friend unto the World's View,
Who worthy is, as after I ſhall ſhew;
My Heart is ſad this Subject to indite,
So is my Hand and Pen the ſame to write;
Yet in the Lord I Contemplation find,
Augments my Joy, and ſatisfies my Mind,
Becauſe his faithful Courſe he finiſhed
As ſacredly as he his Life had led;
He was a Man with Vertues pure endued,
He choſe the Good, all Evil he eſchew'd,
And from a Child religiouſly affected,
He many a Soul to the Way of Peace directed;
The Secrets of God's Kingdom he well knew,
And them to many a tender Heart did ſhew;
He did delight of heavenly things to ſpeak
In'th Fellowſhip of ſuch as them did ſeek;
He lov'd the Company of Man or Child
That was not with Iniquity defil'd;
The Fellowſhip of ſuch as God did fear
He in his Heart and Soul did love right dear;
He was a lowly, meek and humble Mind,
In that I know no Man he came behind,
With Wiſdom, Patience, Faith and Vertues pure
He was poſſeſſed, and them retained ſure;

God's everlaſting Goſpel he did preach,
his Witneſs pure in many he did reach;
A pratling, ſcribling Quaker they him call'd,
Becauſe he did confound their wiſe Men all:
For grave Deliberation he exceeded,
As grave within, as outwardly gray-headed;
His mild Deportment unto every one
Makes many an Heart now ſad when he is gone;
Yea, many a Soul to Righteouſneſs he turned,
Yea, as a Star he ſhone, or Light that burned;
He was well learn'd in the Way and Work of God,
To what he knew he always faithful ſtood;
He was a valiant Souldier for the Lord,
And well knew how to handle his ſpiritual Sword,
Of any Man he never turn'd his Back,
Nor of his Faith he never made Shipwrack;
Yea, when he ſhot his Bow abode in Strength,
His even Hand did hit for Breadth and Length;
Theſe Things I ſay, and what I ſay I know,
For he to me my ſecret Thoughts did ſhow,
He was the Miniſter of Chriſt to me,
And did reſolve my Doubtings inwardly,
When not a Word to him I did expreſs,
Nor he before had never ſeen my Face;
Surely he was God's Oracle to me,
And ſpoke as though my inward Thoughts he ſee;
And ſince that time I never ſought a Prieſt,
Neither was troubled with itching Ears at leaſt;
True 'twas the Gift of God in him did open,
He ſurely hit if that his Tongue had ſpoken;
He was no Accademian, as he ſaid,
But in our Northern Regions he was bred,
Whereby this Obſervation may accrew,
That Jeremiah propheſied true,
Becauſe he ſaid, out of the North ſhould come
A Nation that ſhould ruine Babylon,
Confound her Gods, and break her Idols many,
And deſolate make her Land as ere was any,
As Warriors expert at Babylon they aim,
Their Arrows ſharp and keen ſhall not return in vain:
And this my Friend of whom I ſpeak was one,
Amongſt many Worthies more that ſhot at Babylon,
Which out of the North aroſe, a Climate that's ſo cold,
Wherein Ezekiel ſaw a Fire it ſelf unfold,
Which ſurely will conſume Babylon that whoriſh Woman,
And all her Spots unvail by the Brightneſs of its Coming;
The Work this Man hath wrought with others moe,
Ages and Years to come the Effect will ſhew;

The

The Arrows they have ſhot right ſharp and keen,
When they are gone will ſink in'th Whore and Queen;
Succeeding Ages the Effects may ſee,
Her deadly Wound incurable to be;
Then their Memorial ſhall bleſſed ſtand,
Who died Captives in their Native Land:
And now dear Francis thou thy Life compleated,
A Martyr true that never Foot retreated,
Thy Fame, thy Worth, thy Praiſe I cannot note,
Who ſtood ſo true, and ſtagger'd not a Jote;
Children unborn ſhall praiſe the Lord for thee,
When thy heroick extant Works they ſee;
Now from their naſty Goal thou art releaſed,
To where thy Joy and Peace ſhall be encreaſed;
Though thou in Meſech for a long Time ſojourned,
And as a harmleſs Dove in private mourned,
Being conſtrain'd in Kedar's Tents to dwell,
No Mate whereto thy Grievances to tell,
Nor add Relief to thy oppreſſed Soul,
With their vile Deeds and words that were ſo foul;
Was Lot with wicked Sodomites ſore vexed?
Was not thy righteous Soul as ſore perplexed?
Had David greater Cauſe for to complain,
Then thou haſt had in Appleby to remain?
Or was the Prophet Jeremiah more oppreſſed,
Then thy poor Soul with them hath been diſtreſſed?
But that thou hadſt the Lord for thy Relief,
Who ſatisfied thy Mind, and eas'd thy Grief,
And now hath heard thy Cry and thy Complaint,
And thee ſet free from under their Reſtraint;
Let now the Teeth of the Perſecutors grind,
Thee for a Prey no longer they ſhall find;
Though their Reward for ſuch things be to come,
They may be ſnapp'd as they ſnapp'd thee ere long:
Sure Appleby may now its Loſs bewail,
It hath no more ſuch to detain in Goal;
No Man ſo fit your Differences to end,
'Mongſt Lawyers now your Money you may ſpend;
None ſo diſcreet, wherein to put your Truſt,
Your light Eſteem declares your Loſs is juſt;
He well deſerv'd, why was he diſregarded?
Why was your Love to him ſo much retarded?
Oh! Slavery ſurprized, Fear was the Thing,
Leſt you ſhould be counted Rebels to your King;
The Proverb holds, when in Adverſities,
Few Friends appear, but many Enemies;
This is alwayes the temporizing Strain,
Sight Honeſty, and Countenance prophane:

Oh ſure thy poor that in thy Priſon lies
His Loſs laments with Sobs and watry Eyes;
For he to them exhibited Relief,
And by ſweet Counſel often eas'd their Grief;
He as a nurſing Father was to them,
And all the oppreſſed that unto him came;
Yea, many a Soul that him to viſit came,
With great Refreſhment did return again;
Thoſe that in Travail Dayes and Miles had ſpent
Him for to ſee, returned not diſcontent;
Who ever ſought him, and returned ſad?
He for all Sorts Relief and Counſel had,
And what he had he freely diſtributed,
So that his Foes his Name have well reputed;
He never to his Enemies bore Grudge,
Nor in his Heart no Malice he did lodge;
He lov'd no Strife, but alwayes ſought for Peace,
He caus'd the Love of Friends and Foes encreaſe;
There was no State nor no diſtreſs'd Condition,
For which he knew not Balm, or was Phyſician;
Some may object, how do I theſe things know?
Our frequent Intimacy them did ſhew;
He certainly was born of the Spirit above,
His Life declar'd to all he dwelt in Love:
I well remember when I ſtood him by,
At Side of his Death's Bed, where he did lye,
His Weakneſs great did make my Eyes to run,
My watry Cheeks he fix'd his Eye upon,
I from my Heart deſired God would pleaſe
Either by Life or Death to give him eaſe,
Turning his Eye, by his Reply I ſaw,
That he was ready, but he thought Death ſlow;
It breaks my Heart now when I do remember
His Care and Love, which over all was tender;
Oh! the want of him to my Soul is a Loſs,
Yet I contented am to bear the Croſs,
Being God's Pleaſure, I dare not repine,
But freely in his Will all Things reſign;
Becauſe I ſee all outward Comforts fail,
'Tis Peace with God will only me avail;
Therefore to that I ſhall apply my Mind
The Reſidue of thoſe my Dayes behind,
Deſiring to compleat my Courſe and Faith,
As pioufly as I believe he hath,
That in God's Service I my Life may ſpend,
And his Reward my Soul may reap in th' End;
Therefore we ſlight that perſecuting Spirit,
That of Eternal Life would diſinherit;

For who among them now have gain'd their Peace,
By perſecuting him to his Deceaſe;
But their Reward in the End will ſure be Pain,
Though they at preſent their proud Will obtain:
Deſiſt I ſhall, Oh Lord take thou the Praiſe
Throughout my Life of all my Words and Wayes:
So farewel Reader, this I do commend
Unto thy View, and ſhall remain thy Friend.

Thomas Langhorn,
Thomas Carlton.

The unchangeable Teſtament, and Will, and Counſel of Francis Howgil left to his Daughter Abigail Howgil.

Daughter Abigail, *this is for thee to obſerve, and keep, and take heed unto all the Dayes of thy Life, for the regulating of thy Life and Converſation in this world, that thy Life may be happy, and thy End bleſſed, and God Glorified by thee in thy Generation; theſe Things I bequeath unto thee, and counſel thee ever to obſerve, being the chief Thing alone I have to beſtow upon thee, which I prize more then outward Riches; do thou ſo alſo, and obſerve and keep my Sayings; and I charge thee before God, and by the Coming of our Lord Jeſus Chriſt, that thou obſerve what I ſay, the which I am moved of the Lord to leave thee behind, and in tender Love and Affection unto thee (my Daughter) that the Lord may give his Bleſſing unto thee, and make thy Wayes proſperous, and thy latter End Peace.*

Firſt of all know this, I was never born to great Poſſeſſions, or did inherit great Matters in this World; but the Lord hath alwayes endowed me with Sufficiency and enough, and hath been as a tender Father unto me, becauſe my Heart truſted in him, and did love the Way of Righteouſneſs from a Child; I have no great Portion to beſtow upon thee of the things of this World, yet of that little which I have, and that God hath bleſſed me with, ſomething I ſhall give thee, which I ſhall not mention here, but thou wilt know at my Deceaſe; but thy dear Mother I rather commend thee unto, whom I truſt will provide ſufficiently for thee, unto whom my Heart hath been upright before the Lord; ſhe had a ſufficient Portion and Dowry when I married her, the which I ſhall be ſorry much to leſſen or impair, and whatever was hers (if it pleaſe the Lord I deceaſe before her) I freely leave unto her, as was ever my Intention and Purpoſe, which hath not, neither ſhall alter (through the Strength of God) as God only knows and bears me record, and ſhall be manifeſt unto all in due time, as it is unto the Lord, who hath been with me in the midſt of many Troubles, Tryals and Sufferings, and hath lifted up my Head above my Adverſaries, becauſe I only truſted in his Name, which at all times I found as a Refuge and a preſent Help in the time of need, and ſo will be unto thee, if thou fear his Name, and truſt in him forever.

And

And now dear Child, hearken unto the Words of my Mouth, and liſten unto my Counſel, ponder theſe things I leave behind me unto thee to obſerve, that thy Dayes may be long upon the Earth, and bleſſed and comfortable unto thee, and an Honour to God in thy Generation; at that time when thou waſt born and brought forth was a time of deep Exerciſe and Trouble with me, not from the Lord, who alwayes ſpoak Peace unto me, and did ſuſtain me, but by Reaſon of the Adverſary of Mankind, who alwayes ſeeks to devour the Good in all, and is the Sower of Diſcord and Miſchief in the Hearts of them who fear not the Lord, neither abide in his Counſel, in whom he enters, as any Place is given unto his Temptations, and corrupts the Mind; but though it was a great Tryal that came upon me, the Lord kept my Heart in Uprightneſs unto him, and gave me much Patience; ſo though the Earth had been removed into the midſt of the Sea, and all outward things had run into Confuſion, and Nature had changed his Courſe, the Lord gave me a Reſolution and Strength, as not to be troubled neither offended, becauſe he did ſupport me; at that time waſt thou born, and therefore I was moved to call thy Name *Abigail*, which ſignifies *the Father's Joy* or *Delight*, for in thee I was comforted, that did mitigate my preſent Trouble; and my Counſel unto thee is, *That thou remember thy Creator in the Dayes of thy Youth*, and fear the Lord in thy Youth, and learn to know him and ſerve him all thy Dayes; firſt ſeek the Kingdom of God and the Righteouſneſs thereof, it's not far from thee, it's within thee, it conſiſts in Life and Power, and it ſtands in Righteouſneſs, Truth and Equity, Juſtice, Mercy, Long-ſuffering, Patience, Love, Light and Holineſs, this is the Being and Center thereof; therefore ſeek not lo here or lo there without thee, in this or that outward Obſervation; for many ſeek there, and never find it; but ſeek and thou ſhalt find, wait and thou ſhalt receive; if thou enquire, in what muſt I ſeek? and what muſt I wait in? & how muſt I ſeek? I inform thee, thou muſt ſilence all thy own Thoughts, and thou muſt turn thy Mind to that which is pure, and holy, and good within thy ſelf, and ſeek and wait in that in the Light of Jeſus Chriſt, wherewith thou art enlightened, which ſhews thee when thou doſt Evil, and checks and reproves; take heed unto that, and it will ſhew the evil Motions and Thoughts; and as thou loveſt it, it will ſubdue them, and preſerve thee for the time to come out of Evil; for though thou be born into the World a reaſonable Creature, yet thou muſt be born again, and be made a new Creature, or elſe thou canſt not enter into God's Kingdom; thou muſt know the Seed of the Kingdom in thy ſelf, of which thou muſt be born and formed again into God's Image; I have told thee God hath ſown it in thee, a Grain of it, a Meaſure of it, a Portion of it, a Meaſure of Light and Truth, of Righteouſneſs and Holineſs; keep in thy Mind to that, and love it, and thou wilt feel the heavenly Father working in thee, and begetting thee to Life through Jeſus Chriſt, that hath enlightned thee, and thou wilt feel the Power of the Lord ſtrengthning thee in thy little, and make thee to grow in the Immortal Seed of his Kingdom, and out grow and over grow all Evil, ſo that thou wilt daily dye to that, and have no Pleaſure in it, but in the Lord, and in his Goodneſs and Vertue ſhed abroad in thy Heart, which thou wilt taſt and feel within, and have Joy

and Comfort therein; love the Lord with thy Heart and Soul, even him that made thee and gave thee a Being, and all things in Heaven and Earth, and ſtill wait for the Knowledge of him in thy ſelf, he is not far from thee, but near unto thee, and unto all that call upon him in an upright Heart; and do thou enquire of thy dear Mother, ſhe will inform thee, ſhe knows him and the Way to Life and Peace, and hearken unto her Inſtruction; God is a Spirit, a pure Spirit of Light, and Life, and Power, he that ſearcheth the Heart, and ſhews thee when thou doſt Evil, or think'ſt Evil, or ſpeak'ſt Evil, and ſhews unto Man and Woman their Thoughts; that which ſhows the Evil is Good, and that which ſhews a Lye is Truth, this is within, take heed to it, this is called God's Spirit in the Scripture, believe in it, love it, and it will quicken thy Heart to Good, and it will ſubject the Evil; here is thy Teacher near thee, loving it, and if thou act contrary it will condemn thee; therefore take heed unto this Spirit of Truth, and it will enlighten and enliven thee, and it will open thy Underſtanding, and give thee to know what God is, and to do that which is good and acceptable in his Sight; this Spirit never errs, but leads out of all Error into all Truth. O *Abigail*, believe my Words, they are the Words of God and Truth; be not wanton, but ſober minded in thy Youth, and wait on the Lord within, hearken unto him, God is Light immortal, Life immortal, Truth immortal, an everlaſting eternal Spirit, he ſpeaks ſpiritually and inviſibly within the Hearts and Conſciences of Men and Women; hear what he ſpeaks, and obey his Voice, and thy Soul ſhall live; fear to offend him or ſin againſt him, for the Wages of Sin are Death; therefore prize his Love in thy young and tender Years, and do thou read the Scriptures and Friends Books, and take heed unto what thou readeſt, to obey it, as far as thou underſtandeſt, and pray often unto the Lord that he will give thee his Knowledge, and open thy Underſtanding in the things of his Kingdom; ſearch thy Heart often with the Light of Chriſt in thee, manifeſt and bring thy Deeds to it, that they may be tryed; and examine thy ſelf, how the Caſe ſtands betwixt the Lord and thee; and if thou ſeeſt thy ſelf wrong, humble thy ſelf, and be ſorry, and turn unto him, and he will ſhew thee Mercy, and take heed for the time to come, that thou run not into the ſame Evil again; keep thy Heart clean, watch againſt the Evil in thy ſelf in that which ſhews it, therein there is Power, and thereby thou haſt Power to overcome all Evil: And dear Child, mind not the Pleaſures of Sin, which are but for a Moment, and the End is Miſery; but keep under, and croſs thy Will and Affection, ſo thy Mind will have no Pleaſure in the Evil, but in Good, and thou wilt feel the immortal Seed ſpringing up in thee, which God's Peace and Love is to: O *Abigail*, theſe are great and weighty things, not to be ſlighted; accompany thy ſelf alwayes with them that fear the Lord, and fear and worſhip him in Spirit and Truth, and lead a holy and a blameleſs Life and Converſation, deny not them, but love them and ſuffer with them; take heed that thou follow not the hireling Teachers, who preach for Gain and Lucre, and abide not in Chriſt's Doctrine; believe them not, heed them not, they do People no Good; but thou wilt ſee them thy ſelf, they have an outſide Shew of Godlineſs ſometimes, but deny the Power of God and true Holineſs; remember I have told thee, who have had perfect

Know-

Knowledge of them; but be ſure that thou let nothing ſeparate thy Love from God and his People; thoſe are his People that keep his Law, and obey Chriſt's Voice, and lead a holy Life, and they were ever hated, and belyed, and perſecuted, and evil-ſpoken on alwayes by bad and evil looſe People, theſe are God's People, and his Love, and Peace, and Bleſſing is with them; do thou grow as a natural Branch (up among them) of the living Vine, and continue all thy Dayes in Obedience unto God's Will, and thou wilt feel Joy and Love in thy Heart, which above all things covet after, and thou ſhalt attain and obtain everlaſting Peace, which the Lord grant unto thee, according to the Riches of his Mercy and Love, which endure forever and ever, *Amen.*

And now *Abigail*, concerning thy well-being in this Life, this is my Adviſe and Counſel unto thee, love thy dear Mother, and ever obey her and honour her, and ſee thou grieve her not, be not ſtubborn nor wilful, but ſubmit unto her, and be as an obedient Child unto her, whoſe Love and Care hath been too great over thee and thy Siſters, which hath brought too much Trouble upon her ſelf; learn in thy Youth to read and write a little, and ſew, and knit, and all Points of good Labour that belong to a Maid; and flee Idleneſs and Sloth, that nouriſheth Sin; and as thou groweſt up in Years labour in the Affairs of the Country, and beware of Pride, and Riotouſneſs, and Curioſity, but be well content with ſuch Apparel as thy Mother will permit thee, and as thou mayeſt be a good Example unto other; be not wanton, nor wild, not light, but temporate, moderate and chaſt, and not forward in Words nor Speech, but ſwift to hear, ſlow to ſpeak; and do thou alwayes live with thy Mother, and be a Help unto her, and cheriſh her in her old Age and latter Years, that ſhe may be comforted in thee, and her Soul may bleſs thee; love thy Siſters, and be alwayes courteous to them and thy Brother *Thomas*, encourage one another in Good: And *Abigail*, if thou live to be a Woman of perfect Years, keep thy ſelf unſpotted, and let not thy Mind out after Sports nor Paſtimes, the End of all thoſe is Sorrow, neither of young Men; if thou have a Deſire to marry, do not thou ſeek a Husband, but let a Husband ſeek thee; and if thou live in God's Fear, and an honeſt Life and vertuous, them that fear God will ſeek unto thee; let not thy Affections out unto every one that proffers Love, but be conſiderate, and above all Things chuſe one (if thou doſt marry) that loves and fears the Lord, whoſe Converſation thou knoweſt, and Manner and Courſe of Life well before thou give Conſent; be diſcreet and wiſe, hide nothing from thy Mother, and ſhe will adviſe thee, no Doubt, for thy Good; and if ſhe be living, marry not without her Conſent; and if thou joyn to a Husband, be ſure thou love him in thy Heart, and be obedient unto him, and honour him among all, ſo will his Heart be more to thee, and his Love increaſe; grieve him not, but be gentle, and eaſie to be entreated, and mind thy own Buſineſs; and if the Lord give thee Children, bring them up in God's Fear and in good Exerciſe, and keep them in Subjection unto thee, and be an Example of Virtue and Holi-

neſs unto them, that the Lord's Bleſſing thou may'ſt feel in Youth and in Age, and all thy Life long: O *Abigail*, remember theſe Things, keep in Mind theſe things, read often this Writing over, get it copied over, and lay up my Words in thy Heart, and do them, ſo wilt thou be happy in this Life and in the Life to come; theſe things I give thee in Charge to obſerve, as my MIND, and WILL, and COUNSEL unalterable unto thee, as Witneſs whereof I have ſet my Hand.

The 26th of the 5th Moneth, 1666.

Thy Dear Father
Francis Howgil.

THE

A Wo Againſt the Magiſtrates PRIESTS and PEOPLE OF KENDALL, In the County of *Weſtmorland.*

The Word of the Lord came unto me, ſaying, Write and declare againſt that Bloody Town of Kendall, *and leave it without Excuſe.*

HEar ye which pretend to be Rulers, & ye that pretend to be Teachers, and ye People; the Trumpet of the Lord is ſounded, gather your ſelves together, for I will plead with you; your Iniquities are come up before me, and your Tranſgreſſion is come into mine Ears; *Wo, Wo* and *Miſery* is coming upon you, you ſhall be as *Sodom* and *Gomorrah*, and as *Admah* and *Zeboim*, Deſolation and a Cry; a Cry, Lamentation, Howling, Bitterneſs and Sorrow ſhall come upon you at unawares; the Sword of the Lord is drawn againſt you, it is ſharpened for a great Slaughter, and you ſhall be cut off, becauſe you have deſpiſed my Name, and trodden under Foot my Precepts, and walk after your own Wills, and the Imagination of your own Hearts; and yet, ſaith the Lord, they ſay, I am amongſt them: Wo unto you Hypocrites, I am weary of you, and of all your Profeſſion, it ſtinks in my Noſtrils, and I abhor it as much as if ye ſlevv a man; you have ſlain my Son, you have mocked my Prophets, and deſpiſed my meſſengers, vvhich I have ſent early and late to forevvarn you of the Evil to come; Have I not vvrought Signs and Wonders amongſt you, as ever vvas in any Day, or from the Beginning? Have not I made the mountains tumble dovvn in your Sight? Have not I cauſed my Judgments to fall upon them that have ſet themſelves againſt me? Have not I cleanſed the Lepers? Have not I quickned and raiſed them out of the Grave, vvhich vvere dead in Sins and Treſpaſſes? Have not I brought dovvn the Proud? Have not I exalted the Lovv? Have not I cauſed the vveak things to confound the Wiſe? Have not I ſent Signs among you, and have ſent my Servants to declare againſt you, as I did to *Nineveh*? and have you not heard it? Have not I commanded my Servants to go bare and naked in

your Sight, to be a Sign to you, that your Covering is now rent, and your Garment is to be torn, and you ſhall be left naked and bare, and you ſhall be made a Mock and Proverb to all, as my Servants have been made a Mock and a Proverb to you; and I will ſcatter you in my Indignation, and I will cauſe my Fury to reſt upon you, till I have conſumed you; Ye Rulers that rule by your own Wills, and ye falſe Prophets that cry Peace to this People, and all ye People that delight in Lyes, is not all manner of Wickedneſs committed amongſt you, as Pride, Covetouſneſs, Oppreſſion, Perſecution, Mocking, Stoning, Impriſoning and Haling before Magiſtrates them who are made to do my Will, and to declare againſt you? Ye ſtrive againſt me (ſaith the Lord) ye cry, a Confederacy, ye conſult together, ye plot, ye call all your Inchanters againſt me; thus ſaith the Lord, ye ſhall be broken as *Pharaoh*, and go down to the Pit with *Egypt*, *Meſheek* and *Tubal*, and all the Uncircumciſed: Wo is me, the Spoiler is come up againſt you, and Blackneſs covers you, and a Conſumption is entring into your Bones; my Eye ſhall not ſpare, my Hand ſhall not pity, but it will bring this upon you; howl and lament ye Oakes, ye Mountains cleave aſunder, and all ye People, both great and ſmall, be aſtoniſhed, put on Sackcloth, put your Mouthes in the Duſt; for I will make my Fury to paſs over you, and none ſhall be able to deliver you (ſaid the Lord) write this, let them know, but they will not hear, till I have cauſed my Fire to burn them up, and there be no Remedy.

Written from the Spirit of the living God by me, who am a witneſs for his Name, whom the World knows not,

F. H.

To

To all you who have Eyes, and yet are blind, and who have Ears, and yet are deaf, and have Hearts and yet cannot understand;

To you am I moved to declare.

THE Lord is proclaiming himself to be King, and all the Mountains, and every Isle, and every Oak of *Bashan*, and all the Cedars of *Lebanon*, and all who rule as Kings and Conquerors shall bow: Hear ye deaf, the Trumpet is blown, the Standard is lifted up, there is open War proclaimed between *Michael* our Prince, and all the Inhabitants of the Earth: Arm your selves, O ye Mountains, and gather your selves on Heaps, O ye Isles; the glittering Sword of the Lord is drawn, and a Fire is before him, and all ye will be found as Stubble, and you are all to be slain Heaps upon Heaps, and are all to go down with all the Uncircumcised Rulers and People into the Pit: The Lord, the mighty Jehovah is revealing himself from Heaven in Flames of Fire, to render Vengeance upon all the Workers of Iniquity; for you have slain the Heir of the Vineyard, you are killing his Prophets, and imprisoning his Saints; to you all Professors, Rulers and Priests, who *say you are* Jews, *and are not, but are the Synagogue of Satan*; I speak in Plainness of Speech unto you all, who live in all the Abominations of the *Heathen* (and yet say) *you love Christ*; Do not you call the Master of the House now *Beelzebub*? do not ye mock, and set your Mouthes awry, ye Sons of the Adultress and of *Sodom*, at the Light of Christ, *which enlightneth every one that comes into the World*, which Light did lead all Saints into Purity, and up to God, and this you call *Natural*, and them who witness Redemption by the Son, you call Blasphemers; Christ which you profess, and yet know not, was accounted by your Generation a Blasphemer; and all the Apostles and Saints were persecuted by your Generation, as Evil-doers, as Despisers of Government, as Disturbers of the Peace, as Leaders of the People into Iniquity, as the Off-scouring of all Things, as Sheep for the Slaughter, and many of them put to Death and in Prison by that Generation which professed God, and said, they had his Ordinances, yet slew them who professed him, and kept his Statutes; for if ye be not wilfully blind, are ye not doing the same now, mocking, haling, imprisoning, bringing before Magistrates them that witness Jesus Christ in them, and because they bear witness against all Sin: Did ever any of the Saints of God persecute imprison or hale before Magistrates, and falsly accuse any? Did ever the Saints complain to Authority to guard them? Hear ye whited Tombs, ye painted Sepulchres, what Gospel is this you profess? What God is this ye serve, that must be defended with Clubs, Swords, Rulers and Carnal Weapons; the Saints,

who had the everlaſting Goſpel, ſaid, their Weapons were not carnal but ſpiritual, and yet they were mighty through God to beat down ſtrong Holds, even Principalities and Povvers, Thrones and Dominions; but your Goſpel and Miniſtry can do nothing vvithout a Svvord; All People ſee vvhere you are, and vvhat you are doing, you run headlong to ruin; thoſe vvho vvere deſpiſed by that Generation of *Phariſees* and Profeſſors, vvhich you are in, vvere a burthenſom Stone, upon vvhich all that oppoſed did break themſelves; ſo this Generation, vvhom ye ſet at nought, ye ſhall be made to bovv and throvv dovvn your Crovvns before them, and before the Lamb, vvho is our Leader and Guider, Glory unto him forever more; its hard for you to kick againſt the Pricks, for vve vvitneſs the tvvo-edged Svvord of the Lord ſhall bathe it ſelf in the Blood of his Enemies, and ſhall be made fat vvith Slaughter. O ye Mountains, ye ſhall become a plain for the ranſomed to come over you; all your Profeſſion ſhall be as Stubble, and you ſhall be left naked and bare, and nothing ſhall be able to cover you, becauſe you are Crucifiers of Chriſt and the Saints: repent, that you may be hid in the Day of his fierce Anger, vvhich is to come upon all the Workers of Iniquity.

Francis Howgil.

This

This was The

Word of the Lord,

Which

Francis Howgil

Was moved to Declare and Write

TO

OLIVER CROMVVEL,

Who is named *Lord Protector.*

The Word of the Lord came to me the laſt of the Firſt Moneth, about the Nineth Hour, as I was waiting upon the Lord, and waiting in James's *Park at* London.

FRiend, I was moved of the Lord to come to thee, to declare the Word of the Lord, as I was moved of the Lord, and deal plainly with thee, as I was commanded, and not to petition thee for any thing, but to declare what the Lord had revealed to me, concerning thee; and when I had delivered what I was commanded, thou queſtionedſt it, whether it was the Word of the Lord or not, and ſoughteſt by thy Reaſon to put it off; and we have waited ſome dayes ſince, but cannot ſpeak to thee, therefore I was moved to write to thee, and clear my Conſcience, and to leave thee: Therefore hear the Word of the Lord, thus ſaith the Lord, I choſe thee out of all the Nation, when thou was little in thy own Eyes, and threw down the Mountains and the Powers of the Earth before thee, which had eſtabliſhed Wickedneſs by a Law, and I cut them down, and broke the Yokes and Bonds of the Oppreſſor, and made them ſtoop before thee, and I made them as a Plain before thee, that thou paſſedſt over them, and trode upon their Necks; but thus ſaith the Lord, now thy Heart is not upright before me, but thou takeſt Counſel, and not at me; and thou art eſtabliſhing Peace, and not by me; and thou art ſetting up Laws, and not by me; and my Name is not feared, nor I am not ſought after; but thy own Wiſdom thou eſtabliſheſt: what ſaith the Lord, have I thrown down all the Oppreſſours, and broken their Laws, and art thou now going about to eſtabliſh them again, and art going to build again that which I have deſtroyed? wherefore thus ſaith the Lord, wilt thou limit me, and ſet Bouds to me,

when, and where, and how, and by whom I ſhall declare my ſelf, and publiſh my Name? then will I break thy Cord, and remove thy Stake, and exalt my ſelf in thy overthrow. Therefore this is the VVord of the Lord to thee, whether thou wilt hear or forbear; if thou take not away all thoſe Laws vvhich are made concerning Religion, vvhereby the People which are dear in mine Eyes, are oppreſſed, thou ſhalt not be eſtabliſhed; but as thou haſt trodden down my Enemies by my Povver, ſo ſhalt thou be trodden dovvn by my Power, and thou ſhalt know that I am the Lord; for my Goſpel ſhall not be eſtabliſhed by thy Sword, nor by thy Law; but by my Might and by my Power, and by my Spirit: Unto thee, this is the Word of the Lord, Stint not the eternal Spirit, by which I will publiſh my Name, when, and where, and how I will; for if thou doſt, thou ſhalt be as Duſt before the Wind; the Mouth of the Lord hath ſpoken it, and he will perform his Promiſe: For this is that I look for at thy Hands, ſaith the Lord, that thou ſhouldſt undo the heavy Burdens, and let the oppreſſed go free: are not many ſhut up in priſon, and ſome ſtocked, ſome ſtoned, ſome ſhamefully intreated? and ſome are judged Blaſphemers by thoſe who know not the Lord, and by thoſe Laws which have been made by the VVill of man, and ſtand not in the Will of God; and ſome ſuffer now, becauſe they cannot hold up the types, and ſo deny Chriſt come in the fleſh; and ſome have been ſhut up in Priſon, becauſe they could not ſwear, and becauſe they abide in the Doctrine of Chriſt; and ſome for declaring againſt Sin openly in Markets, have ſuffered as evil-doers; and now if thou let them ſuffer in this Nature by thoſe Laws, and count it juſt; I will viſit for thoſe things, ſaith the Lord, and I vvill break the Yoke from off their necks, and I vvill bring Deliverance another VVay, and thou ſhalt knovv that I am the Lord.

Moved of the Lord to declare and write this, by a Servant of the Truth for Jeſus's ſake, and a Lover of thy Soul, called,

Francis Howgil.

AN

AN ANSWER TO A PAPER, CALLED,

A Petition of one Thomas Ellyſon, *late* Shepherd of Eaſington *in the County of* Durham, *to his Highneſs the Lord Protector of* England, Scotland *and* Ireland, *and to all Emperors, Kings and Princes through the World.*

THere are many in the County of *Durham* that knovv that thou haſt been a Shepherd lately enough, and ſee thee vvhat thou haſt been, and vvhere thou haſt been, and vvhere thou art novv, and knovv thee to be one in Nature vvith thoſe Shepherds vvhich the Lord ſent *Ezekiel*, *Iſaiah* and *Jeremiah* to cry againſt, vvho feed themſelves vvith the Fat, and clothe themſelves vvith the Wooll, and that thou art one of thoſe Shepherds that cares not for the Sheep, and art in the Nature of one of thoſe Shepherds vvhich the true Prophets cryed againſt, vvhich vvere as *Evening Wolves, and as Foxes in the Deſart*: And for the ſimples ſake I am moved to lay open thy Deceit, that thou art one of thoſe Foxes thou ſpeakeſt of, vvhich hath Fire in their Tails; and thou art made manifeſt to be of old *Cain*'s Nature, that old murthering Spirit; and vvith thy *flattering Titles which thou giveſt unto Men, and haſt Mens Perſons in Admiration becauſe of Advantage*; and thou art born after the Fleſh, the Son of the bond-vvoman, vvho art petitioning to men, that they may abuſe their Povver, and exalt themſelves over the Heritage of God; and thou that vvouldſt have Lavvs to bind the Conſciences of men to walk after thy Will, thou art Anti-chriſt, vvho art petitioning the Povvers of the Earth to make Lavvs to limit the Holy One of *Iſrael*: But bleſſed be the Lord, the Day is come that thou and all Deceivers, Perſecutors and Flatterers are diſcovered; and many ſee thee among Magiſtrates, that thy Spirit is the ſame that vvould command Fire to come dovvn from Heaven, to have deſtroyed them vvho vvould not receive them.

Firſt, Thou ſayeſt, *That* Moſes, *who was a Commander over all* Iſrael, *that he was appointed to bear the People in his Boſome, as a nurſing Father*; and thou ſay'ſt, *thou art a Cryer for the Remembrance of thoſe things, that all might be carryed in their Arms now*; and thou goeſt on and telleſt them, *that God will require the Government of his Church at their Hands.*

Rep. Moſes, vvho vvas faithful and true over the Houſe of God, vvho vvas a Figure of Chriſt, he did receive the Lavv from the mouth of the Lord, he acted in Righteouſneſs; and vvhen *Eldad* and *Madad* propheſied, he

vvas not angry, as thou art; but desired that all the Lord's People vvere Prophets; and all vvho vvait upon the Lord, to receive the Lavv of God from his mouth novv, and vvalk in the same, they have the same Spirit, and they vvill not limit the holy One: But thy Cry that thou calleſt for is, *that thou would'ſt have them who are in* Moſes's *ſtead*, as thou ſay'ſt they are, *for to limit the Holy One*; and thou art the Deceiver the Apoſtle ſpeaks of, vvhich art gone into the World, vvho vvould'ſt perſvvade the Magiſtrates, that they muſt govern the Church; and ſo thou vvould'ſt have this Generation of Rulers to be daſhed in Pieces, as all the Generations have been before them, in exalting themſelves in the Seat of Chriſt: when as the Prophet ſaith, *The Government is upon Chriſt's Shoulders*; and the Scripture ſaith, *He alone treads the Wine-preſs*: And therefore whoſoever will aſſume unto themſelves to govern the Church by an outward, viſible, carnal Law, ſhall be as ſure to be broken as all the reſt: The Church is in God, and is inviſible; and that which is viſible and natural cannot make any Law to bind that which is unlimited; but they, if they do go about to limit the Holy One of *Iſrael*, and would ſet themſelves in his Seat of Judgment, and take away his Glory which he will not give to any, and all ſuch as have made any Laws in their own Wills to limit Sons and Daughters, they have all been broken, as the Scripture witneſſeth every where: and therefore let all Governours in *England*, *Scotland* and *Ireland*, and all the World, to whom thou writeſt, take heed how they ſet themſelves in the room of God, and lay Yoaks upon the Necks of them who are free by the Son, and are brought by the Power of the Lord from under the Breach of all righteous Laws, or tranſgreſſing any which are holy and juſt: for the Law is for the lawleſs; the Law is not for them who are in Righteouſneſs, but the Law is for the Tranſgreſſors, who are in Unrighteouſneſs, and they are thoſe that act by that Spirit which dwells in thee, who would levy Troops for the Innocent, and art vvroth, and thy Countenance falls, like *Cain*, and hates thy Brethren, and would have a Lavv made over the Conſcience, and vvould have the Povvers of the Earth to abuſe their Povver, in turning their Svvords againſt them vvho live in Righteouſneſs, and declare againſt Unrighteouſneſs.

And further thou goeſt on and telleſt them, *This was a Law given to* Adam, and ſo thou perverteſt the Scripture by thy Imaginations: Where readeſt thou of ſuch a Lavv given to *Adam*, that he compelled his Family to Religion? And further thou ſayeſt, *Which Care of Government is in great neglect in this Nation; upon reſpect to tender Conſciences, ſundry Sects and Sorts of Schiſmaticks are ſuffered unſuppreſſed, and they ſacrifice to* Dan *and* Bethel. And thou goeſt on and telleſt the Nobles, *that it lies upon their ſcore, that they ſhould ſuppreſs them.*

Anſw. That vvhich vvas given to a particular Family or People, vvhich vvas for its time, is not everlaſting: So any that take up any Rule vvithout them to act by, act not by Precept, but by Tradition in their ovvn Wills; God abhors that: And thou bringeſt in the Old Covenant, vvhich vvas given to a particular People, the *Jews*; but novv the Prieſthood is changed, and the Lavv is changed; and as for thy Lavv, vvhich thou vvouldſt have the Governours of this Nation to make for ſuppreſſing of Sects and Schiſmaticks, that vvorſhip at *Dan* and *Bethel*, and thou ſayeſt this is charged upon them: But thou mightſt have told them

vvho

who they had been, and where *Dan* and *Bethel* is, lest they be mistaken, as thou art, that calleſt Darkneſs Light, and Light Darkneſs: But all that thou art troubled at is this, that the Light of Chriſt in the Conſcience ſhould have Liberty; and here thou art he which is born after the Fleſh, and art that *Egyptian* thou ſpeakeſt of, which perſecutes the Righteous Seed: It is true, there are Sects and Schiſms too many, and Opinions, they ſtand all in one Ground, and thou and they come out of one Land, *Babylon* is the Land of your Nativity; in the Light you are ſeen, that thou and they are turned from the Light of Chriſt, and ſo are gone into Sects and Opinions and Imaginations; and all the Powers without in the World cannot ſuppreſs the Root from whence theſe flow; none can overcome the Root from whence Hereſies and Opinions come: And therefore, vain Shepherd and blind, ceaſe thy Divining; thoſe that thou would'ſt have ſuppreſt, are thoſe that break Bread from Houſe to Houſe, and meet together in the Name of the Lord, as the Saints ever did; and this thou calleſt *Dan* and *Bethel*, becauſe they will not come to an Idols Temple, where all the deceived in the Nation worſhip an Unknown God; I ſay unto thee, thy Steeple-houſe (thy Idols Temple) which God never commanded, where all Lyars, Fighters, Swearers, Night-Birds and Scriech-Owls meet, and call it the Houſe of God, and where they ſpeak nought but the Imaginations of their own Hearts, and call them the Ordinances of God, and it the Church, that is *Dan* and *Bethel*. And as for the Magiſtrates which thou telleſt, they ought to ſuppreſs the falſe Prophets, thou mighteſt have declared who they had been: But for the honeſt-hearted Magiſtracy and People, I ſhall declare a little when they came in, and who they are; Chriſt ſayes, *Many Falſe Prophets ſhall ariſe*; and *Paul*, *Peter*, *John*, and the reſt they ſaw them come already then, many Anti-chriſt's and Deceivers; and then they came in, as the Scriptures witneſs, and they have deceived the Nations ſince; and Chriſt ſaith, *By their Fruits you ſhall know them*; and they are ſuch as he cryed Wo againſt, which *laid heavy Burdens upon the People*, and ſuch as *were got into* Moſes's *Seat, and were called of Men Maſter, ſtood praying in the Aſſemblies, and had the chiefeſt Place in the Synagogue*; and *Peter* ſaith, *They followed after covetous Practices*; and *Jude* ſaith, *They went after the Error of* Balaam *for Gifts and Rewards*; and *Iſaiah* ſaith, *They ſought for their Gain from their Quarter*; and *Ezekiel* ſaith, *They were ſuch as fed of the Fat*; and *Zachary* ſaith, *They were as Evening Wolves*; and *Paul* ſaith, *They were covetous Men, heady, high-minded, and Lovers of Pleaſure, and fierce Deſpiſers of thoſe that are good, and had a Form of Godlineſs, and they were Witches that turned them back to Circumciſion, and falſe Prophets, when the Subſtance was come*: And are they not ſo now, who ſue for Tythes, maintain the firſt Prieſthood, and bewitch People, and deny Chriſt come in the Fleſh? Now let all judge where theſe are; many in the North taking away the Peoples Cows, their Pots, Kettles and Bedding; and one Prieſt ſued one for *Two Pence*; and two in *York-ſhire* ſued one for *One Penny*; and another for a *Penny Half-penny*; and theſe are they that call themſelves, the Miniſters of the Goſpel; ſhame, ſhame, bluſh, howl ye Caterpillars, the Hand of the Lord is againſt you; and yet I would not have their Lives taken away, as thou would'ſt have theirs that thou calleſt Sectaries; but to that in thy Conſcience I ſpeak, which will let thee ſee, that thou haſt a buſie Mind, and abideſt not in the Doctrine of Chriſt, but art among the falſe Prophets.

And thou and the rest of them which are Merchants, and trade with other Mens Words, which must have your Gospel and Worship defended with Swords and Staves and the Power of the Earth, you are they that spread Nets at *Mispeh* and *Tabor*; for it's neither in *Jerusalem* nor this Mount, but they that worship the Father, worship in Spirit and Truth: And thou that would'st confine God to a Place, to a Day, to a Time, and have him bound by a Law, and how the Saints should worship him, thou art carnal, and thy Petition carnal, and all who have any Honesty in them or Light, will see thee to be in the Generation of the *Pharisees*, that said, *They had a Law, and by that Law he ought to dye.*

And whereas thou art comparing thy self and the Priests of *Newcastle* and *Durham* to *Sarah* the Mistress, and them who oppose you to *Hagar*.

Answ. *Sarah* never brought forth Sons of Bondage, as you are; but you are truly *Hagar* the *Egyptian*, who genders unto Bondage; for you and all the Children that ever you have begotten or brought forth, are in Bondage till now; and the Lord hath raised up a People out of the Dust, to confound you and your Wisdom, and to declare against your Profession, in laying heavy Burdens upon the People, and taking their Money for that which is not Bread; and be ye all ashamed, ye high Oakes, ye fat Bulls, ye Diviners, that cannot maintain your Gospel with all your Parts and Wisdom that you boast of, against those contemptible Things in your Eyes, but you must run to a carnal Sword, or to a Justice of Peace or Constable to preserve you or to have them imprisoned, Stocks and Mockings and Reproaches; this is all we have or expect from the Powers of the Earth, because we speak the Truth: Be ye ashamed, and lay your Hands upon your Mouthes; what Gospel is this they have preached? what Worship is this you give unto God, that must be defended with Clubs and Staves, Stocks and Whips, Stoning and haling before Magistrates, and yet thou would'st have them accounted Ministers of the Gospel; they who were Ministers of the Gospel, their *Weapons were not Carnal, but Spiritual, and they were Mighty through God*, but the *Mightiness* of this Generation lyes in the *Magistrates* Sword to defend them, and drive the People to pay them money for nought: And therefore let all *Magistrates* consider in this Nation and else-where, that you be warned how you make any Laws against the Innocent, and how you uphold those that Christ cryed VVo against, and such as the Lord sent his Prophets to declare against, lest that come upon them which the Prophet spoke, that they that help and them that are helped shall fall together.

And whereas thou further flattereſt them, and telleſt them, *That they are in the room of* Abraham *for ordering the House of God, to see that the Seed of Isaac be Inheritors, which is like to be deprived by the* Egyptian *Brood.*

Rep. My Desire is, that they may be guided by the Spirit of *Abraham*, who denyed his Country; and if they walk in the Light, they will be like him, and will see that Things be ordered in the Nation in Righteousness; but if they will take thy VVord, who is the *Isaac* that thou would'st should inherit, thou wilt present them *Ishmael*: But is it not the Inheritance of Tythes and Augmentations, and to have People to fall down to worship the Image that they have set up? that is it thou would'st have ordered; for who are of *Abraham*, are of the Seed which the Promise is to; and such you stir up the *Magistrates* and People by your Flatteries and Lyes to have a Law

to

to keep them in Bondage; and so them that dwell in the Light, see it is the *Egyptian* that thou would'st have to inherit.

And further, thou art telling of some that profess high Attainments; which hath put the Kingdom in confusion and a flame; and thou sayst, they ought not to suffer the preaching of the word to go down, nor the Sacraments to fail.

There is profession enough in the Nation, but little Possession; and all who profess high things, and do not possess them, are Hypocrites: And now blessed be the Lord, Christ is come and made manifest, which is the highest Attainment; and he comes not to send Peace on the Earth, but a Sword, and he shall confound the mighty and lofty, and they that have lived at ease shall be poured from Vessel to Vessel; and now is War proclaimed betwixt *Michael* our Prince, and all the Inhabitants of the Earth; and all Inchanters and Deceivers, and all such as have made Merchandize of Souls, are now made manifest; and now the Nations are angry, and the men of the Earth are afraid, and now *Gog* and *Magog* compasseth the Camp of the Saints about; and the Beast, upon which the Whore rides, and the false Prophets, and as many as have traded with the Beast and the Whore are troubled; for her sorrow is coming in a day, and all the Powers of the Earth cannot, nor shall not uphold her; for she shall be made desolate and burned with Fire: and now thou and the rest of the Merchants are troubled, and are petitioning to the Powers of the Earth to uphold you; I say unto thee, and unto all that joyn themselves against the Anointed, which is now appearing, who was dead and is alive, and lives for evermore, You shall all be broken, and your eyes shall consume in their Holes: Gather your selves together, howl ye Caterpillars, strengthen your selves, build up your batteries, cast up your mounts; for a mighty and terrible one is coming up against you; his voice is as the roaring of a Lyon, he is greedy of his Prey, he shall devour at once, and he is bringing about his Determination to cut off every one that withstands him, and no VVeapon formed shall prosper; the eternal VVord is preached, and the Angel is flying through the midst of Heaven with the everlasting Gospel, and by it shall Antichrist be consumed; And because this Gospel is declared and preached and witnessed, thou art angry: But that which thou calls preaching the VVord, is nothing but thy own Imaginations: This they have preached long enough, and what hath it done, all your divining? None hath been turned from his Iniquity. And as for thy Sacrament, thou wast complaining of the Pope's Emissaries, and here thou art one: Thou mayst return thy Word back from whence thou hadst it: And all who come to witness the word and the preaching of it; and the Body and Blood of Christ, which is the Saints Communion, and the Supper of the Lord, will deny all your Inchantment, and all your canker'd rusty worm-eaten Divination; and all powers which seek to uphold this which was and is Abomination to the Lord, they must partake of her Plagues; let all consider, God hath overturned all the Powers that have pretended to establish Religion by a Lavv, whenas they have but established a Form, a Husk, and so Satan hath crept into that; and all the Priests in this Nation, have they not transformed into every Image, vvhat vvay soever Authority and the Povvers of the Earth bend, and so have made merchandize, and sold that vvhich is not Bread, and so have deceived the People.

And further thou sayst, *The Apostle requires them to mark them that cause Divisions diligently.* And thou goes on, and reckons up many that have been polluted in Religion, and thou sayes, he will cast her into a Bed of Torment, if they do not repent.

Rep. They who are turned from the Light of Christ, are turned into Division; and they that have not the same Spirit, by which the Apostle spake, that said so, are divided from Christ, and from the Body, and from the Saints, and are in Contention: And here I charge thee and all the Priests in *England,* that you are divided from Christ, and turned from the Light, who *propheste for Hire, and divine for mony, who go in long Robes, who are called of men Master, who have the chiefest Place in the Assembly, and stand praying in the Synagogue,* who go to Law with your Hearers, and who give Meanings upon the Scriptures, who add and diminish, who speak but that which you have gathered from other mens Words; there doth Sects and opinions, strife and division arise. And here thou art marked by many in the County of *Durham,* (praised be the Lord,) to be one that is divided from the Light, and causes Division, who took away Four Oxen for five Pence Halfpenny; and so they have turned away from thee, and all vvho stand in that Nature wherein thou stands: And therefore thou art petitioning that thou might have a Law to bind us under thy Witchcraft, wherein the Nations have been deceived. And it is true, God hath overturned Kings, and Princes, and Dukes, and Earls, and Emperors, for the sake of his chosen Ones; and all they vvho have made an Image like the true God, and like the Gospel, and have made a Decree, and whosoever now make a Decree that any shall fall down to worship any thing which is contray to the Light of Christ in the Conscience, God hath hewed them down, and he will hew them down, who go about to limit the Holy One, who is Lord over all, and who will have Dominion over the Consciences of men; and the time is already, when *Jezabel* is to be cast into the Bed of Torment, and all who commit Fornication with her, whether they be Kings, Emperors, Dukes or Earls, they shall all go down with the Dukes of *Edom* into the Pit, and with the rest of the Uncircumcised, and the Saints shall rejoyce in their overthrow.

And thou sayest, *There is yet little doth appear in* England, *but the old Beast under new Habits acts his old Tragedies*; and thou tells of *Satans Arrows which are brought into the Nation*; and thou tells of Ranters *and* Quakers, *and* Seekers *and* Creepers, *Creatures new come from the Pit*; and thou sayest *they resemble* Samson's *Foxes, which burn up faith bred by hearing the word preacht.*

Rep. What hast thou, and they that call themselves Ministers of the Gospel, preached, and cryed Reformation, and have sided with all mens Wills, and flattered all the Governours and Governments that have been changed divers times within these ten Years: Have you got nothing done yet, but have travailed and brought forth nothing but Wind and Division and Contention, and one of supplanting another? And have you tried one another, and proved one another, and every one preached up what he would have had, and have brought nought to pass? what shameless Reformers are ye? Can you not maintain with your Commissions and all your petitioning for God's Ministers for the North; and you had your desire, they came as thick as locusts out of the South; and cannot

you

you all with your preaching preach down those contemptible Creatures that thou speaks of? And as for *Ranters*, I deny both thee and them; for thou and they spring both from one Root. And I am one thou calls a *Quaker* and *Seeker*; and blessed be the Lord forever more, that ever I was found worthy to bear the Name in Truth; for they that seek shall find, and they that wait shall not be ashamed. And thou blind Shepherd, thou might as well have uttered forth thy venome at *David, Daniel, Jeremy*, and the rest of the holy men of God, and have said, *they came out of the pit:* Thou proude blasphemer, God will plead with thee for deriding the Power of the Lord; and thou art that Fox thou speaks of, that would be devouring and have all consumed, that thy corrupt sensual filthy Will might be satisfied: And as for Faith, thou never came to the Faith of devils, who believe and tremble; and thy Faith and thy Ordinances, which are but Imaginations and Traditions of men, the Day is discovered that shall burn them up and consume all; and you shall be left naked and bare, and have nothing to cover your Nakedness, but you shall be as a Stink and a Proverb.

And whereas thou saist, *They preach down Ministry and means, and all but those that have Knowledge miraculously infused*; and thou art offended, because we declare what the Prophets were, when they were called to prophecy; and what the Apostles were before they went to preach; and thou *gathers thy* Conclusions, *that they will send Princes to beg, as well as the Ministry*; and thou sayest, *Nothing was more strongly charged upon* Israel, *then suppressing of false Prophets*; and thou sayest, *shall not Christian Princes also be zealous to Suppress them that would devour the flock of Christ?*

Rep. When wilt thou cease thy lying aud slandering? the Ministers of Christ we own and love, which have not been nor are not Ministers made by the Will of Man, and such have turned away from Darkness to Light, and from the Power of Satan to God, and such a Ministry we honour; but all those who stand in man's Will we deny, and are bold to affirm, *That they run, and never were sent, and therefore they do not profit the People*; and all thy means and thy mediate Choice, which is carnal, we deny; for none, either by you or it, ever had their minds changed from Darkness to Light, but only brought into a Form, a Husk, a Shadow, and made Hypocrites to profess what they were not: And as for thy *miraculous Infusion*, I deny thy Words; but this I say, *None knows the Father but the Son, and he to whom the Son reveals him, and that Gospel that we preach, we neither received it of Man, nor from Man, but by immediate Revelation*, and unto this the Scriptures witness: I know Prophets and Ministers of Christ, which were *Shepherds*, and *Gatherers of Summer Fruit*, and *Husband-men at the Plow*, and the same Call as ever was: God is not bound up to your Trade of Divination and Study; and by these which are base in your Eyes shall you be confounded, and be broken as a Potters Vessel: And for thy Conclusion, *That we may send Princes to beg*, we deny; we do not dispute who rule, whether he be a Shepherd or a Husband-man; we know, he that fears the Lord is guided by the Light of Christ, he will walk and act in Righteousnes, whether he be a Prince or a Plowman; and God is no Respecter of Persons, nor we respect no man's Person, as thou Flatterer dost; but we honour the Power that is of God, and are subject to it for Conscience sake; we are not wrangling about the Earth, we are re-

redeemed out of it: And as for *Naash* thou speakest on, who would strike out the right Eye of *Israel*, that shall stand for thy self; for it is the *True* Israelite, *in whose Mouth there is no Guile*, and *Jew* inward, that thou would'st not only strike out the Eye, but also cut off their Heads: And thou askest, *who they are that do devour the Flock of Christ*? I answer, they are Wolves and Deceivers, such as I spoak of before, that abide not in the Doctrine of Christ; read thy self there, and own it.

And thou goest on further, and petitionest the *Noble Princes to Consider, that the* Anabaptists *have mightily prevailed in this Nation*, and thou wondrest, *that the Governours have not suppress*, and thou bringest an old Story to accuse them with, out of *Germany*, *That they had Plurality of Wives, and this* (thou say'st) *is like to destroy the Nation.*

Rep. Thou art *Ishmael* the Son of *Hagar*, thy Hand is against every man, and *Cain* is the Root from whence thou sprangest; for thou hast murder in thy Heart, and would'st command Fire to come down from Heaven to destroy, and knowvest not what Spirit thou art of: And as for the *Anabaptists* prevailing, here thou hast made the Shame of your ministry appear, that it hath had no more effect upon the Peoples minds, that they have not been established, and so they have run after every Wind of Doctrine; and thou would'st have the *Magistrates* to make the People live still upon Wind: And as for thy Story of *Germany* concerning the *Baptists*, I have great Ground to believe, that thou and thy Author may as well belye them which thou never knewest, as to cast a Lye upon those which are nearer at Hand; but if they acted any such Thing as plurality of Wives, let them bear their own Shame, do not accuse the Innocent; truly, I know no such Baptists in the Nation; and it's no more accusation upon them, then if thou should'st accuse the Disciples with *Judas*; and this thou layest upon the magistrate to consider, lest the Nation be destroyed; filthy busie mind troubling thy self and others with old Stories raked out of the pit to accuse others with, whenas there is no such thing that is owned; and all who fear the Lord deny such, and I deny them, and they and all who act in Uncleanness.

And thou goest on and shewest, as thou hast stollen from other mens Words, from the Prophets and *Moses*, *That the Judgment of the Lord was against all Idolaters and false Prophets and Dreamers, and how they and them that served strange Gods were to be put to Death.*

Wo unto them, saith the Lord, that steal my Word every Man from his Neighbour, and say, thus saith the Lord, whenas the Lord hath never spoken unto them; thou hast stoln other mens Words, and shalt be judged by thy own mouth and thy own Law, that thou never hadst the Word of the Lord made manifest, nor never did the Lord speak to thee; and therefore thou art that false Prophet, and art that Dreamer; *and he that hath a Dream, let him tell a Dream, & he that hath the word of the Lord, let him speak it*: now them that speak the Word of the Lord from the Mouth of the Lord, as the true Prophets did and do, then thou calleſt to the Magistrates to put them to Death: And as for the Worshippers of strange Gods, many in the County of *Durham* and many other Places, let them declare whether they worshipped any but a strange God at a Distance, and went after dumb Idols, even as they were led, while they followed the ministry which was never sent; but now is the Lord made manifest, and the strange Gods are put away and broken,

broken, and the false Prophets are seen, and the Prophet is raised up, which *Moses* spoak of, and whosoever hears not his Words, shall be slain with the Sword.

And further thou tellest the *Magistrates, That if any Hypocrite shall presume to speak a Word in the Name of the Lord, which he hath not commanded, even he shall dye, and it is an old Statute unrepeal'd.*

Rep. If thou knew what thou spoak, thou hast given Sentence against thy self; I charge upon thee in the Presence of the living God, that thou never heardst his Word, nor spake his Word, but in thy own Name; and I charge it again upon thee, when did he ever speak to thee? that Spirit by which the Prophets of the Lord spoke, thou dost deride, and call'st it a miraculous Infusion, and so thy Spirit is another, and not the same; and that it is an old Statute, thou shalt know, that thou hast spoken in thy own Name, and what thou hast learned by Tradition; but in Christ all the Law and the Prophets is fulfilled and all Statutes, who come to witness him; he is the Law-giver, Judge and King, and all is fulfilled as he comes to be witnessed, and all strange Gods put away, even the Idols of Gold and Silver, and all false Prophets by him come to be seen, judged, condemned and slain; and thou that would'st put it upon the *Magistrate* without, to kill Men by a Law, and so to usurp the Power which is given to the Son, and so make them guilty of innocent Blood, thou art a Murderer: And now further, who must judge of the false Prophets, of Heresie, Schism and Blasphemy? I know thou denyest Revelation, and the rest of the Priests in *England*, who trade with other mens Words; and I know thou darest not say, thou art infallible, and thou hast not discerning of Spirits; the Apostle exhorted them who dwelt in the Light to try the Spirits; but he bad not them who are led by the Prince of the Air, and were Children of Disobedience, as thou art, of a covetous earthly Mind, he bad not them to try, nor them who were carnal; and therefore stop thy mouth, thou canst not discern a Lamb from a Dog, not a Kite from a Dove: And let all *Magistrates* who fear the Lord, either in this Nation or else-where, take heed how they judge of Heresie and Blasphemy; not that I am ignorant but that there is Heresie and Blasphemy, but that none can judge who they are, but who have an infallible Spirit; therefore it is now as it hath been, many have suffered as Hereticks, as Christ for a Blasphemer, and the Apostles as Setters forth of strange Gods, and were persecuted to Death; and many do and are like to suffer by this Spirit that dwells in *Thomas Ellyson:* And therefore all you who are *Magistrates*, that sit as Judges and Rulers, take heed what you do, and take heed of Zeal without Knowledge; for so *Paul* persecuted, and so the *Jews* slew Christ the Heir; and so many would have their Will satisfied, but thou must be judged by all who dwell in the Light, & thou that sittest as Judge over another, see that thou be judged in thy self; for to take your Knowledge and Direction from such as these men, instead of planting you will be Destroyers.

And thou art offended at some that *hold forth new Lights and Gifts, which* (thou say'st) *the Word of God never taught us.*

Rep. All who are taught by the Word, which is eternal, are guided in one Light; for the Light is but one, and this is no new Light, but the same that ever was; but thou that callest the Letter the Light and the Word, thou art blind and art a Hater of the Light, from which the Scripture was declared.

And in the Conclusion thou beggest, *That Schollars and Universities may be preserved for the breeding of able Ministers, to preach the Word, and hold out the Sacraments.*

Rep. And this is the Sum of all, that thou and the rest of false Shepherds may be carryed in the Bosome of the *Magistrates*, and so to preserve you, and destroy all that oppose you: As for Learning, it is Natural, I ovvn it in its Place; but that it makes and breeds able ministers, I deny it, and all those ministers; for many filthy Frogs and unclean Spirits have come out of the Universities, that have spread over the Nations, as Locusts vvithout a King; and all their Preaching and their Sacraments is carnal, and all their Ability that is got by their Trading leads People to be seven-fold more the Children of the Devil; I speak vvhat I vvas a *Witness* of, vvhile I followed the chiefest of them: And therefore I say unto you vvho are Governours, *Hold not that up which the Lord hath cursed; for that which is Natural cannot lead up to God*: And therefore be ye all vvarned, *That you turn not back to build again that which God is destroying, who threw out one Power after another, because they would needs limit the Lord a Way to walk in*: And truly, God vvill pour you out from Vessel to Vessel, till you be emptied of *all, and till you give him all Power and Honour, to rule over his Church and People, that they may serve the Lord in Freedom of Spirit, and not in the Flesh*; and if any vvalk disorderly, and break any righteous Lavv, and vvalk in the Flesh, them execute your Lavv upon, there is your Place; but that you should prescribe a Way for God to vvalk in, he cannot, he vvill not be bound; and you, that go about to limit him to any visible Appearance, shall be broken to pieces; for his Glory he vvill not give to another.

This was I moved of the Lord to write in Answer to Tho. Ellyson's *Petition, and to the Magistrates: A Lover of all those that wait for the Redemption of* Israel; *called after the Flesh,*

Francis Hovvgil.

THE

THE

Fiery Darts of The Devil QUENCHED;

Or ſomething in Anſwer to a BOOK, called, *A ſecond Beacon Fired,*

Preſented to the *Lord Protector* and the *Parliament*, and ſubſcribed by *Luke Fawne, John Rothwel, Samuel Gellibrand, Thomas Underhil, Joſhua Kirton, Nathanael Webb.*

Wherein their Lyes and Slanders are made manifeſt againſt the Innocent and thoſe Books which have been publiſhed by them they call *Quakers*, owned and vindicated, and all the reſt which is in that Book diſowned, and their Deceit laid open, how they have perverted the Truth & our Words in thoſe Books, which they cry out of as Blaſphemy, that the Truth may not ſuffer under the Reproach of the *Heathen.*

FIrſt of all you go about and flatter the Powers and the Magiſtrates, and tell them, *They ought to have a Care of their peoples Souls, in keeping them from Infection of Idolatry and Blaſphemy*; and you ſay, *you are to inform them of the Dangerouſneſs of great Meetings in* London *of* Quakers, *whoſe Opinions are Blaſphemous, Paganiſh, Anti-ſcriptural and Anti-Chriſtian, even as the former:* And further, *the greateſt thing that troubles you, is Printing and Publiſhing Books, many thouſands* (you ſay) *concerning Blaſphemous, and Heretical, and Anti-magiſtratical Opinions, tending to unchriſtian People, and diſorder the People of the Nations, and to bring in* Paganiſm, *and* Libertiniſm; *and this* (you ſay) *you preſent unto them to provoke their zeal againſt them.*

Oh you blood-thirſty-minded men, all the Care that you would have the Magiſtrates to take of the People is, to deſtroy them, and to have them ſhut up in Holes and Caves, and Dens, and Priſons; and the Truth ever ſuffered by your Generation, and your Generation hath ever preſſed the Magiſtrates, that they might abuſe their Power, and if they will but hearken to you, inſtead of healing the People, they will be Deſtroyers, and inſtead, of making up Breaches, they will make deſolate; and ſo you would drive them on haſtily to ſatisfie your corrupt Will, and to uphold your *Diana*, and your craft, that you may make Merchandize of that vvhich hath been long enough ſold and printed by you; and what hath it done? who is turned from Darkneſs to Light? and you that make a trade of others Writings and Words, to maintain you in your Luſts, and deceive, this you would have them to uphold;

but as for the care of Peoples Souls, it's far enough from you, and all along in your filthy lying ſlanderous Book, you are made manifeſt to be of thoſe that would have Fire to come down from Heaven in your Wills, to deſtroy all thoſe that withſtand you and your Imaginations: And therefore let all Magiſtrates, in whom the Fear of the Lord is, take heed how they take things from the Hands and Mouthes of them who have alwayes perſecuted the Power of Truth, and called Truth Errour, and Light Darkneſs, and Darkneſs Light; and in a blind Zeal for God, deſtroy them whom the Power of the Lord is manifeſt in; for ſo *Paul* perſecuted Chriſt, and the Saints, and ſo the Jews crucified Chriſt, and all the Saints have ſuffered. And you are offended at our meeting in *London*; while we have been here in the City we have not been in a corner, and we challenge you and all the City in the Name of the Lord, who is dreadfull to all Lyars, and Slanderers, to ſhew, what are thoſe blaſphemies that you ſpeak of, you backbiters ſhall have your portion with the reſt of hypocrites: Opinions we deny; for the Light of Jeſus Chriſt is ſpiritual, which appears and declares againſt all Sects, and Opinions, and Blaſphemies, and all you who hate it, are in Contention, and in Opinions, and Blaſpheme the Truth; and here I charge it upon you in the Preſence of the living God, that you are Blaſphemers, who call the Light Natural and *Paganiſm*; and the Lord will plead with you, you filthy corrupt minds, who calls the Light of Chriſt Anti-chriſtian; for here in the Preſence of the Lord of Hoſts, I ſpeak it, no other Light do we own to walk by, but that which is ſpiritual and eternal, the Light of Chriſt, which he hath enlightened every one that comes into the World withall; and this is not *Anti-ſcriptural* as thou calls it; for the Scriptures witneſs the ſame, and Chriſt bears witneſs of it; and no other Light do we own but the ſame that ever was, which was in the beginning, and which convinceth the World of Sin, and the ſame that led up the Saints to knovv the Father and the Son: and you that call this *Paganiſm* and *Heretical*, and Blaſphemous, and Anti-chriſtian; let all vvho have any Light in them judge, and let Shame cover your Faces, and Fear take hold upon you; for your Words ſtink, and come out of the Mouth of the Dragon, ye filthy unclean Frogs, vvhich have Poiſon under your Tongues. And as for the Bookes vvhich vve have printed, vve ovvn them, and are ready to lay dovvn our Lives for the Teſtimony of Jeſus, and the Truth of them, and ſeal them vvith our Blood, and vvhat are vvritten in them, through the eternal Povver of God, vvhich is made manifeſt; and that vve have publiſhed any thing againſt any juſt Magiſtrate, let all our vvritings, and all vvho read them judge; and if bearing vvitneſs to Jeſus Chriſt unchriſtians People, let all judge; for no other do vve ovvn, but the ſame Chriſt to Day and Yeſterday, and forever; and here all your petitioning is made manifeſt, from vvhence it did ariſe and proceed, and your ſhame and Nakedneſs, and envy appears.

And the Sacraments (vvhich you ſay you uſe) *which is appointed in the Scripture, and* Farnſvvorth *in Anſwer to a Petition did deny them.*

Anſwer, His Anſvver vve ovvn; and I challenge you to be Perverters of the Scripture; vvhere read you of Sacraments in the Scripture? here

I charge you to be Lyars and Slanderers, and Denyers of the Scripture, and Adders to it, and the Plagues ſhall be added to you; and as for that vvhich you uſe among you is traditional and imitatory: Yet the Bread vvhich vve break is the Communion of the Body of Chriſt, and the Cup we drink is the Communion of the Blood of Chriſt; and this is that which *Paul* received from him: And Baptiſm by one Spirit into one Body we own; the Baptiſm is but one, and this we own; and here you Lyars and Slanderers are ſeen and denyed.

Another thing you call Hereſie and Blaſphemy, is, that we ſay, that Chriſt hath enlightened all men; but I ſhall lay down your own Words, and prove you Lyars out of that Book called, the General good to all People: and you ſay, *The Light of God that is in all men; that is, to wit, natural Conſcience, that it is ſufficient, if we give heed unto it, to diſcover Sin and turn our Minds towards God, and that this Light within is the Grace of God, and that it is Chriſt in us.*

Anſwer, Let all that reads that Book, ſee if you be not Lyars and Slanderers, and Perverters, and are in the Generation of thoſe falſe Witneſſes which bore witneſs againſt Chriſt; and here I charge you to be Lyars, Where in all the Book doth he ſay, that the Light of a natural Conſcience is ſufficient to guide to God, if it be taken heed to? or where doth it ſay, it diſcovers Sin? there is another Lye: And where doth he ſay, that natural Conſcience is the Grace of God? there is a Third Lye; and where doth he ſay, that natural Conſcience is Chriſt in us? there is a fourth Lye: Be aſhamed that ever you ſhould go and preſent ſo many filthy Lyes to Authority, that there is no Truth in at all. Oh ye dark Minds, would you be judging and preſcribing what is Hereſie and Blaſphemy, and call the Light of Chriſt *Paganiſme* and *Hereſie*? But I am bold in the Name of the Lord, to declare unto you, and unto all the World, that Chriſt is the true Light, that hath enlightned every one that comes into the World, and that this Light is ſpiritual, and not natural, and it convinceth of all Sin; he ſhall convince the world of Sin; and whoſo obey this Light whch ſhines into the Conſcience, it leads up to Chriſt, and out of Sin, and it turns the Mind towards God, and it ſhines in Darkneſs; but you dark ſottiſh Children know it not; yea, you that hate it, have it, and it ſhall condemn you, and when the Book of Conſcience ſhall be opened, you ſhall be judged for all your hard Speeches againſt the Truth.

Another thing you preſent to be Blaſphemy and Hereſie, is, that the Worſhip that is performed in England *with thoſe Miniſters that ſing* Davids *Pſalms, baptize Infants, wear double Cuffes, Boot Hoſe toops, take Tythes, ſay men ſhall never be perfect in this World, and that ſay, the Letter is the Light, and the Letter is the word; and that Salvation is in the Scripture, and that call* Matthew, Mark, Luke and John, *the Goſpel, are Seducers, and no Miniſters of the Word, but ſhew forth the Spirit of Error.*

Anſwer. All thoſe Miniſters in *England* which abide not in the Doctrine of Chriſt; all thoſe Worſhippers and Worſhips, which are Contrary to the Scripture, are *Heatheniſh*, and they worſhip they know not what; and all ſuch Worſhip is an Abomination to the true God; and I charge you and all thoſe that would be counted Miniſters in *England*, to

prove from the Scripture where the Saints ſung *Davids* Conditions, and Pſalms in Rhimes and Meeter; and where is there any Scripture for Baptizing of Infants? and whether any of the Miniſters of Chriſt lived in pride and Luſts of the Fleſh? and where any Miniſters of Chriſt took Tythes, which belonged to the firſt Prieſthood and the firſt Covenant? and ſo they that uphold the firſt, and deny the ſecond, and the one everlaſting Offering, which perfects forever them that are ſanctified; and where doth the Scripture ſay, that the Letter is the Word and the Light? but it witneſſes againſt you, and ſaith, God is the Word, and Chriſt is the Light, and Chriſt is the Goſpel, yea, the everlaſting Goſpel; and *Matthew, Mark, Luke* and *John* declared of him: and here you be witneſſes againſt your ſelves, ye dark-minded men; and I charge you, that you deny the Scripture; and all thoſe who uphold thoſe things are in the *Heatheniſh* nature, without God in the World, in the Earth where the Devil dwells, who is an accuſer of the Brethren: and doth not the Scripture and they declare it who were Miniſters of Chriſt, that there were that ran after the Errour of *Balaam*, and their Hearts were exerciſed with covetous Practices? And were there not ſuch that were Railers, and falſe Accuſers, and blind Watchmen, and greedy dumb Dogs, and ſuch as led into VVitchcraft, and Anti-chriſts, Deceivers? you might as well have called Chriſt, *Paul, Peter* and *Jude* Blaſphemers and Hereticks, but you are made manifeſt to be them, and in the ſame nature that called Chriſt a Blaſphemer, and *Paul* a Peſtilent Fellow, and a Setter forth of ſtrange Gods, and the Miniſters of Chriſt Seditious, and thou mightſt as well ſay, Chriſt deſpiſed a Governour, when he called *Herod* a Fox: And now, bleſſed be the Lord, the Hour of his Judgments is come; and we freely declare againſt all Deceit both in Magiſtrates, Prieſts and People, as they did that wrote forth the Scripture, and bear witneſs to his Name, as they did, in our Meaſure; and we have ſuffered, and do ſuffer daily, by ſlanderous Tongues, ſuch as you have; and Impriſonments, and cruel Mockings, and Stripes, and Bonds; and can truly ſay to the praiſe of his Name, *we bear in our Bodies the Marks of the Lord Jeſus*; but we muſt paſs through good Report and evil Report; and it is our Crown and rejoycing to ſuffer for his Name; and now *Gog* and *Magog*, and all the Powers of the Earth bend themſelves, and are angry, even the Nations that profeſs Chriſt in Words, and ſay, the Scripture is their Rule, but walk not according to it; and againſt all ſuch hypocriſie are we VVitneſſes, to the fulfilling our Teſtimony, and the laying down of our Lives, that he alone may be honoured who ſits upon the Throne of *David*, and of whoſe Government there is no End, to whom be Praiſe forever, who ſhall break all your Combinations and plots, and you ſhall be Ground to Powder, who ſet your ſelves againſt him, and be daſhed to Pieces as a Potter's Veſſel.

And now to that which you call *Anti-magiſtratical Errours, That the Magiſtrates are not to have Titles of Worſhipful or Right Worſhipful, and that the Subjects of a Common Wealth, which is not Iſrael's Common Wealth, are to be diſturbed, and that no Civil Government is to be acknowledged, but the Government of the Law within us.*

Anſw. Where readeſt thou or any, that any Magiſtrate was called *worſhipful*

ſhipful or *Right Worſhipful*, or ever any of the Saints of God did ſo? he that is Righteouſneſs and Truth, unto whom all Honour and Worſhip belongs, God bleſſed forever, we own and worſhip; he is no Reſpecter of Perſons: And you filthy Flatterers, who are in the Curſe, reſpect mens Perſons and ſo you are razed out forever from the Faith of Chriſt, and from the Faith which all the Holy Men of God lived in, that you know it not: but you falſe Accuſers, Magiſtrates we know, and they are for the Puniſhment of Evil-doers, and for the Lavvleſs, for Lyars and Slanderers, ſuch as you are; and for the Praiſe of them that do vvell; and vve honour ſuch in our Hearts, and obey their juſt Commands, and are not like him that ſaid *he would go*, and vvent not, but are ſubject for Conſcience ſake to the Povvers that are of God; and are ſubject to every Ordinance of man for the Lord's ſake; but vve cannot flatter nor reſpect mens Perſons, and deny the Faith of Chriſt, but are brought from under the Povver of Unrighteouſneſs by the mighty Povver of God, and are ſubject to all juſt Lavvs, vvhich ſtand not nor vvere made in man's Will, but obey them for Conſcience ſake; and if any Lavv, vvhich is not juſt and equal, be required upon us, that vve cannot do, vve ſuffer for Conſcience ſake, and reſiſt not at all, as many of our Enemies vvill vvitneſs for us; and therefore you falſe Accuſers be ſilent; they that are ſubject to *Iſrael*'s Common Wealth are righteous, and vvalk in Righteouſneſs, in that vvhich is juſt, good and holy; and vve vvitneſs againſt all the *Cananites*, vvho vvalk in Unrighteouſneſs; and all vvho are Enemies to the Common Wealth of *Iſrael* muſt be broken to Pieces, and them that ſtrive and contend againſt the Faith vvhich vvas once delivered to the Saints, and is novv witneſſed (praiſed be the Lord) all ſuch muſt be diſturbed and broken to Pieces by the juſt, even all the unjuſt ſhall be broken: And as for that vvhich thou ſay'ſt vve ſay, *We ought not to be ſubject to any Civil Government, but that which is within us*; Oh thou Lyar, vvhen vvilt thou ceaſe thy Lying? vvhere is that? I charge thee to prove vvhere that is ſpoken; yet this I ſay unto all, *Moſes* received the Lavv from the Mouth of the Lord, and it vvas revealed to him and in him, and then he vvought it vvithout, and vvas ſubject to it: And all vvho make Lavvs novv, and do not receive them from God, they make them in their ovvn Wills, and ſuch as do act contrary to the Lavv of God; but that Lavv vvhich is righteous, vvhich is according to that in the Conſcience, vvhich is holy, good and civil, vve are ſubject both vvithin and vvithout to it: And all your Subjection, which is not from a Principle vvithin, is not in Truth nor Singleneſs of Heart, but vvith Flattery, and your Eye-Service, and your bovving dovvn in Hypocriſie, and ſaying, you are ſubject, vvhen there is no Truth in the Heart; and ſo you are not ſubject for Conſcience ſake.

And further you ſay, *In* Farnſworth's *General Good to all People, Let every Soul be ſubject to the higher Powers; by Powers is meant God; the Father of Jeſus Chriſt, and by King, the Lord of Hoſts, and that is another Blaſphemy.*

Wo unto filthy Lyars; I challenge you, that you have perverted his Words, and would give Meanings upon them, as you do upon the Scriptures; and your own dark ſottiſh Minds cannot comprehend; and therefore you give your own Imaginations, and then call it Blaſphemy; and let

all that read that Book ſee if you have not belyed the Truth, and perverted his Words.

Another Thing you ſet down for Blaſphemy, *That none are Miniſters of God, and called by him, who are ſent forth by Authority of Man, and that he that is not infallible in his Judgment, is no Miniſter of Chriſt.*

Anſw. You might have ſaid *Paul*'s Words were Blaſphemy, he was made a Miniſter, not by mens Will; and all the holy men of God and Apoſtles were not Miniſters by the Will of man, but contrary to the Will of Man; and all who are made Miniſters of man and by man, we deny, and the Scripture denies them; for what they preached, *they neither received it of Man, nor from Man, but by the Revelation of Jeſus Chriſt*; and all who have and are made Miniſters by Hear-ſay, and what they have form'd up in their Imaginations from the Scripture, with their Points and their Doctrines, which they raiſe in their Carnal Minds, all ſuch we declare againſt; and all ſuch who abide not in the Doctrine of Chriſt: and all who were made Miniſters of Chriſt, were Spiritual and infallible; that which is not infallible is carnal; and all who are guided by the Spirit of Chriſt are infallible, and they that are not guided by it are none of his, nor the Sons of God, nor Miniſters of Chriſt; and therefore, all that ſuch can judge of is nothing but imaginary; and all you who have ſubſcribed this Book, and all ſuch Miniſters I deny: Ye ſhameleſs men, would you be trying and preſcribing and ſet down what is Hereſie and Blaſphemy, and cry out of that for Hereſie and Blaſphemy which you ſhould try withall? Your Shame is laid open to all; and now your Shame, I hope, will appear to the Parliament, whom you petition; what cry you out againſt Books, and printing, and Blaſphemy, that cannot diſtinguiſh a Lamb from a Dog? would you judge Truth by Darkneſs? And you are offended that there are ſo many *Quakers* met in the North Parts lately, Two Thouſand; yea, bleſſed be the Lord, there are many Thouſands that ſee you, and never will bow to *Baal*, nor worſhip in the Houſe of *Rimmon* more; and many ſhall not only come from the North, but alſo from the South, yea, in *London*, that now ſee all your Deceit, and they ſhall enter, and you ſhall be ſhut out; and what Truth is this that cannot defend it ſelf? and what Religion is that which cannot defend it ſelf, but you muſt have all bend to your Image that you would ſet up?

And now unto you who are petitioned unto, I ſay unto you, take heed and beware how you call or ſuppreſs any thing as Error, or how you meddle in the preſcribing God a Way to walk in, for he cannot, he will not be limited; and I ſay unto you, it were better a Milſtone were hanged about your Necks, then to hinder, ſtop, or make any Law to hinder the Paſſage of the Truth which is ariſing; and conſider, the Lord hath thrown out all Powers before this, becauſe they would needs limit the Holy One of *Iſrael*, and preſcribe him a Way, and a Government, how he ſhould be worſhipped; and many have ſuffered, and what hath all come to, all the Rules that men have laid down? have they not been as the Untimely Fruit of a Woman, and as Corn upon the Houſe top? and for that all have

been

been thrown down and broken; and the Jealouſie of the Lord is broken forth as Fire, and wo to them that withſtand them in his Way: And now I ſay unto you, if you now preſcribe God a VVay, and if that in the Conſcience have not Liberty, but you will go about to ſet Bounds to him and his People in the Worſhip of God, you ſhall be broken as a Potter's Veſſel; for the Government is upon his Shoulders, and he will not give his Glory to any other; the Lord hath ſpoken it. And for the reſt of the Books in the *Beacon fired*, we diſown them; but I believe you have belyed them, as you have done ours.

By one who is a Witneſs for the Truth againſt Gog *and* Magog, *called after the Fleſh*

Francis Howgil.

A WARNING TO All the RULERS in these Englisth Nations.

OH ye Judges, Rulers and Heads of the People in these Nations, you may read your Cloud of Witnesses, who are your Example, who persecute the Innocent, and turn aside the needy for a Thing of nought; you may read in the Scripture what they were, and what Manner of Princes, Kings and Rulers they were, who were Persecutors in all Generations; and say not in your Hearts, you are *Christians*, and yet walk in the same Footsteps of them who persecuted the Prophets, and them that were sent early and late to forewarn them, and stood in the Gate, and declared in their Tovvns and Cities against the Abominations that vvere committed; and *Jeremy* they put in the Dungeon, *that his Feet sticked in the Mire, and put his Feet fast in the Stocks, and* Micha *in Prison, and* Daniel *in the Den of Lyons; and* Herod *and* Pilate *were made Friends in the persecuting of Christ, and they set him at nought; and the Priests and the Rulers conspired against him, and sought to entrap him in his Words; and the Apostles they put in Prison, in the Stocks, and whipped them, and scourged them, and commanded them to depart out of their Towns, Villages and Cities, and called them seditious and pestilent Fellows, and said, they bred Tumults in the Cities, whenas they were tumultuous themselves, and persecuted, and mocked, and shamefully entreated*: And novv you that are found acting in those Practices, are in the same Spirit; you may read your Cloud of Witnesses and your Example, and be ashamed. O *England, England* and *Ireland*! is this the Fruit of the great Profession you have made so many Years, and novv when you are proved, the best of you is as a Bryar, and the most upright sharper then a Thorn-Hedge? What is become of the Promises you made in the Day of your Calamity, vvhen Sorrovv, Fear and Oppression compassed you about on every Side? Hath the Lord broken the Yoak from off your Necks, and is your Finger becoming heavier then their Loyns? Was there so great Oppression and Cruelty acted among the Bishops and Prelates? vvere Prisons so filled? vvere there such Gins and Traps laid for the Innocent vvhen their High Commission Court vvas up?

O Shame, Shame! that ever it should come in the Ears, or be reported in other Nations, that ever you should requite the Lord thus for all his Love and Mercies; that he should break the Yoak from off your Necks, and scatter your Enemies on every Side, and cut them off in his Wrath, and hath given you their Habitations to dvvell in, and the Povver into your Hands; shall the Ax boast it self against him that hevvs therevvith? and will ye requite

quite the Lord thus for his Love? Surely these Things are come before the Lord, and a Book of Remembrance is vvritten, and all these Things shall stand as Witness against you, vvhen the Book of Conscience is laid open: But you (may be) vvill say, *You know no such that suffer for Conscience sake*; turn but your Ear, and listen but to every Goal and Prison in every County, and there may you see many of you poor Brethren stopped up in Holes, among Murderers, Thieves and Transgressors, even they vvho have born a Part vvith you in the Sufferings vvith the Nations in the Heat of the Day; and if you say, *they have transgressed any Law*, vvhy do you not execute it upon them, but some kept in Prison tvvo or three Years, and never called, to knovv vvhat is the Matter: But Friends, knovv this, many suffer novv for the Transgression of no knovvn Lavv, but may be have cryed out in your Tovvns against Iniquity, or have declared against the Blindness and Ignorance of some, vvho go in the Way of the false Prophets, and in the Error of *Balaam*: O! the Land is full of such Deceivers, as have flattered the People and her Princes, till the Lord bathed his Svvord in their Blood, and novv they are flattering you, and sovving Pillovvs under your Armholes; if you say (as the Pharisees said) *We have a Law, and by our Law he ought to dye*; if you execute those Lavvs, and stand to those Lavvs vvhich were made by them that oppressed you, the same shall come upon you that came upon them, and God vvill break the Yoak from off the Necks of the Oppressed, and the Yoak shall be laid upon yours, vvho make a man an Offender for a VVord; and therefore consider, a Warning to you all, and be you warned from the Lord God, to cease from oppressing the Innocent; nay, you are left all without Excuse; for I know you are not ignorant of these Things: And further I say unto you, uphold not them by your Power, who are flattering the Nations, and crying Peace, and daubing the People with untempered Morter, and telling them, they are *Christians*, when they are *Heathens*, and live in that Nature that puts Christ to open Shame; for the Hand of the Lord is against them, and Prophaneness hath gone from them, those Teachers that use their Tongues, and say, he saith, when the Lord hath never spoken to them; and therefore the People are lost for Lack of Knowledge, and there is not one among them that is able to turn any from his Iniquity: And therefore I say unto you, stint not nor limit not the Lord by your Wills, nor your Laws made in your Wills; for if you do, he which rents the Heavens, and makes the Earth reel as a Cottage, will break you and your Laws together, and there shall be none that shall be able to deliver you out of his Hand, who is pure, holy, just and true, and will not give his Glory to another; for he alone works, and who shall let, and bring his own Work to pass, and none shall hinder: And therefore take heed you strive not against the Lord, and so be broken upon the stumbling Stone to Pieces: A Lover of Righteousness, and a Friend to all just Power,

F. H.

A WARNING TO All the WORLD.

WO, Wo unto all the Inhabitants; for the Lord God of Power is coming in Power and great Glory, with Ten Thousand of his Saints, to judge the Earth, and to make a Desolation; and an utter Overthrow and a Consumption shall come upon all Flesh, and its Glory shall be stained; for all Flesh hath corrupted its Way, and gone a whoring after other Gods, and hath committed Fornication with Strangers, and Whoredoms with the Uncircumcised, and the Land is filled with Monsters, and the living God is departed from; the Lord is grieved, the Lord is weary with forbearing, and will no longer forbear; now is he arising to excute his Judgment in the Earth, and to sift the Nations; and all shall now be put into an even Ballance, and the Wicked shall be as Dust and as Chaff, which the VVind blows away, and shall be scattered, and never more gathered: *For a Fire is come out of* Sion, *its before the Lord of Hosts, and it's tempestuous round about him; Coals of Fire are kindled by the Breath of his Nostrils, to burn up all the Stubble and Chaff, even by the Breath of his Mouth; the Lord hath uttered his Voice before his Army; for his Camp is great, as a Lyon, and is greedy of his Prey, as a young Lyon; he will not spare, but devour and destroy all the Uncircumcised, and cut off from the Earth, even all the abominable:* Tremble, tremble, O Earth before the Lord, and all ye careless Sons and Daughters, that live at Ease in the Flesh, in Wantonness and in Mirth, a Day of Howling is coming upon you, a Day of Sorrow and Lamentation; *Howl, howl and weep, ye that spend your Dayes in Vanity, in Lust and Pleasure, killing the Just; ye Drunkards, your Throats are as an open Sepulchre, your Throats shall be dryed up and parched with the Flame of the Lord's Indignation, the Lion shall be famished;* Dives's *End is your Portion, you covetous greedy Deceivers, Oppressours, Lyars, Swearers, proud, envious, contentious Quarellers, ye vain airy light Minds, ye are Dust and will have your Portion in the Lake that burns;* Tophet *is prepared, Hell hath enlarged her self, the Grave stands open to receive you, the Pit hath opened her Mouth, the Deep shall swallow you up, ye rebellious and stiff-necked Generation, who fear not the Lord, but add Sin unto Sin; behold, the Day is coming, ye shall wish the Mountains to fall upon you, and the Rocks to cover you, and shall seek Death, but shall not find it:* The Arm of the Lord is stretched out, the Hand of the most High is against you, you fruitless Trees that cumber the Ground, you shall be cut up by the Roots, and cast into the Fire, ye Lyars, Swearers, cursed Speakers, ye proud and covetous, double Dealers and Hypocrites, which say in Word what you are not in Deed, and make a Profession of the Name of God, but depart not from Iniquity; the Trumpet of the Lord is blown out of *Sion*, the

Alarm

Alarm is ſounded out of the holy mountain, let all the Inhabitants of the Earth tremble, a Noiſe of War and Rumor of VVar is heard, his Sword is furbiſhed and brandiſhed, to make a great Slaughter, and the ſlain of the Lord ſhall be many; Oh ye Potſherds of the Earth! will ye ſtrive againſt the Lord? will ye ſet Bryars and Thorns in Battel againſt him, who ſhakes the Heavens, and makes the Earth reel as a Cottage, who dryes up the Face of the deep, and cuts off all the freſh Springs, and makes the Cedars fall, and pours down Snares upon the wicked, Fire and Hail, Storm and Tempeſt, and Pillars of Smoak, this ſhall be your Portion to drink, the mouth of the Lord of Hoſts hath ſpoken it: *O fooliſh People & unwiſe, when will you ſeek after Wiſdom; Wiſdom hath lift up her Voice in the Streets, but you have ſtopped your Ears as deaf Adders, and ſay in your Hearts, we will not have Righteouſneſs to rule over us, but we will walk as our Fathers, and worſhip as other Nations do, and as them whom the Lord hath cut off out of the Nations as untimely Fruit, and are periſhed with the Uncircumciſed: Fear, fear, tremble, tremble ye careleſs Ones, ye hard Hearts, ye Rocks ſhall be broken, ye Cedars ſhall fall, ye ſtrong Oaks ſhall be cut up by the Roots, your Root ſhall periſh, ye Mountains ſhall melt, ye wild ſavage Creatures, that are as wild Aſſes upon the Mountains; a Moneth is coming, wherein you will be found, and a Day is at Hand, wherein you ſhall ſee him whom you have pierced; yea, behold the Judge of all the World ſtands at the Door, even of the quick and dead, and he comes in the Clouds with Power and great Glory, and every Eye ſhall ſee him, and every Heart ſhall melt, and all Faces ſhall gather Paleneſs, and all Knees ſhall ſmite together, and every Tongue ſhall confeſs his Judgment juſt, when he ſhall execute his Wrath upon you, and ſweep you into the Pit, and blow you away with the whirlwind of his Wrath; and then you ſhall be judged out of the Book of your Conſciences:* Therefore fear, fear and repent, repent and prize your time while you have it, and mind the Light of Chriſt Jeſus, that ſhews you your Iniquities and Sins, and it love, and it will turn you from Sin and Unrighteouſneſs to Chriſt Jeſus, from whence the Light comes, and it love, and it will judge all your vain Actions, and bring Condemnation upon all the Deceit, and lead you to true Confeſſion and Forſaking, and to know the Lord is pure and holy, and nothing that is evil can dwell in his Sight: *And ſo remember you are all warned in your Life time, leſt you be ſwept away into the Pit, and periſh forever and ever, and there be none to deliver you;* and unto you this is the word of the living God, whether you hear or forbear.

F. H.

THE FIRST

General Epiſtle

Written to the

Camp of the Lord

In ENGLAND.

TO all the Seed of *Abraham*, who are *Jews* indeed, and *Iſraelites*, in whom is no Guile; who are of the true Circumciſion, made without Hands; Who are of the Off-ſpring of *David*, and of the Church or the firſt-born; who are the firſt Fruit unto God; Ye royal Off-ſpring of the Rock of Ages, who have come out of the everlaſting Waſhing, My dear Brethren, called *Quakers*, who have eaten your Bread with Fear and Trembling, whom your Brethren have caſt out; Oh how I love you; my Soul is knit unto you, my Heart and Life breathes after you; I am one with you in Suffering, and in Joy; ye are the choiceſt of the Flock; ye are the faireſt of all the Children which are brought forth: Oh my beloved Ones! though I be among the Tents of *Kedar*, as without, where the Voice of the Lord hath neither been heard nor known, yet you I forget not, if I do, let the Tongue cleave to the Roof of my Mouth, and let me never ſpeak more in the Name of the Lord, who is my Life, and the portion of my Cup forever: Oh! what ſhall I ſay unto you? none knows your Beauty, nor Innocency, nor Glory, but them who are redeemed out of Kindreds, and Nations, and Tongues, and People, and Countryes, *who follow the Lamb whitherſoever he goes*: For the Name of my God and your God, who is living, and lives forevermore, is in your Foreheads; you are his Off-ſpring, and the Fruit that came out of the Eternal VVomb, begotten by the Eternal VVord of Life which lives forever, and are nouriſhed at the eternal Table, in the everlaſting Manſion-houſe of my Father, which is in Heaven: None ſo fair; none ſo beautifull; none ſo Glorious; none ſo Rich; you are crowned with Love forever; you are clothed with Righteouſneſs forever; you eat of the Tree of Life which heals the Nations, and of the Bread of Life that nouriſhes you up forever; and drinks of the living VVaters, which run freſh, beautiful and cool, in it you are bathed and ſuppled, and made white; you are builded upon a Rock, ſtorms cannot move you, tempeſts cannot make you afraid; in this you have been, and are like to be tryed: Your Armour

Armour is Righteouſneſs on the right hand, and on the left; your City is free: The Gates ſtand open Day and Night; a VVolf, Lyon, nor any Beaſt cannot enter; no not ſo much as a flying-Fowl. Oh how goodly are thy Tents, O thou Seed of *Jacob*, the Elect whom he hath choſen! O how pleaſant is your ſcituation! The Tower of *David*, Mount *Sion*, ſtands ſure, and cannot be moved: O! who is a People like unto you, ſaved by our God that lives forever? His Love is large; he is kind; he is long-ſuffering; he is faithful, and keeps Covenant, and his Promiſes are *Yea*, *Yea*: He is the *Amen*, the firſt and the laſt. Come forth my dear Brethren, ſet forth his Praiſe, declare his Name among the *Heathen* publiſh his Name among the Congregations; let the Earth be filled with his Love and power, that his Judgments may be declared, and his Statutes, that they ſound in the Ears of Generations to come.

O ye that are convinced of the Truth of our God, wait in that which doth convince, and keep your Minds to it, and love it, and follow it whither it leads you, and it will lead you to know the Gift of God, which leads to Repentance from dead VVorks, to ſerve the living God, who dwells in the Immortal Light; and take heed of looking back at the Pleaſures of Sin you have formerly lived in, but wait upon the pure Light of Chriſt Jeſus in Patience, that ſo you may ſee the Enmity which is againſt God, and it ſlain in you daily; that ſo you may ſee him that is the Saviour of the Soul: and take heed of rebelling againſt the Lord, who hath given you a meaſure of his true Light, to lead you from Sin if you love it unto Righteouſneſs, from whence it comes, even from the righteous Judge of all the VVorld, who judgeth every man out of the Book of his Conſcience; and ſo prize the everlaſting Love of God to your Souls, that you may ſee him who lives forever.

And all Babes, who are born again, who have ſuffered the Pangs of Death, and know the Indignation of the Lord againſt Sin, and the Terrour of the Lord againſt the man of Sin; who have roared for the Diſquietneſs of your Hearts, who have born the Indignation of the Lord, and are come to the giving forth of the Law, where there is Thundring, and Earth-quakes, and Terrour, and great Hail, and Fire, and Smoke, even ſuch as was not ſince the Beginning, inſomuch that you could not bear his Voice and live, nor ſee his Face and live.

Stand ſtill in Patience, and let it have its perfect Work in you, and hear the Indignation, ye that are in it; if you endure the Tribulation with Patience, Hope you will ſee, and a Time of Refreſhment will come; endure the Croſs, that the mortal, and earthly, and carnal may be judged, and the bad ground ſhaken and taken away, and that you may ſee the living Hope to ſtay your Minds upon.

And ye who are enlivened, and do witneſs the Law of Righteouſneſs ſet up in you, which is a School-maſter, and keeps in the Fear, ſtand in it, and keep in the Fear low, in Soberneſs and Calmneſs, and then you will ſee your Hearts purified daily, and the curſed Nature judged, which is out of its Courſe, and it bridled and ſubjected, and the Law which is pure, and holy, and eternal, which ſtands forever in Power and force againſt the Tranſgreſſor, to judge all Unrighteouſneſs: And ſo wait, that you may ſee the Lyon tamed, and the wild Heifer yoked, and the Yoke of

Christ born and the wild Colt tamed by him, upon which never man sate before; then, and not till then, is *Hosanna* sung.

And all wait in your Measures, dear Babes, that the Milk of the Word you may see, and be nourished by it, and grow up as living Branches about the Table of the Lord.

And all you young men and Virgins, that know Virginity, keep your Virginity, you in whom the Prince of this world is judged and cast out, and the righteous Law of God revealed and given forth, in which you stand, and walk, and have Peace from him, who is the Law-giver and Judge, who hath saved you from your Iniquities, and blotted out your Sins for his own Name's sake; you who know the living Water and Spirit, of which you are born again, and witness the Birth which enters into the Kingdom of God, where no mortal or unclean Beast can come: Keep in the Life and Power of God, which limits all, and chains all under, that the *Life* of the Son of God may live and speak in you; and be bold; In the dread of God stand, and that which leads into Slavery, keep out.

And now being made Partakers of his everlasting *Love*, walk worthy of his *Love*, and of the high Calling whereunto you are called, who hath created you in Christ Jesus, unto Holiness and Righteousness forever; that to the praise of his Grace, which you are saved by, by which you have obtained the Remission of Sins, and an Inheritance amongst them that are sanctified: So wait in the living Hope, and the living Faith, in which God is well pleased, in which you ask and receive of him, and are accepted of our heavenly Father; And this Faith ye know, which is a present Power, and a Shield against all Temptations, and a Helmet, and as a Fortress, by which you are preserved safe, standing in it, and putting it on in the Day of Tryal.

My dear Brethren of the everlasting Kindred, and Heirs of the everlasting Promise; wait all in Patience, having received an earnest of the Inheritance that never fades away; to the End abide in the Father's Counsel, and at Wisdom's Gate: Ye know what I say, I write not unto you because you know not the Truth, but because you know, and are made free in your Measures by him who is the Truth and the Way, in which all our Fathers, and you also have obtained a good Report, even of all the Houshold of Faith; and take heed of the Glory of the World, and look not at Hardship; for verily, all the Suffering is not worthy to be Compared to that Glory which is revealed, and to be revealed unto all that wait and abide in Patience and Faithfulness unto the end; but be ye as good Souldiers, endure hardship, that you may receive the End of your Hope, and the everlasting Price, and the purchased Possession, and the Crown of Glory, which God will give unto you in his own Day, which is coming on towards you, if you continue in the Hope, in the Faith, and in the Love unfeigned, which thinks no ill, by which, and in which *Love*, we have Victory over the *Grave*, *Sin* and *Death*, which he hath freely shed abroad in our Hearts, unto whom be *everlasting Praise forever and ever*, to him which was dead, and is alive, and lives for evermore, the Mediator of the new Covenant of *Life* and Peace, in which we have Access freely to the Throne of Grace, and are accepted in him, who

is

is the Condemnation of all the World, who hate the *Light*, but your *Life*, the *Light* of the World; *God bleſſed forever and ever.*

And all you Fathers, and Elders, and honourable women, who are not a few, whoſe Bones and Sinews are filled with Marrow and Fatneſs, who wait at the Altar of the Lord, and know the Mercy-ſeat, which hath overſhadowed you, and the golden Veſſel, in which is the hidden *Manna*, by which all the Children of the Lord are fed round the Table of the Lord, out of the Everlaſting Treaſure-houſe of my Father.

VVatch over the Flock of Chriſt Jeſus in every Place and Region and Quarter, where the Lord hath ſet you, and govern them in all *Wiſdom* and *Righteouſneſs*, that the Goſpel of our Lord Jeſus Chriſt may be adorned; and take Care of them willingly, knowing this the Lord requires of you, and hath called you unto; and to nouriſh the Plants, and the young Ones, and the Babes; and that every one may know their place, and watch, and inſtruct in all Wiſdom, and correct and reprove in the Name and Power of our Lord Jeſus, that no rebellious nor ſloathful may grow up, nor be harboured among you; but all in Diligence may be kept in the Fear of the Lord in their places, that the Goſpel of Chriſt Jeſus be not evil ſpoken of, nor the *Heathen* blaſpheme.

And therefore my dear Brethren, be diligent in the Work of the Lord ſo much the more, as you ſee the Day is approached; and the Harveſt is great, and the Vineyard of the Lord is great and large, and but few Labourers; yea, the *Lord* is enlarging his Borders, and ſpreading forth his everlaſting Truth, and ſtretching forth his eternal Arm over the Nations, and opening the treaſures of Heaven, and bringing Rain out of his Treaſury, to water the Earth, that hath been parched and dry, and to make his Plants to grow.

And ſo all wait, that you may ſee the power and preſence of the Lord in all your Aſſemblies; and ſee that there be no Striſe, nor Contention, nor Exaltation amongſt you, but all in meekneſs, and quietneſs, and long-ſuffering and forbearance, even as the *Lord* hath ſpared and forborn you, one ſubmitting unto another, even as you have heard and received, when the Word of the *Lord* came firſt unto you; and he that will be the greateſt ſhall be the leaſt; but all in meekneſs and lowlineſs of Mind ſerve one another in *Love*, even as you have received; and the everlaſting God of *Life* and *Power* be with you all, and make you grow in the living power and virtue of God, to order all things in his Wiſdom, as good Stewards of the manifold Mercies of the *Lord*, which you are made partakers of, that he alone may be glorified throughout all the Churches of Chriſt Jeſus every where.

And to you my dear Brethren & Fellow-Labourers, to whom the Word of Reconciliation is committed, & are in the Work and Miniſtry of our Lord Jeſus Chriſt, and are made partakers of the everlaſting Goſpel of peace, which unto you is given to declare; *Liſt up your Voices, blow the Trumpet, ſound an Alarm out of the holy Mountain, proclaim the acceptable Year, and the Day of Vengeance of our God; gird on your Sword upon your Loins, put on the tryed Armour, and follow him forever, who rides upon the white Horſe, and is clothed with the ſame, who makes War in Righteouſneſs: Ride on, ride on my beloved Brethren and Fellow-Souldiers, make all plain before you, threſh on with the new threſhing Inſtrument, which hath Teeth; beat the Mountains to Duſt,*

and let the Breath of the Lord ſcatter it; make the Heathen *tremble, and the Uncircumciſed fall by the Sword; the Lord of Hoſts is with us, and goes before us.*

Spare none, neither Ox nor Aſs, neither old nor young; Kill, cut off, deſtroy, bathe your Sword in the Blood of *Amaleck*, and all the *Egyptians*, and *Philiſtines*, and all the Uncircumciſed, and hew *Agag* to pieces; break the Rocks, cut down the Cedars and ſtrong Oaks, make the Devils ſubject; caſt out the unclean Spirits; raiſe the Dead; ſhut up in Priſon; bring out of Priſon; caſt in your Nets; lanch into the deep; divide the Fiſh; gather the good into Veſſels, caſt the bad away; bind the Tares in Bundles; caſt them into the Fire; the Angel with his ſharp Sickle is come; the Angel of the everlaſting Covenant is come; thruſt in your Sickles; reap the Earth; the Word of God is come, that divides, let all Fleſh keep Silence; divide the Word rightly; feed the Lambs and Babes; fill the hungry; ſtop the Lyons Mouthes; feed the fat and the ſtrong with Plagues and Judgments; declare his Name; publiſh his eternal Truth, which ſhall ſtand forever.

Eternal Life is come, Glory to him forever; ſilence all Diſputers and Diviners forever; trample upon all the Chaff, Dung and Mire forever, which all the Wiſdom of the World feeds upon; *Greater is he that is in us, then he that is in the world.*

Oh my beloved Ones, although I am the loweſt and weakeſt among many of my Brethren, yet the eternal Power of God is my Shield forever; the Lord of Hoſts is with us; there is a Crown which none can take away, to all who have denyed all; yea, it is on our Heads; the Dread of God is with us: And truly, dear Brethren, we cannot ſay, that we fiſhed and catched nothing; for many Veſſels are full; nor we have not travailed and laboured, and brought forth Wind, as the falſe Prophets do; for we have the Seals of our Miniſtry, which ſhall be Witneſſes for the Lord in Generations to come; *Not unto us, O Lord, but to thy Name, be Glory forever*, who hath done, and doth all for us, and in us, who is our Strength, our Glory, our Crown of Rejoycing all the Day long; for his hidden Treaſure is brought forth, and made manifeſt in earthen Veſſels; unto him be eternal living Praiſes forever.

And ſo all dear Brethren, Members of the ſame Body of Chriſt Jeſus, by which we are ſet free from Sin, in the Liberty, Life and Power, in which you are made free; ſtand as Witneſſes for the Lamb, and for the holy Nation, for the royal Seed of the true *Iſrael* of God, that it may be brought out of Captivity, to ſerve the Lord in the Land of the living; and the eternal God of Power and Life, of endleſs rich Love and Mercy, be with you all, and proſper his own Work in your Hands, that he alone may be glorified, unto whom be eternal infinite Praiſes, who is our *Life*, our *King*, God bleſſed forever and ever.

And to you all my dear Brethren and Siſters, who ſuffer in Bonds, and Priſons, and Dens, and Holes, and ſuffer the Enemy to plow long Furrows upon your Backs in Patience, and ſuffer ſtocking, whipping, buffeting, beating, and cruel Mocking, and Stripes, and Chains, and Fetters, whom the World is not worthy of, even as they did unto our Maſter, of whom we bear Witneſs, and have the Witneſs in our ſelves, even ſo do they unto us; but the Servant is not greater then his Lord; and therefore we that are baptized for the Dead, and ſtand in

Jeo-

Jeopardy of our Lives often, we have a Cloud of Witneſſes, which endured the ſame; and therefore the ſame Baptiſm, and the ſame Cup muſt be drunk by all that follow him. Well, my dear Brethren, your Sufferings I know, and I know, he of whom you bear Witneſs, bears up your Heads, who hath called you thereunto, above all that which is done unto you, as you ſtand in his Will and Counſel: Well, as dear Brethren and Companions in the ſame Tribulation, Kingdom and Patience of the Saints, as Witneſſes of the ſame Faith as they were which are gone before you, you are made Partakers of the ſame; it is made manifeſt and revealed in you by the ſame God, in which Faith they had Power, and you have Power, and endure as they did, and as he did, even the Contradiction of Sinners. Well, our God is on our Side, and takes our Part; and therefore my own Bowels in Patience endure, God will bring forth your Righteouſneſs as the Sun, and your Enemies ſhall be aſhamed; and I know, and you alſo know, it is for the Advantage and the Furtherance of the Goſpel of Chriſt; and endure in Patience and long-ſuffering, and look not out, and the *Lord* in due Time will enlarge your Border; and the eternal God of Power be with you choſen Ones, for the *Lord's* Work you ſhall have your Reward; nay, he is come, and his Reward is with him; I know you have it, and witneſs his Power and his Preſence with you: So my dear Ones, in that which limits all, and chains all, and keeps under all Deceit, dwell and abide forever in the living Power, which makes the ſtrong Man bow down, and the Devils tremble, and the unclean Spirits roar; and the Power you know, where is your Life, that all the Powers of the Earth cannot reach; and therefore do the Potſherds of the Earth ſtrive in vain, to ſet Bryars and Thorns in Battel againſt him, in vain do they rage; for notwithſtanding all that, God hath ſet, and will ſet his own Son upon the holy Hill of *Sion*, Glory unto him forever! Shout out for Joy, oh ye Sufferers for him, who are ſet free by him, and your Freedom can none take away; for he is greater then all, even him in whom ye have believed, ſtanding in his Power, Wiſdom and Counſel, who is near you, that none is able to pluck you out of his Hand; for he hath the Keyes of David, who opens, and none ſhuts, and binds, and none can looſe, even he who rebukes the Wind and Seas, and they obey him, and cauſes a great Calm, and cauſes the Water to abate, nay, to ſtand of a Heap, and dryes up the Tongue of the *Egyptian* Sea, that his ranſomed Ones may go over into the Reſt; and he that hath and doth believe in him is entered into the Reſt, where we all meet in one in him, who is the Judge of all the World, the Light of the World, and our Life, who believe in his Name, but the Condemnation of all the World, who walk in Unrighteouſneſs, forever and ever.

For with the pure and upright he dwells, and his Throne is eſtabliſhed in Righteouſneſs forever and ever: And unto our God, who lives forever, ſhall all the Powers of the Earth bow; to whom be Glory and eternal Praiſe, of all his Redemed Ones, forever and ever.

F. H.

O All ye Sons of *Sion*, and ye Daughters of the King, who is glorious within, who have waited for the Bridegroom; Oh my beloved Ones, you who have long ſitten in a ſolitary Place, and have been as a ſilly Dove without a Mate, and have been as a Widow deſolate, and as a parched Heath; you that have wandred up and down in the long Night of Darkneſs, and knew no Reſt, but were as one caſt off by all, and all that paſſed by you laughed at your Sorrow; you have been as a Hiſſing and as a Proverb to all, and as a Mark to ſhoot at by all; your Faces have been as the Tents of *Kedar* parched, and your Skin withered for Want of Refreſhment, and as a dead Tree that bears no Fruit: Oh ye who have come through great Tribulation, and have ſuffered the Loſs of all, the ſpoiling of all, even the greateſt Riches, the chiefeſt Jewels, who have loſt all your Knowledge and Wiſdom, and become Fools for Chriſt's ſake, and have parted with all, and have ſuffered the Indignation of the Lord to paſs over all, and have drunk of the Cup of Fury at the Hand of the Lord, who have ſuffered Hunger, Famine, Peſtilence and Earthquakes, and the darkening of the Sun, and the Moon loſt her Light, and the Stars have fallen, and the Pillars of Heaven have been ſhaken, the Earth hath been removed out of its Place as a Cottage; and you have cryed out in the midſt of all this, *He hath forgotten to be gracious, and his Mercy is come to an End*; the Womb hath been ſhut up, Deſolation and Sorrow, Loſs of Children and Widowhood in a Day came upon you.

Oh ye toſſed, afflicted and not comforted, that have been as Eunuchs, dry and barren as in the Drought of Summer, that have been as Pelicanes, and as a Dove who hath ſorrowed for the loſs of her Mate, and as one in Sorrow for the Loſs of her firſt-born, who have been in Bitterneſs, and none could comfort you; I am one with you, your State I know, I love you eternally; yea, you are my Brethren and Siſters forever, ſealed in my Heart, and engraven to be read forever; I ſee you, I behold you, I kiſs you, and embrace you with an holy Kiſs of everlaſting Love, which overcomes Death and Hell, which Love thinks no ill; ye that are made Partakers of this Love, know what I ſay; ye that have waited for him, and wait, and ſuffer the ſpoiling of all; I am marryed unto you; I came forth of the ſame Womb, which is Eternity, free forever, free-born, not in Bondage, becauſe the PRINCE OF THIS WORLD is judged and caſt out, and the Glory of the Lord revealed.

Come forth ye Sons and Daughters of *Jeruſalem*, which is free from above, utter forth your Voice, ſing aloud, the Bridegroom is come, and is coming, and ye that have ſuffered the ſpoiling of all, rejoyce for evermore, lift up your Voices as Trumpets; he is come; he is covered with Righteouſneſs, as with a Robe; his Countenance is as the Morning; his Eyes are brighter then the Sun; his Voice is Life Eternal; Salvation is

found

round about him; he dwells in eternal Life; Life is in his right Hand, and Joy is in his Presence, and Peace for evermore; he is a tryed Stone; he is a Rock which the Righteous fly to; he hides his under his Wings, and covers them with his Feathers: *Beauty Beauty, Glory Glory, Eternity Eternity, Almightineſs Almightineſs, Power, Riches, Honour, Dignity and Dominion, Strength, Wiſdom and Goodneſs, Fulneſs, Satisfaction, Eternal Treaſure, Durable Riches, Infiniteneſs is his Name forever; unexpreſſibly I am filled with his Love and Power; he opens the Windows of Heaven; he rains his Showrs as Silver Drops, and as fine Myrrhe, as ſweet Odours; he nouriſhes the Young; he carries the Lambs in his Arms of Love; he drives gently them that are with Young; he is true and faithful forever; he keeps Covenant; he is long-ſuffering and kind; who can declare his Power? I am loſt in the incomprehenſible Being of Eternal Love.*

Oh my dear Ones, come up hither, Fellow-Citizens of *Jeruſalem*, which is from above, who is our Mother, which few know, but you who are written in the Lamb's Book of Life; ſound forth his Praiſe, trumpet forth his Power, declare his Name among the People, that it may ſound into the Eears of Generations to come; this is he we have waited for; this is he who hath begotten us to himſelf, to reign with him, the Lamb, upon Mount *Sion*, as Kings, and Prieſts, and Judges of the Prince of Darkneſs, Death and Hell forever; Salvation, Honour and Glory be to him forever, eternal infinite Praiſes, Praiſes to him forever, who was dead, and is alive, and lives for evermore, KING OF KINGS forever; Majeſty, Glory, and Power, and eternal Renown are in his right Hand forever; his redeemed Ones live forever, dwell, follow, live in him forever; no Beaſt can touch the Mountain where he dwells, but he dyes forever.

Come away my beloved Ones, drink abundantly and be Refreſhed, and praiſe his Name forever; Eternally I am ſhed and ſpilt among you; never ſo as now never to be ſeparated out of the Eternal Oneneſs: ſound forth his Praiſe; declare his Word; let it go forth as Thunder; let the *Heathen* bow, let the Princes of this World fall, and the Kings worſhip at his Feet forever; let the Diſputer's Tongue Cleave to the Roof of his Mouth forever; let all Fleſh keep ſilence forever. *Babylon is fallen, and become the Habitation of Devils forever*; the judge of all the World hath Confounded and curſed her Language forever: God is riſen, and ſits upon his Throne, eternal Wiſdom is come, and the Ancient of Dayes, all carnal ſhall be Confounded: ſtop all Mouths in the Duſt forever. Eternity ſhall ſpeak and judge forever: whom he binds is bound forever, whom he looſeth, is looſed forever, whom he remits are remitted; the Devil is chained, the Grave gives up her dead, and the Sea and Hell; all is judged by him that lives forever.

O beloved Ones, who are the Children of my eternal Father, who have eaten at his Table, and drunken of the new Wine in the Kingdom of God, who are nouriſhed and dandled upon the Lap of everlaſting Love, who ſuck at the Breaſts of everlaſting Conſolation; your Beauty is comely, I am raviſhed, I am filled, I am filled with Love to you all, I am ſick of Love; your Beauty hath raviſhed my Heart: come, ſit down, my dear Lambs, together in the Fold where no Wolf can come; and let us rejoyce to-

gether, and ſound forth his Praiſe, who hath waſhed us, and cleanſed us, and covered us, and made us worthy to enter into the Fold the Bride-chamber, to eat with him of the Bread of Life forever, at the eternal Table of Life; the Bridegroom is come, Friends, of him I know you rejoyce greatly becauſe of his Voice. And now my dear beloved Ones, follow him for evermore in the eternal Light and Life, where we were bred, brought forth and nouriſhed, and are unknown to all the World; but me you know, and I know you in one, who is the Condemnation of the world, and in him I meet you, and leave you in his Arms; I lye down with you in the boſom of eternal Love, Life, Peace, Joy and Reſt forever, where none can make us afraid.

My Name ye know, my Voice ye know, this is to all my beloved Brethren, who are redeemed from the Earth.

Bandon in *Ireland*, the *7th Moneth*, 1655. } Francis Howgil.

THE

THE INHERITANCE OF IACOB *DISCOVERED*, AFTER HIS RETURN OUT OF ÆGYPT:

And the leading of the Lord to the Land of Promiſe declared, and ſome Information of the VVay thither.

Or a Word of Exhortation to all Profeſſors in *England*, *Scotland* and *Ireland*, and to all the World where this ſhall come, wherein the common Salvation is declared, in which the Saints believed, and Deceit diſcovered and made manifeſt.

Alſo a few Words of Exhortation to the Rulers of *England* and *Ireland*.

AWAKE Oh *Sion*, who hath long ſitten in the Duſt, in Sorrow and Bitterneſs, and hath been covered with Aſhes, and none hath had Compaſſion upon thee; but all the *Kings*, and mighty men of the Earth, who have worſhipped the Beaſt, and received his Mark, and committed Fornication with the Whore, who ſits upon many Waters, which is full of Abomination, and the Cup in her hand have all the men of the Earth drunken of, and are made drunk, and ſtagger, and now glory in their Abominations, and (Oh *Sion*) deſpiſe thy Virginity, and thy Situation, and have pulled down thy Towers, and made thee as a deſolate Widow, and have gone over thee, and trampled upon thy Glory, and have made merry over thee, and have ſlain thy Sons and Daughters in the ſtreets, even in *Babylon*, where the Whore ſits as a Queen, and in *Sodom* and *Egypt*, with whom they are joyned, where the Witneſſes lie ſlain: But the time of thy Deliverance is come, and the Years of thy Captivity are up: Ariſe, Oh Virgin, who art not defiled, who couldſt not joyn with the Daughter of *Babylon* in her Whoredoms; Therefore they have mocked thee, and wagged their heads at thee, and have ſaid in their Hearts, *who ſhall deliver thee?* Ariſe, ſhine forth, put on thy beautifull Garments; behold, thy King cometh in his Glory, who will adorn thee and crown thee with a royall Diadem, in the Sight of

hine Enemies, who have reproached thee; and thy reproach shall be taken away; for thy Seed shall be as the Stars in multitude; yea, they that have spoiled thee, shall be spoiled, and they that have destroyed thee, shall be destroyed; for the King is coming out of his Tent; yea, he hath lifted up his Standard against all that have spoiled thee; yea, the destroyer is come up against *Babylon*, and *Egypt* shall tremble, and the *Philistines* Hearts shall fail for Fear, and all the *Cananites* shall be cast out; and this shall be performed by the Lord of Hosts, the God of *Jacob*, who is now arisen in his Jealousie, and it burns as Fire against all the Inhabitants of the Earth, and the Sea, who have joyned their Strength together against the Inheritance of the Lord: Rejoyce for evermore all that love his Appearance, and who have waited for him, he is come, and coming, to take Vengeance upon his and your Adversaries; for he hath a Sacrifice in *Babylon* to perform, even to cut off all her Children, who have despised thee, oh *Sion*: Arm your selves, oh ye high Cedars, and mighty men, put on your Strength, and gather together all your Forces, which you have trusted in, call upon your Gods, and all your Southsayers, and Diviners together; for now he is come, and the Daughter of *Sion* now laughs you to scorn, and *Jerusalem*, the free Citizens, do wagg their Heads at you; for he will now plead the Cause of the Poor against you who have been too strong for them, and now all that hear this shall tremble; For he will make *Jerusalem* a Praise in the Earth, and from it do the Law and the Prophets come forth.

Awake, Oh Arm of the Lord, and put on Strength as in the dayes of old, to redeem thine own Inheritance, which hath long been by the *Heathen* laid waste, and hath been trampled upon by the Uncircumcised; art not thou he, which was, and is, and is to come, who wilt not give thy Glory to another? Arise and shine forth in thy Brightness thou Star of *Jacob*, and Sun of Righteousness, and let the Earth be filled with thy Light and Glory, that Generations to come may call thee blessed: Dry up the Tongne of the *Egyptian* Sea; confound the Wisdom of this World, which never knew thee, neither would own, nor receive thee; make the Diviners and Sorcerers mad, who have scattered thy Sheep from the everlasting Fold, and have healed the Hurts of thy People deceitfully, and have caused them to err, in telling them, *thy Power, nor thy Arm was not to be looked for now, as in the Dayes of old, nor thy immediate voice, nor word was to be looked, or waited for now in the Earth*, and so have deceived the People with their lying Divinations, which they have spoken from the Imaginations of their own Hearts, and have laid a stumbling-block in the Way, as the Son of *Nebat* did, who made *Israel* to sin.

But Oh Lord, thou seest how thy own Seed lyeth scattered, and ravenous Beasts make a Prey upon it, and the Devourers swallow it up; therefore hast thou appeared in thy Love and Power, for thine own Name's sake, and wilt not suffer thy Seed to be trodden upon any longer, by the Prince of Darkness, nor his Children, whom he hath begotten in his own Image.

Arise, shine forth, thou everlasting Covenant of Light and Peace, by which, and in which, all our Fathers believed, and so obtained a good Report, and were redeemed out of Captivity, to serve the Lord forever with one Heart and Mind, and worshipped in one Spirit, in which Faith they

they laid hold upon the Perfect Righteousness of Christ, made manifest in them, and were justified, but hath been hid for many Generations, in the time of Anti-christ's Reign, and all the world hath wondered after the Beast, and hath received his Mark; but now is the Night far spent, and the Day is at hand, wherein all that hath been hid shall be made manifest, and the Number of the Beast is read and known by all that are redeemed from under his Power, and now the Beast and the False Prophet, is seen, and the Man of sin, is made manifest in this the day of his everlasting Power; and the brightness of the Sun of Righteousness, who is the Light of the world, hath made him manifest, who is come and coming; Glory unto him for evermore, who alone is worthy to take the Kingdom.

Wherefore all honest-hearted, in and under all Forms of Professions, who have travailed, and are weary, and all you that have kindled a Fire, and have warmed your selves at the Sparks thereof; and yet still you lye in Sorrow. Oh all ye that have panted and thirsted after Righteousness, who have wearied your selves in seeking among the dead Graves and Tombs for a Saviour, but have found no Rest, and who have followed, *Lo here* and *there*, in this Grave and the other Sepulchre, builded on this and that Sand, and still swept away; your State I know, you have no Peace in the eternal Rest; I say unto you, while you look without you, your Eyes may consume in your Holes, and your Expectation fail, and you will be still complaining: For your sakes who are weary, and have found none to direct your Way, a few Lines I am moved in Compassion to write unto you; and if you will not receive it, you will not believe if one should rise from the dead; for I have obtained Mercy from Christ, through his free Grace, who is risen from the Dead, and saw no Corruption; by which Grace I am saved from Sin, and cleansed from Unrighteousness, after long and sore Labour and Travail, under *Pharaoh* the Oppressour, from under whose Dominion I am brought, to worship the living God in Spirit and Truth, in his Temple, where he dwells in Righteousness forever.

And for the simples sake (who have erred for Lack of true Knowledge, as I did in Times past) I shall declare unto you a little in short of my Travails in *Egypt*'s Land, where Darkness is so thick, that f ye wait but diligently to see your selves, you will feel it also.

From twelve Years old I set my Heart to know that God which the World professed, and which I did read of in the Scripture, which *Abraham, Noah, Moses*, and the Prophets, and the rest of the Fathers worshipped; and I did fall into the strictest Worship that was in that Part wherein I lived; and often I desired to be alone, and attended much to reading and Meditation; and then as I was sober, and serious alone, I began to see, *that all the Sports and Pastimes, and such as Youth delight in naturally, were Vanity, and they lasted but for a Moment*; and while I was in Folly and Wantonness, doing of them, the Nature which was run into Transgression had Pleasure in them, but as soon as I was come from among them, I was judged in my self for what I had done, and often made me weep; then I resolved in my Will, *that I would never do so again*, and for some time did restrain from the common Practice of those things that I had walked in; but as soon as I came amongst those again, I acted those things again, which before I did see to be Vanity, but long before that I was checked for many things; and

ſo I walked, often condemned in my ſelf, when I was ſerious, and had no Peace; and then not knowing what to do, in much Sorrow, when I was alone, I had a Deſire to be alone, where I might not hear nor ſee any Folly acted, and did not go to the former Exerciſes, although ſomething in me hankered after it; but when I yielded not unto it I was glad, and had Peace; and then I began to oppoſe my Fellows, with whom I had walked in Wantonneſs; and then they began to revile me, and hate me, and ſcorn me; yet notwithſtanding I mattered not; then I read much, and prayed in Words often, three or four times a day; but I knew not where God was, but in my Imagination imagined a God at a Diſtance, and ſo went on; and then I began to grow in Knowledge without (which is ſenſual) and then I was puffed up, for the World admired me; but ſtill I was condemned for vain Words and Actions, and the Root of Iniquity grew in me; and then I followed a more ſtrict Courſe, and often went five or ſix Miles to hear ſome more excellent Means (as they called it) and ſo did get more Words, but ſtill I was the ſame, nay, worſe, for Knowledge puffed me up; then along to about fifteen Years of Age, I poſted up and down after the moſt excellent Sermons (ſo called) and ſo became acquainted with all the eminent *Chriſtians* (ſo called) in the Region where I lived; and I was deſpiſed of my Parents, and of the World made a Wonder, and great Reproach came upon me; but ſtill I ſaw they knew nought, and it was no Matter; and ſo much Sorrow fell upon me four or five Years; and when I was turned within, I was judged for all my Iniquity formerly, and ſtill my Heart was ſhewed to me, that it was corrupt; but as I kept within to the Light in my Conſcience, I was reſtrained from many Actions, which I had a Will to do, and in the Inſtant, when I have been doing any Unrighteouſneſs in Actions or Words, in many things I was often ſtopped; and when I ſaw that I did it not, a great Joy aroſe in me; and when I had done any thing forwardly and raſhly, I was judged; but this the Teachers ſaid, *was a Natural Conſcience that kept from Sin, and did reſtrain it*, and ſaid, *he that had but reſtraining Grace* (*as they called it*) *he was but a tame Devil.*

And ſo I hearkned to their Imagination, and ſo ſlighted the Light, as too low a thing, that was but common Grace that did preſerve out of groſs Evils, but the Saints had a peculiar Faith and Grace; and ſo I hearkened to them, and ſtill I was convinced of Sin; and then they told how *the Saints did believe in Chriſt, and ſo Sin was not imputed, but his Righteouſneſs was accounted to them, and ſo I muſt ſeek him in the Means, as Prayer and receiving the Sacrament*, as they called it, and judged me a worthy Communicant; and in great Fear I was that I ſhould eat unworthily; and none could direct me what the Body of Chriſt was; inſomuch that one time I read all the Scripture that ſpoke of Chriſt's Suffering: And they ſaid, *I muſt believe he ſuffered for me*; and I believed all that they called Faith, but yet I could not ſee how he dyed for me, and had taken away my Sin; for the Witneſs in my Conſcience told me, *I was a Servant of Sin, whileſt I committed it*; and they told me, *I muſt not omit that Ordinance, for thereby Strength was confirmed, and Faith added*; inſomuch, on the one Hand they preſſing it as a Duty, and on the other Hand I ſaw that the Scripture ſaid, *He that eats unworthily eats Damnation to himſelf*: I was in Fear, notwithſtanding none could accuſe me without; yet then afterward a great Fear fell upon me;

me, and I thought I had sinned against the Holy Ghost, and great Trouble fell upon me.

Then they said, *I had not come prepared*; and yet I had all the Preparation that they had spoken of; but still they were all Physitians of no value.

Then I fasted, and prayed, and walked mournfully in Sorrow, and thought none was like me, tempted on every Hand; so I ran to this man and the other, and they applyed Promises to me, but it was only Words; for the Witness of Christ shewed me, *That the Root of Iniquity stood, and the Body of Sin whole*; notwithstanding I was kept by a secret Power from grois Evils; but still Sorrow compassed me about, and I questioned all that ever I had, which they said was *Grace, Repentance and Faith.*

And then I told them there was Guilt in me; and they said, *Sin was taken away by Christ, but the Guilt should still remain while I lived*, and so brought me the Saints Conditions, who were in the Warfare, to confirm it; and so I said in my self, *This was a miserable Salvation, that the Guilt of Sin and Condemnation still in me should stand*; and so I was tossed from Mountain to Hill; and heard them preach Confusion, and so I mattered not for them, and said, *Sure this is not the Ministry of Christ*; and so I ceased long by Fits, and did not mind them, but kept still at home, and in desart Places, solitary in weeping; and every thing that I had done was laid before me, insomuch that every Thought was judged, and I was tender, and my Heart broken, and when I could sorrow most I had most Peace, for something spoke within me from the Lord, but I knew him not then; and they said, *that it was Heresie to look for the Word of the Lord to be spoken now in these Dayes, but only the Letter*; and so I regarded it not much, yet often I was made to do many righteous things by the immediate Power and Word of God, and then Peace and Joy sprung up in me, and Promises were spoken, *That he would teach me himself, and be my God*; and often I did obey contrary to my Will, and denyed my Will; but they told me, *This was legal to obey out of Fear, and that was Slavery; but there was an Evangelical Obedience* (as they called it) so I got above the Fear, and yet acted the former things, which they called Ordinances, and they said, *that was Son-like Obedience, and Christ had done all.*

Then there appeared more Beauty in them called *Independents*, and I loved them, and so joyned my self to them, and all the Money that I could get I purchased Books with, and walked with and owned them as more separate from the World, and they prest Separation; but at last I saw it was but in Words, that they would do things, and chuse Officers and Members of themselves, and so made themselves an Image, and fell down to it, yet there was some Tenderness in them at the first, but the Doctrine was the same with the World's Words without, of others Conditions.

Then they whom they called *Anabaptists* appeared to have more Glory, & walked more acording to the Scripture, observing things written without; and I went among them, and there was something I loved among them; but after they denyed all but such that came into their Way, as *out of the Fellowship of the Saints and Doctrine of Christ, I saw the Ground was the same*, and their Doctrine out of the Life, with the rest of the Teachers of the World, and had separated themselves, and made another Likeness; but still all said, *The Letter was the Word and Rule, and Christ, at a Distance with-*

out, had done all; and ſome of them holding *Free-will*, others oppoſing, and all in the Will.

But ſtill I lov'd them that walked honeſtly amongſt all theſe; but though I had ſeen and owned all that I had heard (except the Figure, which I ſaw was outward, and that was their greateſt Glory; and I ſaw they would have all fall down to it, elſe no Communion.; in the midſt of all theſe and much more, which is Death to ſpeak on, but only that all honeſt-hearted may ſee themſelves where they have reſted, and alſo may not truſt any more to a Reed of *Egypt*) after all this no Peace nor no Guide I found; and then the Doctrine of Free Grace (as they called it) ſome preached, *That all Sin was done away, paſt, preſent and to come*, and ſo preached Salvation to the firſt Nature, and to the Serpent that bore Rule, only believing this, and all is finiſhed; to this I hearkened a little, and ſo loſt my Condition within; but ſtill whither ever I went, this was ſpoken in me, *His Servant thou art to whom thou obeyes*; and ſo I being overcome by Sin, I had no Juſtification witneſſed in me, but Condemnation.

Then ſome preached Chriſt within, but they themſelves were without, had but Words, and yet they ſaid, *All muſt be within* (unto which my Heart did cleave) and ſpoke of Redemption and Juſtification, and all within, and of God appearing in Man, and overcoming the Power of the Devil; and then that in my Conſcience bore Witneſs it muſt be ſo, and I was exceedingly preſſed to wait to find it ſo, and ſomething breathed after the living God; and a true Love I had to all that walked honeſtly in what Profeſſion ſoever, and I hated reviling one another, and that they ſhould ſmite one another, and perſecute one another, and with the Sufferer I alwayes took Part; but ſtill I ſaw, though they ſpoke of all things within, and of a Power to come, that they enjoyed not what they ſpoke, for the ſame Fruits were brought forth; till at laſt, I ſaw none walked as the Miniſters of Chriſt, nor none that pretended to the Miniſtry had any ſuch Gift, neither Paſtor, nor Teacher, nor any ſuch Members as were in the Apoſtles time.

So at laſt, having paſſed up and down, hurried here and there, I ſaw all the Teachers of the World, that they ſought themſelves, and fed poor People with dead Names and Deceit, and that they were not the Miniſtry of Chriſt; and ſo I ſaw them all in Deceit, who did not abide in Chriſt's Doctrine; and I got my ſelf quit of moſt of them; for ever as I diſſented from their Judgment, they hated me and perſecuted me.

So at laſt there was ſomething revealed in me, *that the Lord would teach his People himſelf*; and ſo I waited, and many things opened in me of a time at Hand; and ſometime I would have heard a Prieſt, but when I heard him, I was moved by the Lord, and his Word in me ſpoke to oppoſe, and often as a Fire I burned, and a Trembling fell upon me, yet I feared Reproach, and ſo denyed the Lord's Motion; and it was revealed in me to wait, and I ſhould know his Counſel; and the Word of the Lord was in me, *The Time was at Hand, when the Dead ſhould hear the Voice of the Son of God*; and it burned in me as Fire, *That the Day was near, when it ſhould not be, Lo here, nor there, but all his People ſhould be taught of the Lord*; but ſtill my Mind ran out, and out of the Fear into Careleſneſs, for the Croſs of Chriſt I knew not; and yet I ſay, *I was wiſer then my Teachers I met with in that Generation*; I do not glory in it, for Condemnation is paſt

on

on it all forever; yet ſtill I had ever, as my Mind was turned to the Light, pure Openings and Propheſies to come, and a Belief that I ſhould ſee the Day, and ſhould bear Witneſs to his Name; and ſo when things opened ſo faſt, the Wiſdom of the Fleſh catched them; and ſo I went up and down, preaching againſt all the Miniſtry, and alſo run out with that which was revealed to my ſelf, and preached up and down the Country of the Fulneſs that was in the old Bottle, and ſo was wondred after, and admired by many, who had waded up and down as my ſelf had, and we fed one another with Words, and healed up one another in Deceit, and all laid down in Sorrow when the Day of the Lord was made manifeſt; for I was overthrown, and the Foundation ſwept away, and all my Righteouſneſs and Unrighteouſneſs was all judged and weighed, and all was found too light.

And immediately, as ſoon as I heard one declare (whoſe Name is not known to the World, but written in the Lamb's Book of Life forever, in eternal Record forever) as ſoon as I heard him declare, *That the Light of Chriſt in Man was the Way to Chriſt*, I believed the eternal Word of Truth, and that of God in my Conſcience ſealed to it; and ſo not only I, but many hundreds more, who thirſted after the Lord, but was betrayed by the VViſdom of the Serpent, we were all ſeen to be off the Foundation, and all Mouthes were ſtopped in the Duſt, and ſo we ſtood all as condemned in our ſelves, and all ſaw our Nakedneſs, and were all aſhamed, though our Glory was great in the VVorld's Eye, but all was Vanity.

And then after all this, I was ignorant what the firſt Principle of true Religion was; but as I turned my Mind within to the Light of Jeſus Chriſt, wherewith I was enlightened, which formerly had reproved me for all Vanity, and alſo as I did own it, it led me into Righteouſneſs, and when I turned to it, I ſaw it was the true and faithful VVitneſs of Chriſt Jeſus, and then my Eyes were opened, and all things were brought to Remembrance that ever I had done, and the *Ark of the Teſtament was opened, and there was Thunder and Lightning and great Hail, and then the Trumpet of the Lord was ſounded, and then nothing but War and Rumour of War, and the dreadful Power of the Lord fell upon me, Plague, and Peſtilence, and Famine, and Earthquake, and Fear, and Terrour, for the Sights that I ſaw with my Eyes, and that which I heard with my Ears, Sorrow and Pain; and in the Morning I wiſhed it had been Evening, and in the Evening I wiſhed it had been Morning, and I had no Reſt, but Trouble on every Side; and all that ever I had done was judged and condemned; and all Things were accurſed, whether I did eat, or drink, or refrain, I was accurſed; and then the Lyon ſuffered Hunger, and the Seals were opened, and ſeven Thunders uttered their Voices; mine Eyes were dim with crying, my Fleſh did fail of Fatneſs, my Bones were dryed, and my Sinnews ſhrunk; I became a Proverb to all, yea, to them who had been mine Acquaintance, they ſtood afar off me; the Pillars of Heaven were ſhaken, and the Earth reeled as a Cottage, one VVo poured out after another; and I ſought Death in that Day, and could not find it, it fled from me; and I ſought to cover my ſelf any Way, or with any Thing, but nothing could; for the Indignation of the Lord was upon the Beaſt and the falſe Prophet, and* Babylon *came into Remembrance in that Day, the Mother of Harlots, and the Sea dryed up, and all the Merchants that traded with her ſtood afar off, for the Cup of Fury was poured forth, and* Cain *was ſeen, and* Judas *that had betrayed the Lord of Life; and I would have run any Way to have hid my ſelf, but nothing but weeping, and gnaſhing of Teeth, and Sorrow,*

and Terrour; and I roared out for the Disquietness of my Heart and the Kingdom was full of Darkness, I knew not the right Hand from the left, I became a perfect Fool, and knew nothing, and as a Man distracted; all was overturned, and I suffered Loss of all, in all that ever I did, I saw it was in the accursed Nature; and then something in me cryed: Just and true is his Judgment! *my Mouth was stopped, I durst not make mention of his Name, I knew not God:* And as I bore the Indignation of the Lord, something rejoyced, the Serpent's Head began to be bruised, and the VVitnesses which were slain were raised, and stopped Heaven, that it rained not in the Dayes of their Prophecy; and a great Famine there was, and the Sun was darkened, and the Moon turned into Blood, and the Stars did fall, and all the Grass of the Earth withered, and every green Tree, and all the Springs were dryed up, and a great and noysome Smell, and a Plague fell upon the Earth, and the VVaters became as the Blood of a dead Man, and the Heavens passed away with her Noise, and the Elements melted, and the Earth was scorched with the Flame which proceeded from the Throne of God, and the Judgment-Seat of Christ was seen, and an Account was to be given, and then *Esau* was cursed, and *Cain*, and *Judas*, and *Ishmael*, and all the *Canaanites* and the *Egyptians* went to the left Hand; and as the Judgment was pronounced, something cryed, *Just art thou, oh Lord, in all thy Judgments!* And as I did give up all to the Judgment, the Captive came forth out of Prison, and rejoyced, and my Heart was filled with Joy, and I came to see him whom I had pierced, and my Heart was broken, and the Blood of the Prophets I saw slain, and a great Lamentation; and then I saw the Cross of Christ, and stood in it, and the Enmity slain upon it; and the new Man was made, and so Peace came to be made, and so eternal Life was brought in through Death and Judgment; and then the perfect Gift I received, which was given from God, and the holy Law of God was revealed unto me, and was written in my Heart, and his Fear and his Word (which did kill) now makes alive; and so it pleased the Father to reveal his Son in me through Death; and so I came to witness Cleansing by his Blood, which is Eternal, Glory unto him forever, and am a Minister of that Word of eternal Life which endures forever, Glory unto his Name forever, and have Rest and Peace in doing the Will of God, and am entred into the true Rest, and lye down in the Fold with the Lambs of God, where the Sons rejoyce together, and the Saints keep Holy Dayes, Glory unto him forever.

And these few things have I written for your sakes, who walk in Darkness, that you may see where you are; and also ye high Cedars, who trust in the Arm of Flesh, that you may cease your Boasting, and come down from off the Pinacle where you are exalted; for the same must come upon you, if ever the Lord you know in Truth and Righteousness, even through the Death of things, in the Curse of all Knowledge and Wisdom which is from below, yea, through the Death of Death that rules in you, which must be slain upon the Cross of Christ Jesus, if ever you come to true Peace, and witness eternal Salvation.

And therefore cease you Diviners and Imaginers, who have feigned a Faith, and a Christ, and a Salvation in your Imaginations, and yet that you may live in the Lust and Filth of the World, and the Customs and Fashions

ſhions which periſh: I ſay your Expectations ſhall fail, and you will lye down in Sorrow; for where Salvation is witneſſed, the Life of Chriſt is witneſſed; but you would have Salvation, and the Life of the Devil brought forth and lived in.

But unto all ſuch I ſay, This will be your Sentence, *Depart into the Lake*; Therefore take Warning; for it is not your good Words, without the Life of Godlineſs, nor your ſwelling Speeches, that are accepted with God; for he accepts nothing but what is of himſelf, and by him wrought in the Creature by his own Will and Power; and this deſtroyes the carnal Will, Power and Righteouſneſs; and this work, which he worketh of himſelf, and by his Power, and in his Covenant, is perfect, and is accepted of God; and ſo its no more the Creature, but Chriſt, who is all in his Saints; and ſo he brings all that follow him out of his Works of Condemnation (which are acted in the diſobedient Nature, and are accurſed, whether praying or plowing, or whatſoever, while *Cain* lives, which is in the Baniſhment, out of the Acceptance of God) and all who follow him, who is the LIGHT, and leads all that believe and follow him into the living Works of Righteouſneſs wrought by Chriſt through Faith, and is accepted and well pleaſing unto God; and here all boaſting is excluded, for all is of him, and from him, that works both the Will and the Deed; and here the Lord is admired in all his Works and his VVorks praiſe him.

Wherefore all honeſt hearted, who travell and are weary, and have found no Reſt for your Souls, I ſay unto you, Ariſe, and come away, lye not groveling in the Earth, like Moles, nor ſeek not to know God in your fallen Wiſdom; for the Well is deep, and if you know nothing but the old Wiſdom, which is corrupt and natural, you cannot come to one Drop of the living Water; therefore dwell no longer among the Graves, and Tombs, where the unclean Spirits dwell, which trouble and vex all that paſs in their Way, neither dwell among the Pits, where there is no Water; he is riſen, he is not there, look upward, mind that which draws you from the Earth, the Covenant of Life is made manifeſt, *Glory unto him in the higheſt*; his Proclamation is, *Ho, every one that thirſteth*, come freely and receive of him freely, *without Money or Price*, or any thing of yours, or ſelf; nay, ſelf muſt be denied, and that you muſt deny if you will receive of him, that he may be all, and you nothing; for he gives freely, and his Gift is perfect and pure, without Spot, Stain, or Mixture; and all that receive his Gift, come by it to be preſented perfect to the Father.

And this is making manifeſt to you alſo, who wait upon him, who is given for a Covenant of Light, and Peace, and Life, and all that receive this gift, ſhall come to hear glad-tidings, Peace on Earth, and Good-will to you, as you turn to the Light; and this ſhall be preached in you, by him who is the anointed of God, and the Meſſenger of the Covenant, and is ſent to preach to the Spirits in Priſon, and to open the blind eyes, and to ſet open the Priſon Door, that the Priſoner may come forth, out of the Mire and Clay, to follow and wait upon him, who is the Rock of this Age, and all Ages, in which all the Fathers believed, and were juſtified, and did eat and drink of this Rock, and this Rock was and is Chriſt Jeſus, the Light of the World, and hath enlightned every one that comes into the world with his true Light.

Therefore I ſay unto you who look after Righteouſneſs, come hither,

who are weary, and I will ſhew you, where you may have true everlaſting Reſt, which he hath ſhed abroad in my Heart by his free Grace and everlaſting Love made manifeſt, after a long and a dark Night, in which I paſſed without a Guide, and ſo fell into the Pit, and ſtumbled, and then Sorrow and Trouble compaſſed me about on every ſide, as an armed man; but now hath he ſhed abroad his Grace in my Heart, which ſaves me from Sin, and leads out of the Works of Condemnation into his Habitation, where no unclean thing can enter; and this Grace hath ſeparated me from Sin, and hath conſtrained me to deny my ſelf, and follow him through the Death of the Croſs, and through the Denial of all, both Country and Nation, Kindreds, and Tongues, and People, and from Wife and Children, and Houſes and Lands, to publiſh his Name abroad contrary to my own will, and to make known unto you the Riches of his Grace, which all that wait in the Light of Chriſt Jeſus ſhall come to ſee, and ſo you may ſee him whom your Souls love and long after, which hath long breathed after Refreſhment, but none could ſpeak a Word in Seaſon to your Condition.

Return home again, ye that in your ſeeking have ſought among the dead, and joyned your ſelves to Strangers, and have got nothing but a Huſk, a Shadow, and live in a Dream; you are further off, in running out, and ſeeking in your earthly Wiſdom and Comprehenſion, then you were before, and have got nothing but a Report of what Chriſt ſaid, and did, and how they worſhipped him; and ſo while your eyes have been without, you never found him, whom the Saints, and all that knew him, worſhipped in Spirit, and witneſſed him their Salvation in them, and was their Hope; and the Ground of their Hope was manifeſt in them; and he that manifeſted his Love in them then, and was their Redeemer, he changeth not, but is the ſame to his Seed forever: and all who wait in the Light of Chriſt, the Meaſure of God in you, this ſhall come to ſee.

Now therefore, every one that thirſts, come unto Chriſt Jeſus, who is near you, and wait to know his Word in you, which is in the Heart, which Faith comes by the Preaching of it in you, as you diligently wait, and keep your Minds unto it; and this which ſhews you Sin and Evil, is in you, and makes manifeſt all that you have acted contrary unto it; yea, even all that ever you have done, and will ſearch your Hearts, and is the Eye that ſees the Deceit in all its tranſforming in you; and it will let you ſee, it hath often checked and called, but you have not anſwered its Call, and ſo have choſen your own Way, and ſo have gone from the Way, which is the Light of Chriſt in you, and ſo you run into the broad Way; and that which deſired after God hath not been nouriſhed, and fed, but hath been famiſhed, and another hath been fed, which now is for the Slaughter: But now as ye return home to within, to the true Light of Jeſus, which is that one thing, which leads all men that own it, to be guided by it, you ſhall have true Reſt and Peace.

Now Friends, there is ſomething in man which muſt receive Chriſt, ſomething of his own (learn what it is) which he comes to, and nothing can he joyn with, or be joyned unto, but that which is pure and undefiled; *for the pure in Heart ſee God,* and not the mortal Mind, that deſpiſeth his Glory; for to that Mind that hunts abroad, he doth not reveal himſelf, *that is* Eſau, *the Bleſſing is nothing to him, nor that which the Covenant of God is with,*

with, the Election he hates, and to him it is of no Price nor Value, that's the prophane Perſon, and Judas *that betrayes him, ſelleth him for a Thing of naught, nor the Pearl is nothing to the Swine:* Now read within every one, you that are painted with the Attire of the Harlot, trimmed and made beautiful in the Eyes of the *Egyptians*, this is a ſmall Thing to you and to that Seed which the Promiſe is to, and the Covenant eſtabliſhed with, is trodden upon, and is famiſhed in the Streets of *Sodom* and *Egypt*, where Chriſt was and is ſlain, and his Witneſſes ſuffer in the Streets, and none hath Compaſſion; is this Thing nothing to you, all ye that paſs by, to ſlight the Love of the Father, in ſending his Son a Light to you? and him you deſpiſe; and as the *Phariſees* could not own him, they put the Time far off, and ſo do you, and cannot own that of him in you, to be led by it, and ſo follow Strangers, and ſtill are complaining, and put Redemption to another World; and ſo Satan hath deceived you in looking abroad, and therefore that at home is of no Price unto you; *and ſo you run away from the drawings of the Father, and from his dwelling, where the leaſt in his Houſe hath Bread enough; but to the carnal Mind, which is at Enmity with God, who ſeeks him in the fallen Wiſdom, he is of no value, and that which was the Saints Rule is too low for you,* and yet you ſay, *the Sons of God are led by his Spirit.* Now I ſay, *where doth the Spirit ſpeak? doth it not bear Witneſs, either with or againſt our Spirits, and ſo all Mens Spirits?* and ſo that Nature in you, which is one with the Serpent, and nouriſheth the Harlot, is exalted, and lives, and hath the Preeminence, and yet you will talk of being reconciled unto God: Now conſider, *while you ſtand not in the Counſel of God within, and wait to hear his Word, you know not the Word of Reconciliation; for he takes none into Union with himſelf, but they that follow him, and do what he commands, and are his Fruit and Off-ſpring:* And therefore, O fooliſh and unwiſe! how long will you feed on a Dream that you are ſaved, when your Rebellion is open to your own Sight? To that of God in your Conſciences I ſpeak.

All therefore that ſee your Darkneſs that you live in, return home, and that which is low mind, the meek Spirit, and be not forward nor raſh, but ſtand ſtill in Quietneſs and Meekneſs, that the ſtill Voice you may hear, which till you come down within, you cannot hear; for the loud Voices of the *Egyptians* and Inchanters are ſo many, and *Pharaoh*'s Voice and *Herod*'s is ſo loud; and you whoſe Minds are abroad, you thinks, as they thought, it's the Voice of God; but I ſay, be ſtill, he ſhall not cry, nor liſt up his Voice in the Streets, who you muſt hearken unto in you, that your Souls may live; and ſo be low and ſtill, if you will hear his Voice, and wait to hear that ſpeak that ſeparates betwixt the precious and the vile, now that which you muſt wait in is near you, yea, in you, the Eye that ſeeth, and the Ear that heareth that is of the Lord; for that which is viſible is natural and carnal, and the natural Ear cannot hear the Word of the ſpiritual God, for that which hearkens without, that Ear muſt be deaf, and that Eye blind: Now that which reveals the pure ſpiritual God muſt be in you pure and ſpiritual; *For none knows the Things of God, but by the Spirit of God;* and doth not *his Spirit bear Witneſs alwayes unto their Spirits?* and doth it not ſo now to all that know him? So in the Light wait, which comes from God, who is Light, and dwells in the Immortal Light, which the mortal Eye cannot behold, and it will lead you to know Chriſt, who

is Immortal, and not carnal, but ſpiritual and eternal; and as you love the Light, and keep your Minds inward, then you will hear the Motion of Chriſt Jeſus in you; and ſo loving it, the Good you will come to ſee from God, which will lead out of Sin, and ſanctifie you; and the acceptable Year you will ſee, and the Day of Vengeance; and this is he whom the Father hath given for a Covenant, to bring Man out of the Alienation to himſelf again, and to reconcile man unto himſelf, even by the Blood of the Croſs; and he who is the Light is the Covenant, and he who is the Covenant is the Light, for they are one in him; and this Covenant of Peace is tendered unto you who are afar off; and herein is the eternal Love of God made manifeſt to the *Jew* and the *Greek*, and the Life of his Son to be the Light of the World, and of men; and ſo in the Covenant of Life abide, and you will ſee he is near you, the Peace-maker, the Gift of God, which *preſents you perfect in himſelf to the Father*, and this Gift is free, and offered freely to all that will receive it; and yet you cannot receive the Gift in your own Wills, but through the DENYAL OF YOUR OWN WILLS, for the Light is contrary to the Will; and ſo you will ſee the Will of the earthly man and God's Will contrary; and as you receive the Will of God, you deny your own Wills, and ſo do the Will of another, and another guides you and leads you, and this is God's alone Work, not of your ſelves, but wrought by Chriſt in his own Way and Truth; and ſo the Covenant of God comes to be eſtabliſhed to the Seed, and the Foundation ſtands ſure, and his Promiſe is fulfilled in you, as you come to witneſs the Seed which is one, in whom the Promiſe is fulfilled.

And Friends, thus muſt you wait to have Judgment ſet up within you, and this is he who is the Judge and the Light of the World; and ſo wait to ſee the Law ſet up within, which is added becauſe of Tranſgreſſion, to cut down, and the unjuſt deſtroyed in you, and the rebellious Nature yoaked, which hath had its Liberty in the earthly, where the Beaſts of the Field dwell, and ſo it will come to decay, and the Law works Wrath upon the Deceit in you, which hath had the Preheminence; and ſo you will ſee the Thunder, as the Seal is opened, and the Earthquakes and Lightning, inſomuch as you cannot behold and live; but the Tranſgreſſor and the Tranſgreſſion, which is contrary to the Law, is cut down; and when there is a Time of great Sorrow, and great Trouble, and Tryal, and Temptation, wait in Patience in the Judgment, and let the Lord's Work have its perfect Operation in you; and ſo as you turn unto him that hath ſmitten and wounded you, he will bind up and heal; and give up all to the great Slaughter of the Lord, unto the Croſs, all that which is diſcovered by the pure Law of God; and as the Earth comes to be plowed up, the Seed which is ſown comes up, and the Rocks broken, the Water guſheth out, and ſo you will ſee ſome Promiſes will ariſe in you to the Seed which is coming up out of the Grave, and ſo the Love of God will appear in you, and you will be ſtayed, and ſee Hope in the midſt of Calamity.

Then take heed that the Serpent get not that which is to the Babe, and ſo the carnal come to be exalted; but as you wait, you will ſee the Subtilty of the Enemy; and Sin and Death rules till *Moſes*, who was a faithful Servant in his Houſe, and brings to the Law of God revealed in you, then Sin comes to be crucified, and to looſe its Dominion over you, and in you,

and

and so you will see one brought forth under the Law, who fulfilled the Law, and now fulfils it in all those who walk after him in the Spirit, and fulfil not the Desires of the Flesh; and wait, and you will see some Prophecies opened in you, and the Day-star in your Hearts, which leads to where Christ is, and Openings of the Inheritance which is to be received, and the Promise is to the Seed: And all wait in the Light, and keep in your Minds to it, and you will see *John*'s Ministry, the Water which washeth, and he is the Preparer of the Way; and turn to God, lest he smite the Earth with a Curse, and his Ministry breaks down the Mountains, and removes them, and makes a plain Way; and your Minds being turned to the Lord, and as you own the Gift of Christ given you, Repentance you will see unto Life, and then you will see something arising and shine in you, opening your Hearts, and there will be a Breathing after the Lord and his Righteousness; and standing in Obedience in the Cross, the Vail you will see rent, and you will see him that hath turned you from Sin by his free Gift made manifest in you, and he who is the Gift saves you from Sin; and so the Seals will be opened by the Angel of the Covenant and the Lamb: So all in Patience wait, and keep in the living Principle of Life, and things will open in you, even the dark Sayings of old; and that which spake Parables to the Serpent's Seed, will open the Parables to his own Seed, then you will see him whom you have pierced, *even the Lamb who hath been slain since the Foundation of the world, and your Hearts will be broken, and Water will gush out of the Rock, and so Love will encrease in you, who abide faithful in your Measure, and the good and perfect Gift of God will be made manifest in you, and the Hope upon which the Soul comes to be anchored, will come to be witnessed, which Hope purifies the Heart*; and as you stand in the perfect Law of Liberty revealed in you, revealed by the Spirit, which cuts down the Oppessor, and gives Liberty to his Seed, unto which the Covenant is and the Promises forever; and this Seed Christ took and takes upon him to redeem, even the Seed of *Abraham*, unto whom the Promise was made; and so wait, *that the pure Law of Righteousness, which is Life to the Righteous, and the Seed, may be set up, and you will see all chained under, and this binds and fetters the unclean Spirits, and shuts them up into utter Darkness forever.*

And as you come to be redeemed from under the Bondage of Sin, and come above the Bonds of Death, and the pure Principle lives in you, there will be a Delight in you to do the Will of the Father, who hath redeemed you from Sin and its Law unto Righteousness and its Law: And all who hunger and thirst after Righteousness, wait in that which thirsteth, that the Gift you may receive, which perfects forever them that receive it, and believe in it, and cleanseth and purgeth you from Unrighteousness; and this being revealed in you, as you obey it, its leads to true Peace, and will reveal in you the immortal Seed, which came not by the Will of man, but is contrary, and revealed out of man's Will, which all must witness to be born of, that inherit the Kingdom of God; and this is he who is begotten of the incorruptible Seed, which the Promise is unto, and are in him fulfilled Yea and Amen, come out of time before all time, the Son of God, who leads out of time; and this is he whom the Father revealed in *Paul*; and this is he of whom I am a Witness, in whom I have Redemption by the Blood of the Cross, and he is my Sanctification, Justification and

Wisdom, who is the Son of God, who came to do his Father's VVill, and now doth, where he is witnessed, who by his eternal VVord of Life hath begotten me, and made me a Partaker of his eternal Inheritance, which never fades away; *Glory unto him for evermore*, who is Life, and translaeteth all that believe and follow him in the VVork of Regeneration unto his Kingdom.

So silence all you Diviners and Sorcerers forever, who believe with a Faith, and teach a faith, that none can be ever cleansed from Sin while they are here; you and your faith is denyed; for it is not the same which was once delievered to the Saints, which gave them Victory over the World, and by which they overcame: *Paul* a Minister of Christ by the will of God, said, the *Colossians* were translated into the Kingdom of God, where nothing that is imperfect can come or enter; your Preaching is vain, your Hope and Faith is vain, and all your Hearing is vain, while the perfect Gift of God is not witnessed, nor the everlasting Offering which perfects forever them that are sanctified by him, even by his Word of Life and his Will, which sanctifies and makes perfect the Comers thereunto, and presents all that believe and receive him without Spot.

And therefore all you that love the Lord, and wait for the coming of the Kingdom of Christ, feed no longer upon Imaginations nor vain Words; cease from looking, lo here and there; for the Kingdom of God will the Father reveal in you, as you wait in the Measure of the Light in you, by which he reveals himself in his Sons and Daughters, and will bring them to his everlasting Fold and true Rest, all who follow him through the Denyal of all, and to the loosing of all for him, shall come to witness an incoruptible Inheritance, which never fades away.

And now a few Words to you who would thrust your selves into the Kingdom, and would be called Christ's Disciples, and Church-members, who are gathered into Confederacies, and make a Likeness unto your selves, and are now professing the Saints Conditions in Words; How came you hither, to climb up so high in Words, when as you are what you were before, if not worse? Think it not a hard Saying, for it is so among many of you; and in the Light (which is pure) you are weighed; and when one comes to try you, your Language bewrays you, that you are not what you profess; for when you are tryed by the Saints Practices, and Life that was in them, and the Injoyment they had with God, you are found so far from being any such, that you even oppose the Faith they even believed in, as some of your Pastors openly to my Face in the hearing of two hundred People, said, *All the Saints dyed Sinners*; and so was so far from owning the Perfect Righteousness of Christ, that he even denyed it, and said, it was Heresie; and othres of you say, you believe, *That all the Grace the Saints enjoy are imperfect, yea, even Faith is imperfect*; and others saying, *That all the Righteousness that was wrought in them by Faith was imperfect*; and others saying, *while the Light of Christ Jesus condemned them, yet Christ Justified them*, and yet that which was wrought in them there was Failings in it; and so you have imagined a Faith and Righteousness of your own, and such a Christ to talk on, and a Redemption, as you may live in Lusts, and be Men-pleasers, and in the Customs and

and Fashions of the World, and Covetousness, and plead for Sin, and puts perfect Righteousness to another VVorld; and thus the Devil hath deceived you; and so you set up, and make Covers, but all will not hide you in the day of his Appearance; for God joyns not to that which is imperfect, neither is that true Faith which is imperfect, and which layes hold upon an imperfect Righteousness, that is such a Faith, as never was professed by any of the Saints, whose VVords you profess: for they had received Faith, the Gift of God, the least Measure of which was perfect; and as they stood in it, though it was but a Grain of Mustard-seed, they said to this Mountain, be removed, and it was so; and that which was in them reveal'd by the Son, led them that did believe in it, to lay hold upon Christ's Righteousness, which was and is perfect, which had (yea hath) no Spots nor Wrinckles, nor Stain; and this Righteousness was made manifest in them by the Faith of the Son, by which they were justified in the Sight of God, and came with boldness before the Throne of Christ; for in them there was no Condemnation, neither guilt, but became one with the Judge, and reconciled unto him and his Throne, and to the Lamb by him who is the Mediator, and hath made Peace betwixt them and the Father, and so were justified in the Sight of God; and this witness they had in them, that they pleased God, and were accepted of God; and this Righteousness was wrought in them, and is now the same which is wrought in the Saints, by him who is their Light and Life; and this was the Righteousness of Faith, and that which was wrought by Christ in the Saints, as they believed in him, and in the Measure of Grace received from him, which saved them from Sin, which was not of themselves, he perfected his own VVork in them, through and by Faith, and justified them, and sanctified them, and became their VViſdom, by which they were led into all Truth, out of Failings, and Imperfections, and VVeaknesses; and he became their Strength and Rock, and they were builded upon him; and as they stood upon him, the Rock, they were preserved when the VVaves did beat, and when Temptations came, and were sure and stedfast, and immoveable, and so overcame the Armies of Aliens, and quenched the Violence of Fire, and resisted the Devil, and quenched his fiery Darts, and had Victory over the *Heathen*, and reigned as Kings over the Beasts of the Field, and over the Deceit, and by the receiving and believing of the VVord of him, who was and is called Jesus, by which Faith came by the hearing of, they overcame the Enemies of their Souls, and him who hath the Power of Death, by the Blood of him who is eternal, who is Jesus, the Mediator of the new and Living VVay; they overcame the Dragon, even by the VVord of his Testimony, which was revealed in them; which Word of Faith *Paul*, who was a Minister, preached unto them, even to them who had the Word in them, and turned them to it, and as they believed in it, they were sanctified by it, and cleansed by it, & made perfect, and then they witnessed the bringing in of a better Hope, which perfects, and makes perfect, as pertaining to the Conscience, which while they stood without looking at Elementary things, and divers VVashings, and those things which were Figures of the true Tabernacle made without Hands, which stood until the time of Reformation, and then done away, to wit, the Hand-writings; and them that witness the new Covenant now, they

see them done away, and the time of Reformation is come, the same which they witnessed, Glory for evermore.

And therefore all you Professors, who have builded high Towers and Castles in your Imaginations, and have told of Reformation these many Years, but you have nothing but a Hand-writing to establish your Building upon, and all your Reformation hath been but the washing of Cups, and pulling down one Thing, and set up another beggarly elementary Image, and do not witness the better Hope brought in, nor the time of Reformation, nor cannot abide that any should declare it unto you, nor believe it, nor hear it, nor while your Eyes are without, and not in the Head, you cannot see when Good comes, but are as *Heathens* in the Desart; and although you are among the Brambles and Bryars, yet you would be counted Kings and Heads over others, and one making an Image in this Manner, and another in that, of all Sorts, high and low; but all stand in the Earth, and all in one Ground, and what do they avail you? for they cannot save; for your highest Enjoyment is imperfect (you say) what then serve these for? only for you to talk on, and this is all they serve for, and to contend and strive about one with another, and all in your Wills, while the Will of God in you is not hearkened unto, but cast behind your Backs, and so the Way of true Peace you never come to attain unto.

Oh, when will you be weary of feeding upon the Wind, and of Husks among Swine, and upon that which dyes of it self? and when will you enquire after the living God, who is Power? how long have you talked of his Power to come many Years? and you are still as far of, if not further, then you were before, and have told of the Glory of the Lord to be revealed, and of his *Law being written in the Heart, and of God teaching his People himself, and of his Spirit being poured out upon his Sons and Daughters*, and you cannot see that you have obtained nothing; and you have prayed, and what have you obtained? nothing; for you have asked amiss; and one comes hungry, and is still complaining, *and then you that are full feed them with the old Dregs and Lees, which you are setled upon, and the old Leaven of airy Notions and Conceptions, and Wine of the sour Grape, which sets on Edge the Childrens Teeth, and fills them too full, that when the living Bread is broken, they cannot eat, nor relish it, nor taste, and so cannot enter your selves, nor suffer others to enter*; and when these things are witnessed in the Life, which you have talked on so long, you cannot own them that do declare it; and when the Power of God is declared unto you, what it is, and where it is to be waited for, you cannot own it, this is too low for you; and except the Lord will come in your VVay, that you prescribe unto him, you will not look upon him, but as the *Jews* did, whose Eyes were without, and your fallen VViſdom cannot receive him, nor compass his eternal VViſdom.

And yet you will say, *The* Jews *did require a Sign, and were in the Adultery, and the* Greeks *sought after wisdom, and they stumbled*; and yet you cannot see your selves in the same State: Did ever God reveal himself to the fallen VViſdom, which is learned from that Principle which is erred and gone out from God? or to the VVill of Man, which is at Enmity against God? Nay, nay, he never did nor will reveal his Counsel, but to that which is of himself, which is the least of all Seeds in the VVorld; and it is he that is born of God, that heareth God's VVord, and what is born of the Spirit is Spirit, and is nourished by the Spirit, and led by it; and so

the

the ſpiritual God reveals his Law and his Statutes to him, and his Teſtimony which is ſure: How long have you talked of the Spirit, and worſhipping in Spirit? and yet indeed deny its leading and teaching, and live in the Oldneſs of the Letter, and crying up and ſetting up things that are carnal, viſible and elementary, and VVaſhing is not known from Sin, nor cleanſing; and ſo you may ſee what Operation your Spirit you have talked on hath, when you are ſtill what you were.

Now the Spirit of God is operative, and works a Change in the Ground, and tranſlateth all that follow and hearken unto it into its own Nature, when all thoſe things you ſo much ſtrive about were but a Shadow; for the Word was in the Beginning, and gave Life, and is ſpiritual; and when it's known and witneſſed within in the Heart, it ſeparates from Death, and gives Life to all that hear and believe in it: What Chriſt & what Goſpel is this you preach, which ſaves you not from Guilt and Condemnation? for the Word of the true Chriſt, where it is owned, cleanſeth and takes away Sin; and blots it out, and deſtroyes the Root from whence it flows forth, and works a new Creation in Righteouſneſs; and the Lamb of God takes away Sin, in which the Churches of Chriſt believed, and is Glad-tidings to all that do receive it; now none can witneſs Gladneſs of Soul where there is Guilt, which (you all affirm) is in every *Chriſtian*, while in this World, and ſo you might ſee, that it's not the true Chriſt nor the everlaſting Goſpel you preach, but this you cannot bear; yet you ſay, he hath taken away your Sin; how much is Sin taken away? if you ſay, all, how comes the Guilt and Trouble that is in you? for if it be taken away, and his Juſtice ſatisfied, this was to make God unjuſt, to charge it upon you again; but I tell you, when his Witneſs in your Conſcience convinceth you, and manifeſts unto you, that you commit it, and reproves for it, I ſay, you cannot witneſs his Juſtice ſatisfied; for the Light is juſt, which is one with God, and when this condemns you, there is no God that will juſtifie you; but you uſe to ſay, It's all done in Chriſt; I ask, where, if it be not taken away? and unleſs you have the Witneſs of it in you, your Faith is vain; for he that believes hath the Witneſs in himſelf, which none hath, which walks contrary unto the Light, the pure Witneſs of Chriſt; for this convinceth you of Sin, and bears Witneſs againſt you: Now ſhew your Witneſs within you, and your Aſſurance; I ſay unto you, while the Teſtimony of Jeſus bears Teſtimony againſt you, it bears not Witneſs unto you, and ſo ſee your Confuſion; but after you have believed in Chriſt (as you ſay) and have received all his Ordinances, if any thing after did judge you, and bring Trouble upon you, this you uſed to call a Temptation, and ſo put Light for Darkneſs and Darkneſs for Light; I ſay, there is no Guilt where Sin is taken away and crucified, but Peace and Reſt in the holy God, who is unchangeable; and ſo his Witneſs is unchangeable, which judgeth and condemns the changeable; but you uſe to ſay, *His Love is unchangeable, and whom he loves once, he loves to the End*; yea, but it is to him who is begotten by the Immortal Word, which was in the Beginning, & which Word leads to the Beginning again, before the Hatred was; the Promiſe is to this Seed, not Seeds, as to many, but the Seed of the Covenant, there he loves from the Womb, yea, the Womb that bears the Seed of *Jacob*, and the Paps that give them ſuck, and where this is known, as to Enjoyment, *Eſau* is caſt out and *Iſhmael*,

and the Seed of *Abraham* inherits the Promise, and *Edom* and *Moab* is laid waste, and *Amaleck* is slain by the Edge of the Sword, and the Seed of Evil-doers cut off, blessed are they that can witness this in Truth; and till this be known, the everlasting Love of God is not known, which is stronger then Death, and Sin is Death, and where it is acted and conceived, Love is not witnessed, nor its Strength, but VVrath comes upon the Children of Disobedience, & are you not Children of Disobedience, while you break the holy Law of God, in which is Power, which is in the Heart, and bears witness against you and in you, and yet say, *You cannot believe that ever you shall be able to fulfil it*; if you fulfil it not, you break it, and then the Wrath of God abides upon you; but then you say, *If we must fulfil the Law, what Use is Christ of?* I say, he who abides forever fulfilled it, and fulfils it in them who know him and his Work, and this the Scriptures bear witness of; and herein Man comes to be justified in God's Sight, by Christ, who works all our VVorks in us and for us, and self becomes dead, and because he lives, we live also, Glory unto him forever; and therefore we cannot but lay open the Deceit of Satan, and exhort all to come up to Christ out of the VVorks of Condemnation.

Oh foolish People and unwise! when will ye seek after Wisdom, and hearken that your Souls may live? How long will ye trust to the Imaginations of your own Hearts? *Verely verely, I say unto you,* The Time is coming your building shall fall, and there shall not one Stone be left upon another that shall not be thrown down, and the Shame of *Ethiopia* and *Egypt* shall come upon you, and your old Garments shall be torn off you, and you shall walk naked and bare, and shall see your Shame, and the holy Nation of the Lamb shall rejoyce; and your Sorrow the Lord hastens upon you, who will not own the Cross of Christ, nor the Word of Life, which would turn you from Unrighteousness, and out of the World and its Nature; but you harden your Hearts, and bend your Bowes, and shoot your Arrows against the Lord, and his anointed Ones, and take your Part with all the uncircumcised in the Nations, in the Confederacy in the Nation against the Lamb, yea, even with them against whom you your selves have declared, and many of you who have been a Reproach, now reproach, O! tell it not in *Gath*, never let it come to other Nations; shame, shame and blush at this, you who thus requite the Lord Evil for Good: Hath the Lord broken the Band of the Oppressour without? And have you not seen the Hand of the Lord against them that were Oppressours, cut off in his Wrath, and overthrown? And are not many of you the highest Professors both in *England* and *Ireland*, now acting in their Footsteps? Even you who profess Separation from the World, who have been taken from the Sheep-fold, and as you were seeking the Asses, and raised from a low Estate in the World now to Places of Dignity and Honour, and to bear Rule, and to sit as Judges among the People; and now have you forgotten that you were Servants under *Pharaoh*, but now have taken up his Power; and have forgotten the Afflictions of *Joseph*, and your Fingers are becoming heavier then your Fathers Loyns, and now you are joining your Strength with the *Canaanites* and *Egyptians* against the Lord, where is the Liberty of tender Consciences you have told of, and what is become of your Reformation? Is it ended in this, like *Absolon*, when you are come to be Judges in the Gate, act in open Rebellion against the Lord, and now would

would be Judges of him every where, and would limit him, and ſet a Bound unto him, and would break his eternal Decree, which ſtands forever. Oh, if they who had profeſſed no Love to God had done thus, it might have been born; but ye treacherous Hearts, your Ingratitude and Hypocriſie cannot be born, but the Lord God will viſit for theſe Things; that you ſhould now act by thoſe Laws you cryedout of as oppreſſive, and ſhould deliver your Brethren up to the Devourer and Spoyler, who have born a Part of the Suffering in the Nation's Diſtreſs and Grief, in the greateſt Calamity; would you be thus done by? would you bear it well? I will not complain, but I will ſhew you the Ground and lay it before you, that if it be poſſible, you may be aſhamed and repent, leſt the Lord alſo avenge himſelf upon you, as he did upon the Enemies before you.

Have not many of you in *England* been acting in the Steps of the prophane, when the Lord hath given you what you ſought after, Liberty and Freedom in thoſe Things? and now you labour by all your Strength and Power to oppreſs them who walk blameleſs before the Lord and men alſo: Oh, what! Is all your Preaching and Praying, and Fighting and Warring come to this, that none muſt declare the Mind of the Lord, except it be in your Way, or Will, or Time, under pain of Bonds, and Baniſhment, Fines and Impriſonment, Stocking, Whipping, Stoning: And you that have been Sufferers your ſelves, now come to be chief Oppreſſors and Oppoſers of the Lord in his Way, and all manner of Lyes and Reproaches you caſt upon the Truth, and you take Part with the reſt of the Prieſts and Deceivers in the Nation, which took Part againſt you when you were for the Lord, and number us among Tranſgreſſors, of every Hand to make the Truth odious to all, from the leaſt to the greateſt, and yet you would be accounted Chriſtians; and if you ſay, you have thus learned Chriſt, I ſay you know him not: Can you limit the Ocean from flowing? or can you command the Wind that it blow not? or can you ſtop the Windows of Heaven that it rain not upon the Earth? If you cannot at all do it all, lie down; he that reproves God, let him anſwer it: Have you given counſel to the Lord, or have you been his Inſtructer? or can you limit him in his Way? if you cannot, no more ſhall you be able to ſtop his VVay, who is riding on in his Povver, and overturns all the VVorld's VViſdom, Povver and Strength, and who is able to reſiſt him, who dryes up the Face of the Deep, and ſaith to the Sea, be ſtill, and to the Mountains be removed, and they are ſo? and he will advance his own Glory and Power againſt all mens wills and Laws, which ſtand in man's Will, and will break all your Cords as a Bulruſh, and overthrow all your Counſel, and make it even with the Earth, and Shame ſhall cover all his Oppoſers, and therefore learn Wiſdom: Oh ye Potſheards of the Earth, and ceaſe to ſtrive againſt the Lord, and his Power which will be too ſtrong for you, and you ſhall not be able to limit him, nor ſtop him in his Way, who runs his Courſe as a Gyant, and bruiſes all his Enemies Heads, and cuts them in Pieces by the two-edged Sword of his Mouth, which he hath put into the Hands of his Saints, who follow him in the War; and our Conqueſt is through Suffering, Glory unto him forever, who hath counted us worthy to ſuffer for his Name ſake, and to be brought before Rulers and Councils for his Name ſake, that the Scripture might be fulfilled in us in this Day, as it was upon our Brethren who went before us.

And Oh ye Rulers of *Ireland*, who have been Professors and Affecters of Liberty, and for suppressing Cruelty, behold now the Lord hath sent to try you, and you are found in the same Footsteps when you are tryed, as them that the Lord cast out before you; and in the same Nature of the chief Priests, and Elders, and Councils, who breathe out Threatnings, and send out Warrants and Inquisitions to bind all, and to send up all bound too, before you, that so Evil (you say) may be prevented in time; and take reports from the Priests and false Prophets of the Nations who are Lyars, evil Beasts, whose Mouthes the Lord will stop, and bring shame upon them, who are Flatterers, and have flattered the Powers and Rulers before you, till they were all cut off, and now they flatter you, and cannot hold up their Divination without you help them; what Gospel is this they preach, when a few poor despised People, who are hated of the World, that the Sound of them makes them afraid! Oh that ever you should be so ignorant to joyn to *Baal*! but let him plead for himself, and they stand by their God, and their Gospel, and if they be not able to defend themselves, let them perish. But them who come in their own Name, you receive; but them who come in the Name of the Lord, and seek none of your Tythes, nor Augmentations, nor your Advance, them you cannot bear should be in the Nation, who are not troublesome to any, nor desire to eat any man's Bread for nought, and these you call of an evil Life: And Men who have devoured their own Estates and others also, and Drunkards, and all manner of unclean Persons, these may have Liberty. Oh! do you think that he sees not your doings, and that he will not call you to an account for these things? and you must know our Country and calling; I say unto you who live in Envy and Wrath, if we declare unto you, ye cannot believe; But God gives no account of his Matters unto man, where do ye read, O ye foolish People, and slow to believe, but that the Ministers of Christ were called out from their outward Employments, into the Lord's Vineyard, contrary to their own Wills, and were Ministers contrary to the Will of man, and did mind the Calling of God to his own Work, both the Prophets, and Apostles, and Ministers of Christ; and also they Preached the Gospel, who were never Church-Officers in all their Life-time, as you may see, *Acts* 8. 4. But you say, that was in a time of Persecution. And what is this Time? How many have been Persecuted from Town to Town, from City to City, put in Prison, haled out of the Synagogues? as most part of the Nation of *England* can Witness.

And you in *Ireland* are following your Leaders, who are in this Generation, and fill up your measure also; but Persecution was ever blind.

But you say, They suffered for well doing, but we justly; Let that in your Consciences be Judge; Would you not have judged *Paul* as you do us, who went into the Synagogues on the Sabbath day, and disputed, and in the Markets daily; and Christ who was their Example, and ours also, in the Synagogues he taught, and in Ships, and Towns, and Villages, and Desarts, and wandred up and down, and the Ministers of Christ had no certain dwelling-place, and the Multitudes that followed them; would you not have said, These men are evil livers? Your Generation said so then, and that they were Sowers of Sedition and Heresie, and Ring-leaders of Sects, and Setters forth of Strange Gods, and are accused to be the Disturbers of the Peace, and were in Tumults often, as we have

have been; and they ſaid, that they were not worthy to live; and now the ſame you ſay.

As Inſtance, a Warrant given out at *Dublin* in *December*, 1655. *to fetch up, and ſend up bound to* Dublin, *all that are called Quakers*; and all theſe things and much more, you who ſit as Rulers and Judges of the Nation of *Ireland*, have charged upon us, and have required the Juſtices every where to examine us on theſe things, and to lay them to our Charge, and to ſee what Teſtimony we have, or Letters of Recommendation: (I ſay), What teſtimony had the Miniſters of Chriſt, from the Rulers or high-Prieſts then? they were falſe Apoſtles which were made by man's Will; and the Apoſtle ſaid, *Need we Letters of Recommendation as others have?* And of what Church we are in *England*; we are of that which is in God, begotten by the Preaching of the Goſpel of the Son of God, which all the Hirelings, and them you uphold by a Popiſh Law, call Hereſie; and there is that in every mans Conſcience, which is the Letters of our Recommendation: And you ſay, we are not of any ſettled Principle; I ſay, we are grounded and ſettled upon him who is the Rock of Ages, and ſtand in his Counſel both ſure and ſtedfaſt, and cannot be moved; Notwithſtanding all the rage of the *Heathen*, we are in Peace, *Glory unto him for evermore*, who is the World's Tormenter, and the Breaker of Death's Covenant, and Hell's Agreement, and diſquiets the Devil's Peace, and torments them who plead for his Kingdom: And you accuſe us, we make open and publick Diſturbance, to the Grief of the godly and ſober People, and Scandal of Religion, if we come and declare the Mind of the Lord (as it is revealed in us) in publick, and declare the Word of Life, in Truth and Soberneſs; and then you hale him out, and Stock, Whip, Priſon, and perſecute; and what Religion is this that is among you? who ſtop your Ears, and as the *Jews* did with *Paul*, run upon us, and rent our Clothes, and yet you call us Diſturbers. Are not theſe Practices found in moſt of your Idols Temples, into which the Hirelings creep, and call a Church; and all thoſe Practices among you are found, and we are aſhamed of you and your Practices, that theſe things ſhould be found among you, after ſo manifeſt an Appearance of the Lord's Wrath againſt them; and are theſe godly? to that in all your Conſciences I ſpeak: One haling, another beating, another puniſhing, and rending our Cloathes, and Priſons, and Revilings, and cruel Mocking, and falſe Accuſing, and Stoning; are theſe God-like, or like God? Oh! be aſhamed: And you that are ſo ſoon grieved, you are not God-like, who is long-ſuffering; and his Saints, who were God-like, did bear and forbear one another.

And theſe Pariſh Teachers, which you hold up in *Ireland*, I challenge them all in the Name of the Lord, who lives forever, that in all their publick Worſhip (as they call it) and them alſo, that they are not like God, not any of his Miniſters, nor any thing that ever they practice: And therefore I ſay, Come forth and vindicate your Practice, and let your God come forth, and be tryed, and lay open your Practice and your Principles to the World, and ſtand by them if you can, and for ſhame never run to the Magiſtrates to help; you learned Rabbies, you great Orators, come forth, and ſtand and prove your ſelves before the People, and manifeſt your Strength and your weapons, and that God that anſwers by Fire,

let him be God; you have confeſſed our God anſwers by Fire, for its kindled among you, and the Word, which is Fire, we have declared, and many have heard it, and have believed, and anſwered it, and now it burns, and you ſhall not be able to quench it; poſt and run as faſt as you can, dig as deep for Counſel as Hell, call up all the Powers of Darkneſs, you ſhall not be able to quench the Fire that is kindled, If we ſhould hold our peace, the Stones of the Wall would cry out againſt you.

And therefore I ſay unto you, all you Pariſh Teachers, and all you that uphold them, arm your ſelves with all your Strength, call your Diviners together; for we proclaim in the Lord's Name (who hath rent the Heavens, and is come down, and his Tabernacle is with men) open War we declare, and ſound the Trumpet of our God out of the holy Mountain, all the Earth ſhall tremble before him, and the Mountains ſhall melt before him, why ſhould we not be diſcovered to you? we are ſent forth to take Peace from the Earth, and to warn all to the Battel of the great Day of God; for now he is ariſen in his Power and Glory, and his Kingdom is come, Glory unto him forever; and we are Witneſſes of it, and it's not of this World; and we have denyed the World, and follow him who hath a Bow and a Sword, and makes War in Righteouſneſs, and none is able to ſtand before him; therefore gather your ſelves on Heaps, O ye Potſherds, and make a Confederacy among the People, arm your ſelves, caſt up your Mounts and Batteries, ſtrengthen your ſelves, and truſt in the Arm of Fleſh, and ſay, *None can come near us*; Verily I ſay unto you, you ſhall be made level with the Ground, and all your Sorcery ſhall be laid open, and Anti-chriſt is diſcovered by the Brightneſs of the coming of Chriſt; our Eyes have ſeen the Lord of Hoſts in his Glory, and all your Glory; ye Tellers of Dreams and Diviners, ſhall be made as a Dunghil, and your Renown ſhall periſh from the Earth, the Mouth of the Lord hath ſpoken it.

And now a few Words unto you, O ye Heads and Rulers of the People in *Ireland*, who ſit in Judgment; remember from whence you are raiſed, and how great Deliverance you have had, and how manifeſt the Lord hath appeared for you, to deliver you out of the Hands of your Enemies, who deſpiſed the Lord and all Righteouſneſs, and they were numerous and great, when you have been in great Streights, and they ſaid in their Hearts, *We will ſwallow them up*; and then the Lord in the Day of your Diſtreſs delivered you, and hath given you their Poſſeſſions, and Dominion over them, and hath ſetled you in Peace, and you that have been low hath he exalted to bear Rule, and expects from you Righteouſneſs, Juſtice and Equity, and to be as Feet to the lame, and Strength to the weak, and to break off every Yoak of Oppreſſion from the Neck of the poor and oppreſſed, and to relieve your Brethren, and entertain Strangers, remembring you were many of you Strangers in this Land, which now is given you to poſſeſs; I ſay, take heed unto your ſelves, how you act according to the Cuſtoms of the Nation and your own Wills, nor the cuſtomary Worſhip of the Nation, which the Lord laid by, and waſted and ſcattered all them that pretended themſelves Teachers of the People; was there any of them that ſtood in the Gap, or turned People from their Iniquity, till the Lord broke

broke out in his Wrath as Fire, and laid the Land waſte, and the Houſe of their God waſte, which you burnt up; and will you now joyn with *Moab*? and will you build again thoſe things which you have once deſtroyed? then you make your ſelves Tranſgreſſors; think not thus in your Hearts, that the Lord hath given you Dominion over the Nation, to walk after your own Wills, and joyn unto Deceit, and that you may eſtabliſh thoſe things again, which the Lord was wroth with; and if you hold up thoſe by your Laws, and your Power, and your Priſons, and your Sword, which is the People of the Lord's Curſe, I ſpeak of the Teachers who are in *Balaam*'s Way, and greedy dumb Dogs, who can never have enough, and beſtow the Nations Tythes, and Lands, and Riches, which is the Lord's Treaſure, upon them, that they may cry up Deceit, and flatter you, both you and they will fall together.

And Friends, I am plain with you, the Hand of the Lord is againſt them, and all the Power of the Nations ſhall not ſave them from his Indignation: And therefore be wiſe, O ye Rulers, and do not you think to take Counſel againſt the Lord, and proſper, nor preſcribe not the Lord a Way; for his Thoughts are not as your Thoughts, nor his Wayes as your Wayes; *For he hath choſen the weak Things of this World to overthrow the Mighty*; your Eyes have ſeen this without, and he hath revealed his Will to them and in them, whom you look upon but as weak things and baſe things, and in them he is making known his Eternal Power, to overthrow the World's Wiſdom and Might, which is in the Fall and Curſe, from whence all Hereſies, and Blaſphemies, and Sects, and Opinions flow and come forth, and he is bringing his own Work, his mighty Work to paſs, even to overthrow and overturn all the Power of the Beaſt and the falſe Prophet, and ſhut them into the Pit, and the Decree is gone forth, and ſealed, and ſhall not be altered, though all the Powers of Darkneſs joyn againſt him; and although you ſhould make a Law, as the *Jews* did, to take away the Life of Chriſt, yet it did but little avail them; for he hath carried on his Work through all Generations, notwithſtanding all Oppoſition, and this is he in whom we truſt; and do not you think that you are able to limit the Lord, by whom he muſt declare his Name, or how, or where, or in what time, but in his own VVay and Time; and if he command and will us, all mens VVills muſt be broken, though ſtill the holy men of God ſuffered as ſuch, and ſo accounted as Diſturbers of Peace; I ſay, the Devil's Peace muſt be broken; and though the falſe Prophets of his Nation cry Peace unto you, when you walk in the Imagination of your own Hearts; and though you cry peace unto them, yet one is come and coming to take peace from you; for all your Peace and Agreement that you make againſt the leaſt Appearance of God in his Servants, it will be daſhed to pieces.

And if they were to depart from the preſence of God, who fed not the Saints, neither clothed them, nor viſited them in priſon, but were to depart with the Devil and his Angels into everlaſting Fire; what will become of you, who inſtead of clothing encourage the people to rent them off us, and inſtead of feeding us, give Command to depart, becauſe we are Stangers, and inſtead of viſiting them in priſon, you put them in

let him be God; you have confeſſed our God anſwers by Fire, for its kindled among you, and the Word, which is Fire, we have declared, and many have heard it, and have believed, and anſwered it, and now it burns, and you ſhall not be able to quench it; poſt and run as faſt as you can, dig as deep for Counſel as Hell, call up all the Powers of Darkneſs, you ſhall not be able to quench the Fire that is kindled, If we ſhould hold our peace, the Stones of the Wall would cry out againſt you.

And therefore I ſay unto you, all you Pariſh Teachers, and all you that uphold them, arm your ſelves with all your Strength, call your Diviners together; for we proclaim in the Lord's Name (who hath rent the Heavens, and is come down, and his Tabernacle is with men) open War we declare, and ſound the Trumpet of our God out of the holy Mountain, all the Earth ſhall tremble before him, and the Mountains ſhall melt before him, why ſhould we not be diſcovered to you? we are ſent forth to take Peace from the Earth, and to warn all to the Battel of the great Day of God; for now he is ariſen in his Power and Glory, and his Kingdom is come, Glory unto him forever; and we are Witneſſes of it, and it's not of this World; and we have denyed the World, and follow him who hath a Bow and a Sword, and makes War in Righteouſneſs, and none is able to ſtand before him; therefore gather your ſelves on Heaps, O ye Potſherds, and make a Confederacy among the People, arm your ſelves, caſt up your Mounts and Batteries, ſtrengthen your ſelves, and truſt in the Arm of Fleſh, and ſay, *None can come near us*; Verily I ſay unto you, you ſhall be made level with the Ground, and all your Sorcery ſhall be laid open, and Anti-chriſt is diſcovered by the Brightneſs of the coming of Chriſt; our Eyes have ſeen the Lord of Hoſts in his Glory, and all your Glory; ye Tellers of Dreams and Diviners, ſhall be made as a Dunghil, and your Renown ſhall periſh from the Earth, the Mouth of the Lord hath ſpoken it.

And now a few Words unto you, O ye Heads and Rulers of the People in *Ireland*, who ſit in Judgment; remember from whence you are raiſed, and how great Deliverance you have had, and how manifeſt the Lord hath appeared for you, to deliver you out of the Hands of your Enemies, who deſpiſed the Lord and all Righteouſneſs, and they were numerous and great, when you have been in great Streights, and they ſaid in their Hearts, *We will ſwallow them up*; and then the Lord in the Day of your Diſtreſs delivered you, and hath given you their Poſſeſſions, and Dominion over them, and hath ſetled you in Peace, and you that have been low hath he exalted to bear Rule, and expects from you Righteouſneſs, Juſtice and Equity, and to be as Feet to the lame, and Strength to the weak, and to break off every Yoak of Oppreſſion from the Neck of the poor and oppreſſed, and to relieve your Brethren, and entertain Strangers, remembring you were many of you Strangers in this Land, which now is given you to poſſeſs; I ſay, take heed unto your ſelves, how you act according to the Cuſtoms of the Nation and your own Wills, nor the cuſtomary Worſhip of the Nation, which the Lord laid by, and waſted and ſcattered all them that pretended themſelves Teachers of the People; was there any of them that ſtood in the Gap, or turned People from their Iniquity, till the Lord

broke

broke out in his Wrath as Fire, and laid the Land waſte, and the Houſe of their God waſte, which you burnt up; and will you now joyn with *Moab*? and will you build again thoſe things which you have once deſtroyed? then you make your ſelves Tranſgreſſors; think not thus in your Hearts, that the Lord hath given you Dominion over the Nation, to walk after your own Wills, and joyn unto Deceit, and that you may eſtabliſh thoſe things again, which the Lord was wroth with; and if you hold up thoſe by your Laws, and your Power, and your Priſons, and your Sword, which is the People of the Lord's Curſe, I ſpeak of the Teachers who are in *Balaam*'s Way, and greedy dumb Dogs, who can never have enough, and beſtow the Nations Tythes, and Lands, and Riches, which is the Lord's Treaſure, upon them, that they may cry up Deceit, and flatter you, both you and they will fall together.

And Friends, I am plain with you, the Hand of the Lord is againſt them, and all the Power of the Nations ſhall not ſave them from his Indignation: And therefore be wiſe, O ye Rulers, and do not you think to take Counſel againſt the Lord, and proſper, nor preſcribe not the Lord a Way; for his Thoughts are not as your Thoughts, nor his Wayes as your Wayes; *For he hath choſen the weak Things of this World to overthrow the Mighty*; your Eyes have ſeen this without, and he hath revealed his Will to them and in them, whom you look upon but as weak things and baſe things, and in them he is making known his Eternal Power, to overthrow the World's Wiſdom and Might, which is in the Fall and Curſe, from whence all Hereſies, and Blaſphemies, and Sects, and Opinions flow and come forth, and he is bringing his own Work, his mighty Work to paſs, even to overthrow and overturn all the Power of the Beaſt and the falſe Prophet, and ſhut them into the Pit, and the Decree is gone forth, and ſealed, and ſhall not be altered, though all the Powers of Darkneſs joyn againſt him; and although you ſhould make a Law, as the *Jews* did, to take away the Life of Chriſt, yet it did but little avail them; for he hath carried on his Work through all Generations, notwithſtanding all Oppoſition, and this is he in whom we truſt; and do not you think that you are able to limit the Lord, by whom he muſt declare his Name, or how, or where, or in what time, but in his own VVay and Time; and if he command and will us, all mens VVills muſt be broken, though ſtill the holy men of God ſuffered as ſuch, and ſo accounted as Diſturbers of Peace; I ſay, the Devil's Peace muſt be broken; and though the falſe Prophets of his Nation cry Peace unto you, when you walk in the Imagination of your own Hearts; and though you cry peace unto them, yet one is come and coming to take peace from you; for all your Peace and Agreement that you make againſt the leaſt Appearance of God in his Servants, it will be daſhed to pieces.

And if they were to depart from the preſence of God, who fed not the Saints, neither clothed them, nor viſited them in priſon, but were to depart with the Devil and his Angels into everlaſting Fire; what will become of you, who inſtead of clothing encourage the people to rent them off us, and inſtead of feeding us, give Command to depart, becauſe we are Stangers, and inſtead of viſiting them in priſon, you put them in

priſon, and ſend for them one hundred Miles, to be dragged to your priſons, and before your Judgment-Seat, in whom he is made manifeſt.

And now, O ye Council at *Dublin*, your Order hath ſo gratified the Devil, and all the prophane in the Nation, that they judge your Order was not large enough, as that they had not Liberty to baniſh them who have been long Inhabitants in the Nation, and therefore they tell you their Readineſs to fulfil your Orders upon this Account, and deſire your Directions what to do further; yea, you have made all Lyars, Drunkards, curſed Speakers and prophane rejoyce, and have ſtrengthned the Hands of the wicked, and ſo Judgment is turned backward, and Righteouſneſs cannot enter; but all theſe things are recorded, and you ſhall one Day remember what you have done.

And Friends, it's nothing to us, we lay down our Heads in Peace; notwithſtanding, if it had been done by them who had never profeſſed any thing of Liberty of Conſcience and Tenderneſs, it might have been born, but here your double Hypocriſie is made manifeſt.

Oh that ever you ſhould be ſo led! but why do the *Heathen* rage, and the People imagine a vain Thing? for he will exalt his Son upon the Hill of *Sion*, and then wo unto them that have joyned their Power to uphold the Beaſt and the falſe Prophet; for all muſt go into the Lake together, where the Worm dyes not, nor the Fire goes out, to be tormented with the Devil and his Angels forever.

And therefore I ſay unto you, Repent, and turn to the Lord, and ſeek Judgment and Righteouſneſs, that ſo you may judge for the Lord, and break off all Oppreſſion, and entertain the Strangers, who ſeek not yours, but the Good of the Nation, and that all people might know the Lord, and worſhip him in Righteouſneſs, that ſo your dayes might be prolonged, in the Land, and the Lord of Heaven and Earth might rule over you in Righteouſneſs, and that he alone might be exalted in the Nations, which hath not been known for many Generations, but only all have lived with the Name, without his Life and Power, in Deceit, and all Manner of Unrighteouſneſs, and the Lord is wearied, and will eaſe himſelf of his Adverſaries, and his Glory ſhall no longer be given to another.

Cork *in* Ireland, *the* 8*th of the* 11*th Moneth*, 1655.

AN

EPISTLE

TO THE

Church of Christ

BEING

MY BRETHREN,

WHO ARE MADE

PARTAKERS of the RICHES

OF THE

LOVE of GOD,

IN

Christ Jesus

In and About the

CITY OF LONDON.

DEar Brethren, who are called to be Saints by the Word which proceeds from the Throne of God & the Lamb, in which you have believed, and denyed your Country, and followed the Calling of the Lord, and are become Children of *Abraham*, and Children of the Promise Grace and Everlasting Peace be encreased amongst you, who have believed the Testimony of his Son, and are made Partakers of the common Salvation, which was delivered unto the Saints, and now made manifest in this his own Day, according to his Everlasting Love to his Seed, which Seed we are, which are come up out of *Egypt*, from whence he hath called his Son; great is my Love unto you all, and it's the Love that I love withal, which is stronger then Death, and hath broken the Covenant of Death, and now is become a broad River, from whence Streams of Refreshment flow, which make the Heart glad, and the Soul to rejoyce in the Land of the living. Oh my dear Ones, who are anointed with the holy and living

Oyl, which he was and is anointed withal, who is the Life you have received into your Hearts, which teacheth you all things, and is the Truth which abides forever; and as you abide in him, and he in you, you are made Partakers of Eternal Life, and becauſe he lives, you live alſo: Now dear Ones, having ſet your Faces towards *Sion*, and towards the holy Tabernacle where he dwells, look not back, but all mind your Leader and Captain, who hath choſen you to follow him in the War, and to be Partakers of his Glory and Crown, as they are faithful to his Commands, which are not grievous to them who deny themſelves; therefore you all have known the Terrours of the Lord, and the Indignation of the Almighty, while you were in the diſobedient Nature, and in time paſt, when you were in the Alienation, and without the Knowledge of the true God in the World, and worſhipping dumb Idols, even as you were led by the Enemy of God, who ruled in you; and ſeeing while you were in that Nature, captivated unto divers Luſts, which the Wrath of God hath come upon, and you having taſted of the Cup of Wrath, and that with the living God nothing that defiles can have Fellowſhip, but with Doubting and Trouble, and with Fear and Condemnation in you, and not true Peace nor Aſſurance you did witneſs then; but now being changed in your Minds, by hearkning to his living Word, which killed you, while Sin ruled, which brought Wrath, and works Death now to the diſobedient; but now hath he changed your Minds, and brought you ſubject, and hath ſubjected the Adverſaries under your Feet, who have believed in him, and have given up all to the Death of the Croſs: Oh my dear Ones, ſtand all in that pure Freedom and your Meaſure, which hath been obtained through the Death of the Croſs, and which Peace and true Liberty you have already obtained, hath been purchaſed at a dear Rate; and therefore dwell every one in that Meaſure, and be diligent in the VVork of the Lord, and preſs on, that all may be ſubject by him, who is the Light and Guide, that he alone may have the Preeminence, who is the Head of all Principalities and Powers, in whom you have believed, and received the VVord of his Power, which is eternal, to whom be Glory and Praiſe for evermore, which VVord (after it had judged and condemned Sin in the Fleſh) now gives pure Peace and Life to all who believe in it, and are judged by it, and it ſeals you, and is the Spirit of Promiſe, and bears witneſs in your Spirits, as you act according to its VVill; and therefore now all dear Friends, being all ſenſible of your Guide and Teacher, ſhut him not up in a Corner, but wait, that his Word may be preached for a Teſtimony to all the World and the Nations of the World, that ſo the End of it you may come to ſee in you, and the utmoſt Part of it may be given in Poſſeſſion to the Son, that he may alone be glorified.

And all DEAR FRIENDS, wait in Patience, and be circumſpect every one over your own Hearts, that there be no fainting nor looking back amongſt you, but that you may all keep out that which would lead you into the Rebellion, and it may be cut off, that ſo you may come to the End of your Hope, the Salvation of your Souls; and watch one over another in the living, and not with the Evil, but cover one another, and bear one another; and if any fall by Temptation, admo-

niſh

niſh and reſtore them in Love, and let not Strife nor Contention be among you, but all be low meek and gentle one to another, that ſo no Pride, nor Preſumption, nor fleſhly Exaltation may be amongſt you, but that you may every one walk as Miniſters of Righteouſneſs in your Place, and ſo preach Righteouſneſs in the Earth, that the Lord alone may be glorified, who is enlarging his Kingdom in this the Day of his Power; and in his Strength we run, and are not weary, fulfil our Joy, and grow up as living Branches of Righteouſneſs, and bring forth Fruit in him who hath called you, and begotten you by the Word of his Power to a lively Hope, by the Reſurrection of the dead incorruptible, which hath changed you from Death to Life; my Deſire is to you, and my Heart is enlarged when I think upon you, and my Prayers are to the living God, whom I know hears, for you, that you may all walk to the Praiſe and Glory of his Grace, which hath ſaved you from Sin, and will ſave you, as you abide in it, and will be ſufficient for you, to keep you ſingle and without Stain, and preſent you perfect before the Throne of God, which is Grace: God Almighty of Life and Glory be with you all, my dear Brethren, and preſerve you all in the Arms of his living and eternal Power, that you may all have Dominion by the Blood of God, which is Life Eternal, over all Sin, and be cleanſed by it from all Uncleanneſs, and ſo receive the Eternal Reward, the Inheritance with the Saints in Light, which is the Inheritance of *Jacob*, over which God reigns forever, and bleſſed are they that come to witneſs this: Forever the Lord of Life be with you all, and preſerve you under his Everlaſting Shadow, that ſo you may be brought to ſee the Lord, and be ever with him, who lives forever and ever, and unto whom be Glory and Praiſe forever, *Amen*, *Amen*.

Dear Friends,

Glad would I hear from you, that my Bowels may be refreſhed; for our Labour and Travail hath not been a little, and our Suffering in this deſolate Land; my dear Brother *E. B.* whoſe Love I know is dear to you all, I have not ſeen towards five Moneths, I am in Hope I ſhall ſhortly; the Work of the Lord proſpers abundantly (*bleſſed be the Lord*) in ſuch a wicked Generation as this is; *but Hell hath opened her Mouth againſt us, and all is on Fire, Councils, and Head, and Tail, Rulers, Officers, Prieſts, and all the* Heathen *are on an Uproar, and ſo we muſt paſs through Fire, and Hail, and Pillars of Smoak*; pray that we may be preſerved for the Work whereunto he hath called us, to gather the reſt that are ſcattered, and to turn them to the Shepherd and his Fold, that they may lye down with you in the ſame Everlaſting Fold; and herein we war, and ſtrive, and fight with Beaſts; but ſtrong is the Lord,

who hath covered us, and girded us with his own Armour, and hath taught our Hands to War, and our Fingers to fight in this the Day of his Power, unto whom alone be Glory and Praiſe forever and ever.

Your dear Brother in the living Fellowſhip and Brotherhood, which all that come to know, muſt lay down their Life to come into it.

Cork, *the* 18*th of the* 11*th Moneth,* 1655. } F. H.

A

LAMENTATION

FOR THE

Scattered Tribes.

Who are exiled into Captivity, and are now mingled among the *Heathen*, and are joyned to the Oppreſſor, and refuſe to return.

Preſented unto all the ſeparated Congregations, under what Name or Form ſoever, in Love to the Loſt.

SHEWING

The Difference betwixt them that were ſeparated by the word of Faith, and them who have ſeparated themſelves in Immitation from the Letter: And how they differ both in Doctrine, in Matter, in Form; and ſo not the ſame with the Churches of Chriſt in the Unity.

The Difference between the true and falſe Miniſtry.

The Difference betwixt the Faith which is feigned, and the Saints Faith.

The Difference betwixt true and falſe Hope.

A few words to the Miniſtry in all Sects, and to all the mingled People who dwell in the Land of Darkneſs, and are toſſed up and down, and know not where the Power is, which is of God, which gives victory.

A few VVords for your Information.

Thy Prophets have ſeen vain and fooliſh Things for thee, and they have not diſcovered thine Iniquity, to turn away thy Captivity, but have ſeen for thee falſe Burthens and Cauſes of Baniſhment, Lam. 2. 14.

By a Servant of Truth, and a Friend to Righteouſneſs, who ſuffers with the Seed, which is held in Oppreſſion, waiting and labouring for its Return.

F. H.

Printed in the Year 1675.

THE CONTENTS.

Concerning the Word of Christ, which the Apostles and Ministers preached, who had it in them revealed, which did gather them into one that believed in it, and its Effect and Operation that it had.

The Difference shewed betwixt that Ministry, and the Ministry of them that preach the Letter for the Word.

The Difference between them that were separated by the VVord, and them who have separated themselves.

The Difference shewn betwixt them that are taught of Christ, and them that follow the Principles of Darkness, that lead into Error.

The Difference betwixt the Faith which is feigned, which is the VVorld's, and the Saints Faith.

Concerning Hope, and the Difference betwixt true and false Hope.

True Faith, how its wrought, and what it is, and its Operation.

A VVord to all the Ministers of the World in all Sects, and to all People in every Sect.

A few words to all you who put out the eye, through long accustoming unto Sin, who are near utter Darkness.

With some Information to them who are tossed, and find no Rest, nor know not where the Power of God is, that gives Dominion over Sin, the Power declared, and the Way to Peace.

A LAMENTATION FOR THE Scattered Tribes.

TO all you who profeſs the Name of our Lord Jeſus in Words, and make mention of his Words, and of his Miniſters Words, who had the everlaſting Goſpel and the Word of Reconciliation, and of thoſe Practices which the Churches of Chriſt had in their Day committed unto them, after they were gathered out of the World, and had denyed it and its Nature, and were not conformable to it, but were changed in their inward man, and fruits of Righteouſneſs were brought forth, and they were as Lights in the World, and did bear witneſs againſt the World, that they were evil, and ſaid, *they were of God, and had the Witneſs in themſelves*, and were bold to ſay, *the whole World lay in Wickedneſs*: To you, who are called ſeparated Churches and Fellowſhips, under this or that Name, to you I write; my Soul pities you above the reſt of the World; and in Love to thoſe Deſires which were once among you, I write; that ſo, if it be poſſible, you may come to ſee your ſelves, and the Foundation on which you ſtand, that thoſe Deſires which were after God begotten, may not wholly be ſlain, extinguiſhed and betrayed, through the Subtilty of the Serpent, whoſe wayes are crooked, and whoſe Subtilty is great, to keep man under his Power.

This I have to ſay unto you, There was and is a Zeal in you, but not according to Knowledge; bear my Words, and judge that in your ſelves which would be angry: There was that which ſhewed you the National Way of Worſhip under *Epiſcopacy*, and *Prelacy*, and *Presbytery*, which is one in the Ground and Nature that this was, the broad Way, and not according to the Mind of the Lord, neither was it according to Precept, nor the Practices of the Churches of Chriſt; which is clear from the Scripture: Now you ſeeing this was not according to Chriſt, nor his Miniſters, nor the Churches, you began to ſeparate from them into this or that Body, under this or that Name, as a Body ſeparate from the World and their Worſhip, becauſe you found in the Writings of that which is called the Goſpel, People be gathered out of the World; now your Eyes being ſtill without, you conformed to their Practices, as you judged both in matter and manner; and Practiſing thoſe things which you read in the Scripture, that the Churches Practiſed; and ſo ſome Zealous did go forth and gather people together in this or that Form; and here was your beginning; and ſo here you ſet up your Reſt, that you walk according to the moſt exact Pattern that is Viſible or Written: yet ſince this you do not

agree, but are divided in your ſelves; one ſets up this, and another that thing, which you in your Reaſon judge right: Now many things I might write unto you, which you cannot bear; but rather in Love a few Words, that you may ſee the vaſt Difference betwixt your Aſſemblies and Churches, and the Churches, which you ſay, is your Example.

And firſt of all, I will ſhew in the Ground how far you fall ſhort, although it may be you may hate my inſtruction, yet I ſay, Suffer me a little; for I am one who have obtained Mercy, after a long and a ſore Travel, and toſſed up and down in great Tempeſts, but at laſt entered into the everlaſting Reſt, and do not deſire to contend with you; for out of Debates carnal I am brought; but rather in love to the Honeſty in you all, which is not of this World, I ſpeak.

Firſt, they received Power from on high, and Commiſſion given to preach the Goſpel to all Nations, (I ſpeak of the Miniſters of Chriſt); and thoſe things which they had heard, and ſeen, and felt, and taſted of, and had handled of the Word of Life, which Life was manifeſt in them, this they preached, and were ſent to turn People from Darkneſs to Light, and from Satan's Power unto God's Power; and as many as received and believed the Word which they preached, which was the Word of Faith. and Faith was begotten by the Preaching of it, and they heard and learned of the VVord of Life; Faith came by hearing that VVord; and this VVord which they preached unto them, was nigh them, in their Mouth and in their Heart, which as People turned to it, and received it, and believed, ſo a Change was wrought in the Hearers of it; and they were turned from dead VVorks unto the Meaſure of the living God; and they ſeparated from the Temple, and left Circumciſion, and all thoſe things of the firſt Prieſt-hood, which were commanded by God, and out of the VVorld's VVayes, Faſhions, Cuſtoms and VVorſhips, and came to ſee the worſhipping in Spirit and in Truth was that worſhip God required; and the Ground of their Separation was not from any literal Command or Precept; for all that was written there, was flat againſt it; but they which were Miniſters of Chriſt, which had believed in him, preached him, the Subſtance, and the Meaſure of him and of his Grace which was in them unto whom they preached; and this was the Apoſtles Witneſs in their Hearts, unto which they did commend themſelves in the Sight of God, which is a great Myſtery; and they are not Miniſters of the Letter, but of the Spirit: Now in theſe few words before written, with much more I could write, compare your Miniſtry and your Members gathered, and you will ſee you differ in the Ground in the firſt; for your Command you take from the Letter, and ſo are Miniſters of the Letter, and not of the Spirit.

2. Ye preach the Letter for the Word of Faith, which they did not, as is plain in their own Writings, without adding.

3. Them whom you gather, it's but into Conformity to the Letter, and to that which is viſible, which all may be done in the Will of man, which is fallen from God; and ſee if it be not ſo with you, both Paſtors and Members, not witneſſes of that VVord which they preached, which did beget Faith in them that received it, and believed in it, which Faith was in them, wrought by the Power of God, which gave them Aſſurance, and their Aſſurance was in them, and their Hope in them, brought in and

and wrought by the Operation of the Spirit; which the preaching of the Letter, Sound, or Declaration only of that which was in them, never works Aſſurance, nor true Faith, nor Hope: And now conſider, where had your Ground of the Knowledge of God been, and your Goſpel, and your Faith, and Hope, if you had not had the Letter? I ſpeak not to upbraid you, but to the Light of Chriſt Jeſus I ſpeak, which will let you ſee how far ſhort you are, and that you muſt come back again to the firſt Principle; and now you may ſee, if it had been the ſame Word or Command, it would have the ſame Effects as it had, and Change into its own Nature all that received it; now ſee whether a Change be wrought in you or not; ſome of you, yea, many running back after the Foot-ſteps of the Prieſts, preaching for Hire, and upholding the Idols Temple, if you can get into them, and in the Cuſtoms of the World; nay, moſt of you not come to yea and nay in your Communication, but one with the world in all or moſt of things, differ only in Words and Names; and your Goſpel you have preached, hath not begotten ſuch a Faith as was in them that had the Goſpel; not to reſpect Perſons; nor none dare own cleanſing from Sin in the Body, but call that a Deluſion; but the Word and Faith which they preached and received, gave them Victory over the World, Sin and Death, and by its Power made them more then Conquerors, and their Hope purified their Hearts; but you cannot believe that ever you ſhall be made free from Sin, nor have not hope in that, and therefore are ignorant of the Body of Chriſt you ſo much talk of, which made them clean and free from Sin.

Secondly, your Doctrine is the ſame with the World; your Hope, your Faith, your Juſtification is all at a Diſtance, grounded upon the Report of Chriſt dying at *Jeruſalem*, and of their Report that knew him; and believing this, you call it Faith, and ſo are one with the Faith and Hope which the World hath; for the Report of Chriſt's Righteouſneſs, what he did ſuffer, and wrought in the Saints, if this be the Ground of Salvation, then why have you ſeparated from the World? If you ſay, *Becauſe the World hath not right to the Ordinances*; I ſay, Doth not Faith in Chriſt give Intereſt to all his Ordinances? And if this be onely your Faith, the World hath as good an Intereſt as you; ſo why do you ſeparate from them? And ſo you ſhall ſee the Matter is the ſame with the VVorld, of which your Fellowſhips conſiſt: and the Name of Chriſt is a great Myſtery, which they were ſent to baptize in, who knew his Name; his name is not Letters and Syllables, and uſing theſe; this with the lips ſpeaking over, is not to baptize into his Name; And ſo Friends, in Love I ſpeak unto you: There was ſuch as ſeparated themſelves, and were ſenſual, and had not the Spirit; and ſo there was no Difference betwixt them and the World; for they are Clouds without Rain; appeared VVells, but had no VVater in them, ſeemed ſomething, but were but a Shew: Friends, your foot-ſteps I know, your ground I know, and your Compaſs and your Meaſure, yet I ſhall not glory over you, nor boaſt my ſelf againſt you; but rather, to inform your Minds, that you may not build upon a Foundation which will moulder away: And now boaſt not your ſelves in your Ordinances, as VVater, bread and Wine, which is but elementary, and was never but a Sign; and in the Day of Appearance of Chriſt, the Elements ſhall melt with fervent Heat; and

while you ſtand here, and have Confidence in theſe things, your Sun will ſet in Obſcurity, and you ſhall know the old Heavens and Earth will paſs away with a Noiſe; which when you come to know and hear, your Hearts will fail for Fear; for this I ſay to the higheſt of you, If you build upon any thing, or have Confidence in any thing which ſtands in time, and is on this ſide Eternity and Being of Beings, your Foundation will be ſwept away, and Night will come upon you; and all your gathered in things, and taken on, and imitated, will all fail you.

Many more things I might write, time would fail me to utter; but theſe few among many, I have written, that you may compare your ſelves with the Miniſters of Chriſt then; and the Goſpel which they preached, which were ſeparate from the World in the Ground and Nature; and if you ſee your ſelves in the Light of Chriſt in your Conſciences not to be the ſame, neither in Matter nor Manner, let not a deceived Heart lead you aſide any longer.

Further, I ſay, they were ſent out for the gathering in of the Saints, ſome Apoſtles, ſome Prophets, ſome Paſtors and Teachers; yet all was by the Spirit. Now if you deny the Command of the Spirit, or cannot witneſs it, but from the Letter take it up, and talk of it, becauſe the Scripture ſpeaks of it; then your Miniſtry is not that Miniſtry.

Again, this End was the Miniſtry ſent forth for, for the perfecting of the Saints, which it did, which not one of you dare own, nor dare ſay your Miniſtry ſhall, nor never did; and ſo not the ſame, nor hath not the ſame operation; and ſo is not the ſame Faith nor Word which they preached.

And now to you who are called Members in all ſeparated Societies, and yet in *Babylon* and *Egypt*, ſpiritually ſo called, where the Seed is held in Captivity; I ſay, come forth of her, and return to your Maker, from whence you are erred, and caſt off your Garments of Self-Righteouſneſs; and thoſe Coverings you hide your ſelves under, muſt all be rent; they will wax old; yea, your Heaven ſhall wax old as a Garment, and your Stars will fall, and your Towers will be demoliſhed, and all your Buildings will fall; and your Strength will fail, and *Egypt* cannot ſave you; why gad you abroad? why trim you your ſelves with the Saints Words, when you are ignorant of the Life? return return to him that is the firſt Love, and the firſt-born of every Creature, who is the Light of the World, which Light will ſhew you, that to return back again is the Way from off the Mountains of Leanneſs and Poverty, where you feed upon Wind and Huſks; and now return home to within, ſweep your Houſes all; the Groat is there; the little Leaven is there; the Grain of Muſtard-ſeed you will ſee, which the Kingdom of God is like; and you will ſee from whence you have erred, from the true Shepherd Chriſt, the Light of the World, who hath enlightened you with his Light, which Light will ſhew you Sin, and let you ſee what rules in the Mind and Heart, which Light will let you ſee the Way out of the World, and will judge Sin in you, and bind it, and give you Power over it, and this is the true Shepherd; and if you ſay, you love him, manifeſt your Love unto him, by following his Light revealed in you, which leads into the true Separation from Sin unto the Lord, to ſee his Preſence near you, who will guide you with his Eye; the Light is the Eye of the Body; and here you will

ſee

see your Teacher not removed into a Corner, but present, when you are upon your Beds, and about your Labour, convincing, instructing, leading, correcting, judging, and giving Peace to all that love and follow him; therefore haste I say, come away, while the Lord is near at Hand, while his Grace shines with you; & he waits, and hath waited long to be gracious; and you have kept him out so long, his Locks are bedewed with the Drops of the Night; his Spirit shall not always strive, that that checks and strives against Sin is it, in Love follow it, let it lye in your Bosom Day and Night, make it your Companion; I pity you, I pity you, my Bowels are troubled for you, I am pained for the Seed's sake; therefore all slight not this Love, quench not the Spirit, put not that which reproves Sin away, own it, that Sin may be seen, and the Man of Sin may be revealed by the Brightness of Christ, whose Coming is as Light shines from East into the West, discovers all dark Pathes, and the twining of the Serpent, and the crooked Wayes of the old Dragon by this Light; and if thus you wait, you will see the day revealed in you which the Scripture speaks of, which shall declare all things, and make manifest the hidden things of *Esau*, who hunts abroad, and is a Man of the Field, whose Mind is abroad; and you whose Minds are abroad, hunting after savoury Meat, to please the Flesh withal, you are of his Birth, you will be laid waste, and the Mount in which you dwelt: Therefore all prize your time and your Visitation; if you will return, come, that he may heal your Backsliding, and receive you; if you resist the Light, Misery will be your End, and you will lye down in Sorrow.

This have I written in Love to all your Souls, who am one who did drink of the Cup of Fornication, and have drunk of the Cup of Indignation, but now drink the Cup of Salvation, where Sorrow and Tears are fled away, and yet am a Man of Sorrows, and well acquainted with Grief, and suffer with the Seed, and travail, that it may be brought forth of Captivity,

F. H.

The Difference ſhewn betwixt them that learn of Chriſt, and are taught of him, and them that follow the Principle of Darkneſs, that leads into Error.

HE that ſtumbles at the Light, ſtumbles at the Door, and his Mind is erred from the Truth, and he follows his own Will, and walks after the Imaginations of his own Heart, without a Law or a Guide to his Feet, and ſo falls into Snares and Temptations, and into the noiſome Luſts, which do hurt and annoy the Spirit of Grace, which ſhould lead and guide man up to God, out of the Fall and Tranſgreſſion: He that ſees not with the Light, he is blind; for the Light is the Eye of the Body, and makes manifeſt the Light of the Body, which cleanſeth from Sin, and leads to the Body, where Chriſt is the Head, where the Unity ſtands in one, by which all come to be united by one, who is the Light and Life of men, and come to the one Baptiſm; and all who wait in the Light that is pure, come to know the Name of the Father and the Son, which is one; and here is the one Baptiſm ſeen and received; and all that come to be baptized into his Name, come to be baptized into his Nature, and come to ſee the Word which was in the Beginning; and there is no other Name, but the Word, which ſanctifies and waſhes: So all that know not this Baptiſm, nor this Word, nor this Name, know not Salvation from Sin, but live in the Reaſonings and Imaginations, and know not that Water which is the Gift of Chriſt, nor the Spirit which is given to every one to profit withal, of which a man muſt be born, elſe he cannot enter into the Kingdom of God, and all who deny the Light wherewith Chriſt hath enlightened every one, deny the Gift of God, which leads to Repentance, and ſo live in Sin: Repentance is the Gift of God, and this is the Gift of the Father, which was promiſed, the Light of the World; and all that receive not, and believe not in the Light, they are in the old Nature; and he that is not born of the Light, is not born of God, for God is Light; he that is not born of the Light, knows not the Virgin's Womb, where the Man-child is born & conceived, nor the Day of Chriſt, nor cannot diſcern his coming, but looks for Signs and outward Obſervations, Lo here, and there, in the outward, and is in the Unbelief, & diſcerns not the Kingdom where Chriſt reigns, which is not of this World; all outward things are of this World, and who live and have their Hearts exerciſed in them, know not that which leads to before the World, and to the End of the World, and know not the true & faithful Witneſs, the Beginning of the Creation of God; and all that wait not in the Light, wait not in the Grace of God, but wait in that which turns the Grace into VVantonneſs; there Chriſt ſuffers, and is denyed, and another is owned and learned of, and another Teacher; and where the Grace of God is not taught and learned of, Ungodlineſs is not denyed; but Ungodlineſs is denyed, where the Grace teacheth; and where another thing is hearkened unto and learned of, that which is not like God is learned, and Deceit is brought forth, and the Child of Fornication, which muſt not inherit; and all who learn of this Nature, they are blind, and ignorant of the Will of God, and ſo know not the Doctrine of Chriſt, but

their

their Eyes are without in the VVorld, where the falſe Prophets are gone out into the VVorld; and there are the Errors, and the Sects, and Judgments, which are many, and the Opinions which are out of the Unity, and there vain Imaginations and vain Thoughts lodge in the Heart, and there the Light of Chriſt is not known, but the VVoman ſpeaks, which ought to learn in Silence, who was firſt in the Tranſgreſſion: And all you that put the Letter for the Light, are blind, and call it the Word and the Goſpel, you err, not knowing the Scripture, nor the Power of God; for the Word of God is the Power of God, which is Immortal & Eternal; and all that which is viſible ſtands in time, and cannot lead to know him which was before time, in the Beginning: And ſo all you who are in your Earthly carnal Minds, imagining a Rule without you and a Word without you, you have not learned of him who is entered within the Vail, you are hunting upon the wild Mountains and Forreſts, and know not the Voice of the true Shepherd, who ſaith, *Learn of me*, whoſe Word is nigh thee, in thy Mouth and in thy Heart; and thou that haſt not hearkened unto this, a Separation thou didſt never ſee, but Darkneſs is upon the Face of the Deep, and the Word of God is not known, by which the Heavens and the Earth were made, and all things therein are upholden by the Word of his Power, which Word of Power is ſeen by them whoſe Minds are turned within; and there the Thoughts and Intents of the Heart are by it diſcerned and ſeen, which Word is quick and powerful, and diſcerns the Secrets of man's Heart, and is as a Hammer, to break the Rocks and the hard Hearts, and this is Immediate and Eternal; and all who know not this, your carnal Mind ſtands wholly in you, and your hard Hearts are unbroken, and the Mountains are unleveled, and you walk in the crooked Wayes of the old Serpent in Subtilty and Deceit, and ſtand covered before the Lord, and the ſtrait Pathes of Righteouſneſs you have not known.

Therefore awake out of Deceit and Security, all Sorts of People, where you have been making your Reſt in the Lap of the Adulterer, and have drunken of the VVine of Fornication, and of the old Dregs of Unrighteouſneſs, whereby the whole man in enflamed, and the whole Courſe of Nature is ſet on the Fire of Hell, and Filth and Abomination lodge in the Heart, and you talk of the VVord of God, and of the Law of God, and of the new Covenant, and yet never ſee any thing in you, which you can own to guide you, which is contrary to your VVills, which is the VVill of God.

All Sorts of Profeſſors, whether *Presbyters*, *Independents*, *Baptiſts*, or of what Name ſoever you are called by, who ſay, you are ſeparated; let me ask this, what are you ſeparated from, and what ſeparated you? If you deny the Sufficiency of the Spirit's teaching alone, and it to be the Rule and alone Guide unto God, who is ſeparated from Sinners, and beholds them afar off; I ſay, you who cannot own that which ſhews you your vain Minds and vain Thoughts, and that diſcerns the Thoughts, if you cannot own this, the VVord of God you never knew, nor the Law written in your Hearts, nor the VVord of Separation, and all are in your Imaginations and vain Conceivings, in your fleſhly Minds, here and there ſetting up an Image raiſed from a dead Letter, and founded on your Earthly Imaginations, and they ſtand in the Vallies of vain Hopes; and there is no Life

in nothing you worſhip and ſet up, neither Sight nor Hearing; and every one of you worſhip a dead thing, and that which makes not the Comers thereunto perfect; but you are all pleading for Imperfection and Sin in the Body, and all joyn together to oppoſe the Life and Power of God, which the Saints ought to preſs after; and they that ſtand in the Counſel do obtain Victory, and witneſs of his Righteouſneſs, which is perfect.

Are not many of you turning into the old Biſhops Road, who would tye all unto their Idols Temple, or Pariſh-Church (ſo called)? and are not many of you going about to ſtop all from hearing any but you, under Pain of Excommunication? Oh the groſs Darkneſs you are led in, and the wilful Blindneſs, who have taken up your Reſt in that which is carnal and without, where all the Hypocrites may come; verily, I ſay unto you, your Reſt will be but as the leaning upon a bowed Wall, or as a Reed of *Egypt*; for the Ground of Iniquity ſtands whole, and the whole Body of Darkneſs is not removed, the Earth is whole, the Fallow Ground is not plowed up; Thorns, and Bryars, and fruitleſs Trees, which cumber the Ground of the Lord, are not cut down; and ſo the Works of Condemnation you are none of you brought from under, but ſelf ſtands, and your Wills are alive, which are at Enmity againſt God; only talking of a Chriſt at a Diſtance, and his Righteouſneſs as far from you as betwixt Earth and Heaven; and here is your Juſtification, applying this unto your ſelves, while you are diſobedient to the Grace of God in you; this is your Faith and your Reſt, and this Faith all the World hath, and this Hope; but this Faith cannot juſtifie, nor not one of you hath Aſſurance who hath but this, who doth not witneſs God's Righteouſneſs brought forth in you, which is wrought by the Word of Faith, which is incorruptible, which juſtifies, and gives Aſſurance, and is witneſſed through the Death of the Croſs.

And therefore I cannot forbear but to declare your Ignorance, and ſhew you your Deceit you lye in, and your ragged Vails you hide your ſelves under; for I know your Peace you have is that which will not laſt: And therefore be not ſecure and careleſs, nor obſtinate, but lay down your Crowns at his Feet, and come out of your Eaſe, and Reſt, and fleſhly Exaltation, puffed up by the Wiſdom of the Fleſh; and that which you have gathered in, and not Witneſſes of the ſame wrought in you, all for the Fire; yet a little while, and time ſhall be no longer, for the End of time ſhall come upon all your Strength, and all your Reſt in the Fleſh, and Eaſe in your Beds that you have made, ſhall be taken away; you have ſlain thoſe Deſires in you which were once after God, and now follow the Pleaſures of the Fleſh, and have ſet up ſuch a Worſhip over every one of you, as you can live at Eaſe, and in Pleaſures, and in Pride, and vain-Glory, and Covetouſneſs, and are Men-pleaſers, and Reſpecters of Perſons, and yet your Juſtification ſtands ſure, and your Faith which you hold, and this Faith is Reprobate, which leads into the Works of Darkneſs: Oh you are high, you are ſtrong Warriours for the Prince of Darkneſs, and greater Oppoſers of the Power of the Lord then they that have profeſſed leſs, who are gone before; verily this is fulfilled in this Generation, Publicans and Harlots enter the Kingdom, and come to ſit down with *Abraham*, *Iſaac* and *Jacob*, and you are ſhut out.

VVill

Will he accept you for your Words? will he accept you becauſe you eat his Bread and drink his Wine? and one of you is hungry, and another Company of you plead, that your Communion muſt now be as much Wine as you can drink; and this is Gods ordinance, you ſay. Oh ye blind and ſlow of Heart to believe! Is not *Parphar*, and *Damaſcus*, and *Jordan*, and all the Water his, and the Cattel upon a thouſand Hills? is he beholding to thee for thy lame and blind Sacrifice? will he accept you for theſe things while your Wills ſtands, and while you hate to be guided by his Light and Spirit, which cleanſeth the Inſide? ſhall I not ſay, as *Paul* ſaid of Circumciſion, It's *neither Baptiſm, or not being baptized; it's neither breaking of Bread, nor drinking of Wine, neither your Obſervances and waſhings, your Prayers nor your Faſts, your feigned Communion and Fellowſhip, but a new Creature, that God requires*; not outward waſhings, nor things carnal, which none of theſe things make perfect as pertaining to the Conſcience, nor the coming unto theſe doth not purifie nor make the Anſwer of a good Conſcience; while you do not witneſs that which makes you Partakers of the divine Nature, you have no Fellowſhip with the Father nor the Son, but only ſacrifice to your Nets, and feed upon Aſhes, and would take thoſe things which were but Figures, to oppoſe the Subſtance, as the *Jews* did, and never look for him to be revealed in you, who is the End of the Figures, and the End of the Law for Righteouſneſs, and the End of the Prophets, who now is not worſhipped in the Oldneſs of the Letter, nor in Figures, but in Newneſs of Spirit, and in the new and living VVay which he hath conſecrated for all them that come to him, and believe in him, and come to within the Vail; *Heb.* 10. 20. Nay, theſe things which you call Ordinances, as you practice them, are not ſo much as the Image of Heavenly things; and though you come to them Year by Year, & Week by Week, they do not make you that are Comers thereunto perfect, for if they did, then there were a Neceſſity for the Continuance of them: But now to that of God in all your Conſciences I ſpeak, which ſhall witneſs in the Day of the Lord, that your Conſciences are no more purified, nor you made any more perfect, then the firſt Day you took them up: And this I ſay unto you in love to your Souls, I know no more of the Power and Preſence you do witneſs among you in theſe things, then if you worſhipped in the Temple at *Jeruſalem*, and burned Incenſe, and Offered Sacrifice and Burnt-offerings, which Chriſt ſaid, was left unto them deſolate; and verily in the Day of the Lord's Account, you ſhall bear witneſs unto me, that I ſpeak not in mine own Name, although you cannot believe; I ſay, the Lord is departed out of theſe things, and the *Gentiles* and *Heathen*, who know not God, have now all theſe things to tread upon, and all alſo to feed upon; but this I ſay unto you, Sacrifices and offerings without, which are Carnal and Elementary, and periſh with the uſing, he will not have; but he is come, whoſe Fleſh is the Life of the Saints; and his Body is known, which is prepared to take away Sin; and it was witneſſed of him, and he is come to do the Will of God; and this is he in whom the Father is well pleaſed, who is the Light of the World, and hath enlightned every one that comes into the world; and whoſo is not led by the Light, he is not led by the Son; and there is no Offering, but in the Light, that is accepted, nor nothing which is well pleaſing to God, but what he now Commands, who is

entered to within the Vail, into the Heavenly Tabernacle; and you whoſe Hearts the Vail is over, and Fleſh is over, unturned to him you are, and his Face do not ſee, nor his Mind do not know; and now his worſhip is no more outward and Carnal, but ſpiritual and everlaſting: And all you that cannot own the Meaſure of God in you, which ſhews you his Teachings and Doctrine, the offering up of that which is perfect, you do not know, nor the offering up in and by the eternal Spirit you do not know, and ſo do not know purging away Sin; but ſtill you are Checked & Condemned in your ſelves, notwithſtanding your large Phylacteries and long Garments of Self-righteouſneſs, and Selfiſhneſs in Performance in your wills, from Imitation; yet all of you confeſs the Guilt muſt remain, becauſe none of you are come from under Condemnation, therefore you judge all is ſo: Ah, ah! miſerable Redemption and Juſtification is this; what Redemption is wrought among you, when the Light in your own Conſciences ſhews there is Guilt; and you are under the Power of Pride, and Covetouſneſs, and Envy, and Wrath, railing and ſlandering them that bear witneſs againſt your deceit, and have not Power over your Tongues, nor over your Thoughts, but are led captive by him that works Unrighteouſneſs; nay, ſo ignorant are you, moſt of you, that you know not what it is that is in Captivity, and what it is that wants Redemption, nor what it is which the Goſpel is preached to, and purity of Spirit you do not know. Verily I ſay unto you, all whoſe minds are not turned to the Light of Chriſt, which will let you ſee, notwithſtanding all your Righteouſneſs and Fulneſs, which you judge you have attained to, there is one thing you lack yet, you that have kept all the Commands in the Letter, which few of you have done, you muſt ſell all, and give to the Poor; and yet before you witneſs a Diſciple of Chriſt, you muſt take up the Croſs of Chriſt, which you all ſtumble at, and it is Fooliſhneſs to you, as it was to your Generation, who were in your Nature, who ſought to be juſtified by the Works without them; and even you are the ſame, look that God accepts you, becauſe you have conformed to the outward Part of the Law or Scripture, and if that will not do, then you look to be Juſtified by the Righteouſneſs of one you have heard of without you, and even then, when you your ſelves are found Sinners, and ſo would make Chriſt a Miniſter of Sin: *How long will you ſpeak theſe Things, and how long ſhall the Words of your Mouth be as a ſtrong wind? doth God pervert Judgment, or doth the Almighty pervert Juſtice?* Job 8. 2, 3. ſhall not he that ſins dye? and is not he that commits Sin, of the Devil? doth God juſtifie him that's of the Devil? nay, he ſhall condemn him; the Goſpel is not preached to that Seed, but the Day of Vengeance, and Tribulation, and Wrath upon every one that doth Evil; and whom he Condemns, he Juſtifies not; and whom he redeems, he redeems out of Sin, and creates them, that they may walk to the Praiſe and Glory of his Grace; them that praiſe Grace, and glorifie Grace, walk in it, and are under it, and it hath Dominion over them; and their Ungodlineſs and worldly Luſts are denyed, and Holineſs and Righteouſneſs is brought forth, and the Image of God is reſtored.

Oh! how long ſhall Death talk of the Fame of Wiſdom? how long ſhall a deceived Heart lead you aſide? how long will ye be bind? how long will ye hearken to your Imaginations? is any redeemed out of Sin, where

ſin

ſin rules, and where it is acted, Grace reigns not; is not this the Grace of God which Condemns man's Will, and Self, and the Luſts of the Fleſh! and you that are in your Wills, and Self in every thing ſtanding, doth not the Grace Condemn you? how then, or by what are ye Juſtified? but this hath been a Piece of your Divinity, when that in your Conſciences Condemned you, looking up to Chriſt Juſtified at a Diſtance: Oh you vain minds is not the Light of Chriſt one with Chriſt? is Chriſt divided from his Spirit, or againſt himſelf, or in himſelf? when that his Light Condemns, and his Spirit reproves thee for Sin, doth he Juſtifie? doth not his Spirit bear VVitneſs in the Spirits of them that are ſanctified? and is not this the Spirit which Convinceth for Sin? and as thou acteſt Sin, it reproves thee, and bears witneſs againſt thee, then how ſhould it bear witneſs to thee? and ſo you may ſee all of you, who tell of Juſtification by Faith, that you are in a Dream, and not in the Faith that Juſtifies; for he that is Juſtified by Faith which is true, he hath the VVitneſs in himſelf; now if thou be reproved in thy ſelf for Sin by the Light of Chriſt, where is thy witneſs in thy ſelf? ſhew it.

For them that are ſaved by Grace, and juſtified by Faith, ſelf and ſelf-will, and the Luſts of the Fleſh, and Diſobedience to the Grace of God is judged and condemned, and ſelf-Righteouſneſs, Tit. 3. 5, 6. *Not by Works of Righteouſneſs that we have done, but according to his Mercy he ſaved us, by the waſhing of Regeneration and renewing of the holy Ghoſt*, Epheſ. 2. 8. *By Grace are ye ſaved, through Faith, and that not of your ſelves, it's the Gift of God*; and them that receive and believe in the Gift of God are juſtified; and Grace is the Gift of God, which teacheth to deny Ungodlineſs, and them that are taught by this, it teacheth and leadeth out of all Sin; and ſo Redemption from Sin is witneſſed, and Juſtification is witneſſed, and the Gift of God, which is the Spirit of Promiſe, ſeals the Aſſurance in the Heart; but where Sin is committed, Grace reigns not through Righteouſneſs; and thou that art here, art under the Law, and under Wrath and Condemnation, and art not under Grace that juſtifies through Faith: and ſo your Cover being taken off, ſee your Shame all, and bluſh, and repent.

The Difference betwixt the Faith which is feigned, which is the Worlds and the Saints Faith.

NOW your Faith, which leads you not to believe that you can ever be freed from Sin, this Faith is Reprobate, and brings forth no good Works, but dead Works, and is not the Life of the Juſt, but the Life of the Unjuſt, which leads not to overcome the Evil and the Works of the Devil, nor leads not into the Reſt which is in God; for you ſpeak your own WORDS, and think your own THOUGHTS, and have not ceaſed from your own Works, but worſhip in your Wills, act in your Wills, ſpeak in your Wills, and are your own, and do not ſee an overcoming of Sin, but a growing into it, into Deceit more and more,

entered to within the Vail, into the Heavenly Tabernacle; and you whoſe Hearts the Vail is over, and Fleſh is over, unturned to him you are, and his Face do not ſee, nor his Mind do not know; and now his worſhip is no more outward and Carnal, but ſpiritual and everlaſting: And all you that cannot own the Meaſure of God in you, which ſhews you his Teachings and Doctrine, the offering up of that which is perfect, you do not know, nor the offering up in and by the eternal Spirit you do not know, and ſo do not know purging away Sin; but ſtill you are Checked & Condemned in your ſelves, notwithſtanding your large Phylacteries and long Garments of Self-righteouſneſs, and Selfiſhneſs in Performance in your wills, from Imitation; yet all of you confeſs the Guilt muſt remain, becauſe none of you are come from under Condemnation, therefore you judge all is ſo: Ah, ah! miſerable Redemption and Juſtification is this; what Redemption is wrought among you, when the Light in your own Conſciences ſhews there is Guilt; and you are under the Power of Pride, and Covetouſneſs, and Envy, and Wrath, railing and ſlandering them that bear witneſs againſt your deceit, and have not Power over your Tongues, nor over your Thoughts, but are led captive by him that works Unrighteouſneſs; nay, ſo ignorant are you, moſt of you, that you know not what it is that is in Captivity, and what it is that wants Redemption, nor what it is which the Goſpel is preached to, and purity of Spirit you do not know. Verily I ſay unto you, all whoſe minds are not turned to the Light of Chriſt, which will let you ſee, notwithſtanding all your Righteouſneſs and Fulneſs, which you judge you have attained to, there is one thing you lack yet, you that have kept all the Commands in the Letter, which few of you have done, you muſt ſell all, and give to the Poor; and yet before you witneſs a Diſciple of Chriſt, you muſt take up the Croſs of Chriſt, which you all ſtumble at, and it is Fooliſhneſs to you, as it was to your Generation, who were in your Nature, who ſought to be juſtified by the Works without them; and even you are the ſame, look that God accepts you, becauſe you have conformed to the outward Part of the Law or Scripture, and if that will not do, then you look to be Juſtified by the Righteouſneſs of one you have heard of without you, and even then, when you your ſelves are found Sinners, and ſo would make Chriſt a Miniſter of Sin: *How long will you ſpeak theſe Things, and how long ſhall the words of your Mouth be as a ſtrong wind? doth God pervert Judgment; or doth the Almighty pervert Juſtice?* Job 8. 2, 3. ſhall not he that ſins dye? and is not he that commits Sin, of the Devil? doth God juſtifie him that's of the Devil? nay, he ſhall condemn him; the Goſpel is not preached to that Seed, but the Day of Vengeance, and Tribulation, and Wrath upon every one that doth Evil; and whom he Condemns, he Juſtifies not; and whom he redeems, he redeems out of Sin, and creates them, that they may walk to the Praiſe and Glory of his Grace; them that praiſe Grace, and glorifie Grace, walk in it, and are under it, and it hath Dominion over them; and their Ungodlineſs and worldly Luſts are denyed, and Holineſs and Righteouſneſs is brought forth, and the Image of God is reſtored.

Oh! how long ſhall Death talk of the Fame of Wiſdom? how long ſhall a deceived Heart lead you aſide? how long will ye be bind? how long will ye hearken to your Imaginations? is any redeemed out of Sin, where

ſin

ſin rules, and where it is acted, Grace reigns not; is not this the Grace of God which Condemns man's Will, and Self, and the Luſts of the Fleſh! and you that are in your Wills, and Self in every thing ſtanding, doth not the Grace Condemn you? how then, or by what are ye Juſtified? but this hath been a Piece of your Divinity, when that in your Conſciences Condemned you, looking up to Chriſt Juſtified at a Diſtance: Oh you vain minds is not the Light of Chriſt one with Chriſt? is Chriſt divided from his Spirit, or againſt himſelf, or in himſelf? when that his Light Condemns, and his Spirit reproves thee for Sin, doth he Juſtifie? doth not his Spirit bear VVitneſs in the Spirits of them that are ſanctified? and is not this the Spirit which Convinceth for Sin? and as thou acteſt Sin, it reproves thee, and bears witneſs againſt thee, then how ſhould it bear witneſs to thee? and ſo you may ſee all of you, who tell of Juſtification by Faith, that you are in a Dream, and not in the Faith that Juſtifies; for he that is Juſtified by Faith which is true, he hath the VVitneſs in himſelf; now if thou be reproved in thy ſelf for Sin by the Light of Chriſt, where is thy witneſs in thy ſelf? ſhew it.

For them that are ſaved by Grace, and juſtified by Faith, ſelf and ſelf-will, and the Luſts of the Fleſh, and Diſobedience to the Grace of God is judged and condemned, and ſelf-Righteouſneſs, Tit. 3. 5, 6. *Not by Works of Righteouſneſs that we have done, but according to his Mercy he ſaved us, by the waſhing of Regeneration and renewing of the holy Ghoſt*, Epheſ. 2. 8. *By Grace are ye ſaved, through Faith, and that not of your ſelves, it's the Gift of God*; and them that receive and believe in the Gift of God are juſtified; and Grace is the Gift of God, which teacheth to deny Ungodlineſs, and them that are taught by this, it teacheth and leadeth out of all Sin; and ſo Redemption from Sin is witneſſed, and Juſtification is witneſſed, and the Gift of God, which is the Spirit of Promiſe, ſeals the Aſſurance in the Heart; but where Sin is committed, Grace reigns not through Righteouſneſs; and thou that art here, art under the Law, and under Wrath and Condemnation, and art not under Grace that juſtifies through Faith: and ſo your Cover being taken off, ſee your Shame all, and bluſh, and repent.

The Difference betwixt the Faith which is feigned, which is the Worlds and the Saints Faith.

NOW your Faith, which leads you not to believe that you can ever be freed from Sin, this Faith is Reprobate, and brings forth no good Works, but dead Works, and is not the Life of the Juſt, but the Life of the Unjuſt, which leads not to overcome the Evil and the Works of the Devil, nor leads not into the Reſt which is in God; for you ſpeak your own WORDS, and think your own THOUGHTS, and have not ceaſed from your own Works, but worſhip in your Wills, act in your Wills, ſpeak in your Wills, and are your own, and do not ſee an overcoming of Sin, but a growing into it, into Deceit more and more,

and looking all is done for you; and you believe Chriſt hath done all, and hath fulfilled the Law for you, and yet do witneſs nothing done in you, nor the Law fulfilled in you, nor Sin deſtroyed in you, and yet you ſay, you lay hold upon the Righteouſneſs of Chriſt by Faith.

Oh! what Righteouſneſs is that you lay hold of, which is imperfect, & leads not out of Imperfection? that is not true Faith that layes hold on a Righteouſneſs which is imperfect; and all of you ſay, all that is in you, there are Defects and Imperfections in it; yea, even the Graces and Gifts of God, you ſay they are imperfect; then conſider, if you ſee Imperfection in all thoſe Things you have laid hold on, and have received, then you know not Faith, nor Grace, nor the Gift of God, which is perfect, but believe in a Dream of a thing done, and an Apprehenſion of a Thing at a Diſtance without you, imagining you are eating, but when you awake you are hungry; imagining you are ſaved, but when you enter into your Hearts, ſee nothing witneſſed, nothing done nor redeemed from nothing; your Faith and Hope ſtand in Words, and that is all; preaching the Letter over, and proving that which is proved, and was proved in them that witneſſed the Life of thoſe Things in them that are written; but nothing is proved in you, but apply their Righteouſneſs, which was the Righteouſneſs of Faith and of Chriſt, which was in them, wrought through Death, to you that are alive in Sin, Luſt, Pride, Enmity, Malice and Deceit, yea, even to the Head of the Serpent, and ſo would be covered in your Iniquity, and ſaved from Guilt, Condemnation and Wrath; but to be cleanſed from Sin you regard not; for if you own that Word, Faith, and Hope which is of God, it will ſlay and kill that Life forever, and deſtroy all your Wiſdom which ſtands in the earthly Nature; and therefore I ſay unto you, repent and ceaſe from your Way, from your vain Conceivings, and all be uncovered, and you will ſee the firſt Principle you have to learn: So all your Faith which is out of the Light is ſeen, which you gather in from the Letter, and not wrought in the Light, it leads not out of the World, nor to above the World; but all who have Faith, work in the Light, and Mortification, Sanctification and Holineſs is brought forth in Purity, Uprightneſs, Meekneſs, Temperance, Patience and the Fruits of Righteouſneſs; for it is not dead, but the Juſt Man lives by it, and his Works appear in the World, and is as a Light, but your Faith which is dead, talks of it; and when you are vewed in the Light, no Fruits of Righteouſneſs grow in you, your Hope and Faith is vain, and it will not ſave you from Condemnation in the Day of the Lord; and becauſe you find written in the Scriptures, *That by the Deeds of the Law no Fleſh can be juſtified*; therefore you would exclude the Work of Grace, and the Righteouſneſs of Faith, and the Life of Chriſt, which brings forth Fruits, and all Faith is dead without VVorks; for as the Body lives not but it moves and acts, no more is Faith living except it move; and ſo you whoſe Faith ſtands in VVords, and in things taken up in the Fallen VViſdom, which you read without you, that Faith is reprobate unto every good VVork, and is vain; for the living is not witneſſed, nor the dead raiſed in you to Life, nor the loſt Sheep found, nor that which hath been driven away brought back; but the Earth yet cloſeth the Blood, and the Earth in you covers the ſlain, and the Grave you ſee not opened, nor the dead raiſed

in-

incorruptible; and ſo you are unchanged; but the corruptible lives, and the mortal, and draws you after it, and is exalted, and the Head not known, who is the Life of men, nor exalted; and ſo he draws you not, nor leads you not, but you are led by your own wills, and another girds you not, nor the Gird of Strength is not at all known but in words; and ſo the old man is alive, uncrucified with his Deeds, but his Deeds are brought forth; and ſo by your Fruits you are known.

Concerning Hope, and the Difference betwixt true and falſe Hope.

AND to all Sorts of Profeſſors I ſhall clear my Conſcience to you all, and finiſh my Teſtimony, that I may dwell in Peace with the Lord, who hath commanded me to bear witneſs to his Name; and his Love alſo conſtrains me; and in Love to the Seed of *Iſrael*, who are Bone of my Bone, and Fleſh of my Fleſh, who are of the true Circumciſion, that they may come out of Captivity, from among the lying Inchanters, Sorcerers and Diviners, where they have been long held Captive, and the Heritage of the Lord laid waſte; and therefore you whoſe Hope is without you, it's vain, whoſe Hope ſtands without, in theſe Things which are weak, as the Apoſtle ſaid of the Law, which made nothing perfect, becauſe of the weakneſs and unprofitableneſs of it, which ſtood in waſhings, and Signs of the true Tabernacle they were, yet they did not make perfect; ſo I ſay unto you, your Bread, VVine and Water, which were Figures of a more Heavenly Thing, *they do make nothing perfect, but the bringing in of a better Hope*, Heb. 7. 18, 19. And ſo while you have Hope in any thing without you, you ſtand in that which is imperfect, and contend about that, but look not for the Hope to be brought in, by which you might draw near unto God, Chriſt, the Hope, the Light; and while this you own not to lead you, the Light, you cannot draw near unto God, but he will ſlay you, and kill you, notwithſtanding all your Words; and all that walk in the Light come to ſee the Hope brought in, and this Hope purifies the Heart, as Chriſt is pure; and then by it and through it there is a drawing near unto God, and an Acceſs to him with Boldneſs; for where the lively Hope is, there is no Guilt, then there is Boldneſs; and ſo you whoſe Hope is in Words without, and not in you, you forget God; all that forget the Light, forget God; your Hope is the *Hope of the Hypocrite, which ſhall periſh, whoſe Hope ſhall be cut off as a Spiders Web*, Job 8. 14. And all your Hope, which doth not purifie the Heart, and give you Victory over Sin daily, is the Hope of the wicked, Job 11. 20. *But the Eyes of the wicked ſhall fail, and they ſhall not eſcape, and their Hope ſhall be as the giving up of the Ghoſt.*

True Faith how it is wrought, and what it is in its Effects and Operations.

Now concerning Faith, it is begotten in the Heart of man, by preaching of the eternal Word, which Word is nigh, in the Mouth and in the Heart; and all that come to hearken to the Word which is pure, and receive it, and believe in it, come to ſee Faith revealed, by which they draw near unto God; and this is begotten by the Word of Faith, which is the Word of Chriſt, which Word is Spirit and Life to all that receive it, and by it are the Mountains removed, and Sin overcome, and Victory witneſſed over Sin, *Mat.* 17. 20. and this Faith is pure, and leads into Purity, it is the Gift of God, and leads all towards God that have it, and it is perfect; and all that ſtand in it, come to have the Will of God perfected in them, and that which is imperfect comes to be done away, and the Juſt live by it, *Heb.* 2. 4. and in it, and by it, and through it is the Righteouſneſs of God revealed from Faith to Faith, *Rom.* 1. 17. and all that do witneſs the Birth which is from above, which is born of God, which ſins not; Faith is the Life of this Birth, which is juſt, and the Son of God lives by it, who doth the Will of God, as it is written, *The Life that I now live, is by the Faith of the Son of God*; and all who have it, and believe in this, ſhall never dye; for by it is Tranſlation witneſſed from Sin, Death and Condemnation into the immortal Life, and by it is God's Righteouſneſs revealed, and well-pleaſed is he with all who walk in it; and where this is not, his Wrath and Diſpleaſure ariſes; and all who ſtand in the leaſt Meaſure of it are perfect, and come to be free from Sin; for it brings and reveals the Righteouſneſs of God, which juſtifies, ſanctifies and mortifies, even the Righteouſneſs of God, which takes away Sin, and purges the Heart from all Filthineſs both of Fleſh and Spirit; and thus Remiſſion of Sins comes to be witneſſed, and man juſtified by the Righteouſneſs of Chriſt, which is the Righteouſneſs of Faith, wrought in the Creature by the eternal Spirit and VVord, which are one; and thus Aſſurance comes to be made manifeſt; for it bears witneſs, and is the true Evidence of the everlaſting Subſtance which is brought in; and Sin, and Self, and all Iniquity come to be ſeen, revealed, judged, condemned and caſt out, and God's Righteouſneſs comes to be the Life of a Believer, even the Life of Chriſt, which is immortal, by which man comes to be redeemed and purchaſed unto God, and not his own, but becomes Servant to him, and obedient to him, whoſe Life is given, and laid down, and revealed, to redeem his own Seed; and all that come to ſee this, come to prize his Love, and walk in his Fear, and have the Shield of Faith, by which they are defended from the Enemy of their Souls, and his Temptations are reſiſted, and the fiery Darts quenched, and ſo the Enemies come to be ſubdued; and this Faith is preſent Power againſt all Sin; and all that keep in it, out of Doubts and Diſtruſts, and Conſultations, and Murmurings, come to be preſerved; and all that have this Faith do believe the overcoming of all Sin, and walk from Faith to Faith; and they are daily renewed in the Lord's Strength, and come to have Victory, as they keep in it, and ſo remain in the true Reſt with God forever, which none that live in Sin ſhall ever come to attain unto.

A Word to all the Miniſters of the World in all Opinions and Sects, and to all your People in every Sect.

THE Lord is riſen in his Glory, and is ariſing in his Power, to tread down the Mountains; all Nations make way, make way, and all ye Iſles be removed, all ye high Walls fall down, and all ye ſtrong Towers be rent aſunder, all ye ſtrong Gates fly open, ye fenced Cities fall, ye mighty Men of Valour bow; your Hands ſhall grow feeble, you mighty Warriours for the Prince of Darkneſs, a Day of ſore Diſtreſs is coming upon you; the Princes of *Tyre* ſhall no more rejoyce; ye Dukes of *Edom* ſhall fall by the Edge of the Sword; ye Daughters of the *Philiſtines* ſhall no more rejoyce, nor ye Daughters of *Moab*, who have been at Eaſe from your Youth, ſhall no more take Pleaſure in your Delicacies; for the Earth is growing thin and feeble, where all your Renown and Glory lay; the Root is curſed from whence your Joy hath ſprung: God is riſen, and blaſting all with the Breath of his Mouth, and Darkneſs ſhall cover all your Pavilions, and Leanneſs ſhall cover your Faces, who have rejoyced at the Captivity of the holy Seed; for now is he ariſing, as a Gyant that runs his courſe, and ſhall tread down the Earth, and Blaſt all its glory; and will fan the Nations, and all the *Uncircumciſed* in Heart ſhall be as Chaff, for now is the Lord bringing his determination upon the whole Earth, to cut down all the Gods of Gold and Silver, and ſpoil all your pleaſant Pictures and Images which ſtand in the Earth, which you have worſhipped in your Hearts; yea, the Lord of Life hath a Sacrifice in *Babylon* to perform, to confound her Languages, which are many, and to ſlay all her Children in the Place where they have ſlain the Seed of the free-born: Wo is me, what will become of you ye Shepherds, who have nouriſhed People into the Nature of Swine, and led into the Nature of Dogs, and have driven away the Sheep from the Fold, and have begotten nothing but Subtilty and Deceit in Peoples Minds, have made them wiſe to do evil, and ſubtil to deceive, and cunning to turn away from Righteouſneſs; yea, many of their Ears you have bored, and they have ſold themſelves to be Bond-ſlaves unto you and to their Luſts forever; a woful Reckoning will you make to the Lord of Heaven and Earth, who is coming to take an Account of all, what they have done and brought, and what Sheep they have gathered in; the Bill is drawn againſt you all, you Hirelings; the Cup of Vengeance will be your Reward, not one Lamb have you brought into the Boſome of the Father nor one Sheep into the Fold, but have ſcattered them; ſo that by deceiving them ſo long with your ſtrange Voice, they have forgot the true Shepherd's voice, for into a Wolfe's Nature you have nouriſhed them, and they are become wild, and now love no Fold, no Bond nor Limit, but love to lye down with you upon the Mountains of Iniquity, Pride, Luſt and Deceit, where all the wild Beaſts of the Field play; and they are all gone out of the Way, into the crooked Pathes of Unrighteouſneſs, and they follow your Example who lead them; and this will be proved againſt all you Shepherds, who are idle, who love the Fleece, and feed upon the Fat, and ſeek for your Gain from your Quarter; the Blood of Souls will be your Charge, guilty will you all be found, your Mouthes ſtopped, the Light in your Conſciences ſhall be the Lord's Witneſs, bound will you be, and caſt into Darkneſs.

And you that have ſet up your ſelves to be Teachers, who pretend Separation from the World, who have run in your Wills, and have gathered to Worſhip an Image with a more beautiful Face; you are ſtrong, you are fat, you ſhine, you are full, you appear as Oracles, at which them that ſeek after Knowledge ſeek unto; you are painted over with Names and Colours, and appear of a comely Hue; your Cup is golden and beautiful to behold to the earthly Wiſdom, and deſirable to drink of; yea, many have drunk of it, and are drinking of it, and they come to grow tall, and ſtrong as Horſes in Battel, and as rampant as Lyons, and as *Behemoth*, who thinks he can drink *Jordan* dry: But one thing you have left behind you, and that is, the Croſs of Chriſt, which is the Power of God: Now is the Lord coming to fan you, and to weigh you; how came you hither, to tell of Juſtification, and of being ſaved by the Righteouſneſs of Chriſt, when you will not own the Simplicity of the Goſpel, nor the meek Principle, to guide you into the Lamb's Nature? your flock is not ſo ſpeckled as the former, and yet they feed in the ſame Paſture, where Knowledge, the Tree of Knowledge is the food, which nouriſhes them into a ſtrange Nature, and turns them farther into Degeneration: Wo is me for you all, who are leaders, and you who are thus led; upon the left Hand among the Goats you will be turned, who hate the ſtill ſmall voice, that you cannot abide to hear in you; therefore you are erred for lack of true Knowledge, and you ſhall go into Captivity with them that go into Captivity; for you have loſt the Key of Knowledge, and you are ſetting up and ſeeking to open with another thing then the Key of *David*; but you muſt either have that, or elſe where the Saints Life is you cannot come, although you are reaching at it with your ſenſual Wiſdom, but farther it flees from you.

Oh! when will ye be weary of feeding upon Aſhes, of Wind and Air, which puffs up your fleſhly Minds? when will ye ſeriouſly conſider what ye enjoy of God, and what you poſſeſs of him? are you not loſt in your ſelves, in and about that which you account a great Part of Obedience unto your God?

Are not ſome of you, who are called baptized Perſons, differing about the form? ſome baptizing into this, ſome into that, ſome ſprinkling, ſome dipping, ſome plunging; where is your Example for theſe things? nay, do not the moſt of you conclude no Salvation without it, although in Words ſome of you will deny it? And as for that you call your Supper and Communion, which is but carnal and earthly, you have none of you the form; one of you is for eating before Supper, another after Supper, another for as much Bread and Wine as you can eat and drink; and ſo your God is your Belly, and you mind earthly things; and inſtead of remembring of Chriſt's Death, you crucifie him afreſh, one with luſt, another with envy, another with Pride; and ſo inſtead of coming to the Table of the *Lord*, you feed at the Table of *Devils*, and nouriſh the fleſh, deceit and uncleanneſs; and as *Jannes* and *Jambres* reſiſted *Moſes*, by making likeneſſes, ſo do you reſiſt the Spirit of the *Lord*, becauſe it comes not according to your carnal Will, nor your vain Conceptions; and ſo deceit leads you all, and the Croſs of Chriſt you know not, and thoſe things you have formerly declared againſt, you now take up; ſome pretend ſending out to preach, and take Tythes, others crying out againſt them in Words, and yet uphold them, and pay to the Prieſts, whom you ſay are

not

not Miniſters of Chriſt; and ſo waſte the Lord's goods to uphold deceit, and betray the Juſt in your ſelves; and not one of you will ſuffer for that you judge your Principle; and now you begin to creep into the Idols Temples, and worſhip there, and ſeek to the Powers of the Earth to uphold you; and one of you preaching up Free-will, another down; another an Election of Perſons, and yet you never knew true Faith, which is without Reſpect of Perſons; another Company of you dreaming of perſonal Reign in your carnal Imaginations, and judge juſt ſuch a God and a Chriſt as your ſelves, that you may live in Pride, and Luſt, and filthy and earthly-mindedneſs, and Envy, and yet talk of reigning with him; but of being baptized into his Death, you know nothing, nor ſuffering with him you know nothing of, nor of bearing his Reproach daily, nor of ſuffering the ſpoiling of all, and denying all for him, this you are Strangers to; you that tell of exerciſing your Gifts, you have no Gift but acquired by long raking in the Letter, and the Exercile of your carnal Wit and Knowledge in Contention and Strife; you have treaſured up a great deal of Stuff in the earthly Memory, and this you call a Gift of the Spirit; and ſuch an one you make a Paſtor or an Apoſtle of, and he begets into his Image, but ſtill in the Curſe, and makes Proſelites in the ſame Likeneſs, leads into Sorts and Opinions from the true Gift of God; for who hath a Gift, it exerciſes him firſt, and then he declares unto others of thoſe things which the Gift of God hath wrought in him; and he that knows the Gift of God is led out of his own Way, Will and Time, into his Will from whence it comes: and here is the Miniſtry Chriſt alwayes bleſſed, not in their own Wills, but in his Will, and this wrought a real Change in People, from Satan's Power unto God's Power; and ſo in all your Separation, ſelf ſhines in all you have, not the Form, much leſs the Power: Another Sort tell of a Power to come, and of a greater Glory to be revealed, and a more glorious Miniſtry then hath been yet; yet your Eyes are without, and the Glory you look at is in great Words, and your Expectation will fail; for you neglect the preſent Meaſure of Chriſt's Gift, that leads to Repentance, and that you are got above, and this is too low a thing for you, you judge, becauſe you heard of this and talked of it, therefore you are paſt this; but I ſhall ſay unto you all, Adulterers and Adultereſſes, come down from off your Mountain of Exaltation, exalted above the Door and the Croſs, and you that are here are Thieves and Robbers, your Minds are without, feeding upon the Tree of Knowledge, and imitating, the beſt of you in your fallen Wiſdom; and your Foundation is upon Report, as the Vagabond *Jews* were; in the Name of Jeſus that *Paul* preached, they would caſt out unclean Spirits, and they were Sorcerers; and what are you now? who only preach of Chriſt, that *Paul*, and *Peter*, and *John*, in the Name of that Jeſus they declared of, and his Righteouſneſs they ſpoke of, but know not his Name in you, nor his Power, nor his Righteouſneſs, but in Tradition, Imitation, and conforming in the earthly Will; here is all your Worſhip, all of you calling the Letter the Light, the Word, the Goſpel; nay, ſome of you ſo impudent as to call it Spirit and Life: And ſo now you are made manifeſt and ſeen; and your God, and Worſhip, and all your Profeſſion is tryed by the Light, is ſeen, comprehended, weighed and judged with the Light; and all this will be too narrow to cover you in the Day of the Lord, which is coming as a Thief upon all the World, who make men-

tion of the Name of the Lord, but not in Righteouſneſs: *And therefore ſtrip you, make you bare, be uncovered, caſt off your ragged Covers, which will ruſt and wax old, and mind the firſt Principle, the Light that ſhews you Evil, and own it, to lead you and guide you out of Sin, or elſe I teſtifie unto you, you ſhall dye in your Sins, and Wrath Eternal will be your Portion, except you repent, and ceaſe from your vain Thoughts and Words, and wait to ſee the Law of God revealed in your Hearts, that may ſhew you Sin, and condemn this Nature in the Tranſgreſſion, and do it away, and ſlay you, and quicken another thing, which is dead in Tre paſſes and in Sins; and while you ſin, the Image of God is dead, and Chriſt ſuffers: So while you have Time, prize it.*

To all you who put out the Eye, through long accuſtoming unto Sin, who are near utter Darkneſs.

AND you mingled People of *Babylon* and *Egypt*; who are in Darkneſs, and love to be ſo; who are blind, and love to be ſo; who wallow in your Iniquity, and love to be ſo; who live at Eaſe in the Fleſh, in Pleaſures and Wantonneſs, you are dead while you live; you have taken up your Reſt in the Earth; you are inlarging your Barns, you are cieling your Houſes, and you are building with hewed Stone and Cedars, and are laying Houſe to Houſe, and Land to Land, and are making your ſelves great in the World, and ſeeking a Name among men; you are ſwallowed up of the Earth, and you go upon your Bellies, you feed upon Duſt: Wo unto you that are here, you have your Conſolation here, you lay up your Bags, where Thieves break in and ſteal, your Garments are moth-eaten, your Gold is ruſty, and your Silver is cankered; and there is your God which you worſhip, which you have ſet up, and worſhip in your Heart: And when you have over-reached your Brethren, and cheated, and oppreſſed, and defrauded your Brethren, and are grown rich, then you ſay, God hath given you all this; whenas you have ſtolen it, and got it in Uſury, and Oppreſſion, and Deceit; and when you have it, Spend it upon your Luſts, and by your Greatneſs grind the Face of the Poor, when you are become ſtrong in the Earth, and have ſpread out your Boughs ſo broad, that nothing can grow that is near your Shaddow, and yet talk of God at a diſtance; but you know him not, but live in Careleſneſs and Eaſe, and Liberty of the Fleſh, and pleaſing the carnal Mind; the Mighty Day of the Lord is at hand, which ſhall come as a Thief upon you, and require all your Souls at your Hands, and take them away; and then whoſe ſhall all theſe things be?

And all you poor blind People of the World of all Sorts, who follow the blind Guides and Teachers of the World; who know not the Path of Righteouſneſs themſelves, but live in Covetouſneſs, Pride, Oppreſſion, ſeeking for their Gain from their Quarters in the ſteps of their Fore-fathers the falſe Prophets, which the Lord declared againſt by *Jeremiah*, *Iſaiah*, *Ezekiel*, and *Hoſea*; and Chriſt cryed out againſt ſuch blind Guides as led the blind, and the Apoſtles declared againſt ſuch, whoſe Hearts were exerciſed with covetous Practices; and them you ſet up for your Teachers, who are not taught of the Lord; and they walk in the Broad way, and

and you follow their example; and yet you have a green Tree to worſhip under, which ſeems beautiful in your Eyes; you talk of a God and Chriſt, and of his Goſpel, and Ordinances, but know him not, nor his Will, nor how he will be Worſhipped, but according to the Cuſtoms and Faſhions of the Nations, as the *Heathen* do; and follow the Traditions of men, and live in Pride and Fulneſs, and at Eaſe, Luſt, and Envy, in Covetouſneſs and Double-mindedneſs, in Drunkenneſs and Riotouſneſs, Sports, Paſtimes, Pleaſures, Gaming, Playing, nouriſhing your Hearts as in a day of Slaughter; wanton, wild, in Swearing, Lying, curſed ſpeaking, in fooliſh jeſting, in filthy Communication, in Laughter and Folly, which is Madneſs: the dreadful God of Heaven and Earth is ariſing in his Power, and his Day is coming upon you, that ſhall rip up your Hearts, and you ſhall ſee that you are *Heathens*, and know not God, although your Idol-Shepherds and *Hirelings* have told you, you were Chriſtians, becauſe you came one day in ſeven, and heard a few Words ſpoken from the Imagination of their own Brain, and all the Week long and Year long live in Careleſneſs, and in all the Abominations before mentioned, and many more; and yet you hate to be reproved, and hate to be reformed; Dreadfull is the Day that is coming upon you, all ſorts of carnal Profeſſors, and vain Talkers, and buſie Minds, which talk of that you cannot witneſs: Terror, Terror, Dread and Wrath, Vengeance in Flames of Fire, will God rain upon the ungodly, and Snares, and turn them into Hell, with all them that forget God: Think on this, Oh all you careleſs, wanton, earthly-minded People, whoſe God is your Belly, who glory in your Shame, who mind earthly things, and turn his Grace into Wantonneſs, and ſport your ſelves as in the Day-time; and never conſider your latter End, and ſlight the day of your Viſitation, and ſo dye in your Sin, and will lie down in everlaſting Miſery, except you repent.

Terrible and dreadful is the day that is coming upon all the World, and all you who make mention of the Name of the Lord, but not in Righteouſneſs, in the many Sects, and Opinions, and Judgments, in *Babylon*, Confuſion, and Error; the Lyon hath roared, who will not fear? the Lord hath ſpoken, who can but Propheſie? the Lord hath roared out of *Sion*, and uttered his Voice from *Jeruſalem*; he will ſend a Fire in the Gardens that you have made, and conſume all the Thickets round about it; and you ſhall be aſhamed of the Oakes that you have choſen, and of the Trees you have worſhipped under, and the Groves where ye have commited Fornication with other Lovers; and have forſaken the Lord, and joyned your ſelves unto Idols; and now, your hearts are become hard, and you will have none of the Wayes of the Lord, nor will that Chriſt ſhould reign over you; for you hate his Light which ſhews you Sin and Evil, and would turn you from it, and out of Blindneſs and Ignorance, but your wills lead you, and the crooked Wayes of the Serpent you follow; but now is the time near finiſhed, all your Joy ſhall be at an end, and all your Lovers ſhall forſake you, and you ſhall mourn and howl, ye careleſs People, who live in Deceit, and are wiſe to do *Evil*, and mighty to work Wickedneſs, but to do *Good* have no Underſtanding.

Awake, awake, Ariſe, ariſe, and ſtand all up to Judgment; let the *Heathen* be awakened; for the Lord ſhall roar out of *Sion*, and utter his

Voice as a Whirlwind; and the Heavens and the Earth ſhall ſhake, and the Mountains ſhall melt at his Preſence, and all the Hills ſhall melt before him, and all the Iſles ſhall flee away at his Preſence, who is riſen to take Vengeance upon all the ungodly, and all ſhall be ſlain before him: Aſſemble your ſelves, and come all ye *Heathen*, and gather your ſelves together round about; for the Lord will plead with you as in the Valley of *Jehoſhaphat*, and there will he ſit as Judge, to give every one their Portion according to their Work. Awake, all you that are aſleep, and ſtand up to Judgment; the Angel of the Covenant is come, and the time of Harveſt draws neer; the reaper is come with his ſharp Sickle, and is come, for the Preſs is full, and the Fats overflow; for their Wickedneſs is great; Multitudes, Multitudes ſhall be ſlain, and bound in Bundles, and caſt into the Lake, and into the Valley of Deciſion: the Sun and the Moon ſhall withdraw their ſhining, and the Stars ſhall fall and looſe their Light; yet a little while, and time ſhall be no longer, but you will be ſwept into the Pit, where ſhall be weeping and wailing, and gnaſhing of Teeth, and overturned as *Sodom* and *Gomorrah*; and you ſhall know there is a God, who is pure and holy, who will judge you not according to your Words and feigned deceitfull Hearts, but in Righteouſneſs. And ſo all dread his Name, and fear him, and tremble before him, and bow your ſelves, and ſubmit unto him, leſt you Periſh forever from his Preſence, and be tormented with the Devil and his Angels in the Lake of everlaſting Fire.

And all you ungodly, think on this; for this ſhall be the Portion of your Cup forever, who ſlight the day of Gods Love and Viſitation, and turn his Grace into Wantonneſs; his long-ſuffering ſhall come to an End, and his Spirit will not alwayes ſtrive with you; and then he will ariſe in his Wrath, and take Vengeance upon his Enemies, and bind the Tares, and the Briars, and Thorns in Bundles, and caſt them into everlaſting Fire, where is perpetual Exilement from the Preſence of God, and from the Lamb forever and ever, and from the Light of his Countenance; and this as the Lord lives, will come upon all who are not cleanſed from Sin, and purged from your Iniquity; and deſtruction is of your ſelves; it is not becauſe there is not Balm enough in *Gilead*, nor no Phyſician, not becauſe you have no Grace nor Power; but becauſe you deſpiſe it, and will not come to Chriſt, who is the Light, leſt your Deeds ſhould be reproved; nor mind that which is given unto you, to lead you out of Sin; and ſo the one thing needful you heed not; and you that do not, will lie down in everlaſting Miſery and ſorrow, World without End.

And now to you that are toſſed, and find no Reſt for the Sole of your Foot, but are ſtill led aſide into Pollutions and Sin, and know not how to come forth, nor where the Power is.

CEaſe gadding abroad, and ſeeking in that Principle which leads you further from God, and from your own Wiſdom and Reaſon, which is in the Fall, and in the diſobedient Nature, for there you can never find Peace, nor the Way that leads unto it; all that you have heard, you ſee ſtill there is one thing lacking, and you are unſatisfied; and while your

eyes

Eyes are without, his Power you know not that gave the Saints Dominion; and the further you enquire in the natural fallen Wit and Reaſon, the further you are off the firſt Principle that leads to know God: Now I ſay unto you all, Chriſt Jeſus, who is anointed of God to preach glad tidings to the poor and to the captive, who in the Dayes of his Fleſh declared and preached the Kingdom of God was near, yea, in them; I ſay unto you now he preaches by his Spirit in the World, and he is now in the World, and this is he that convinceth the World of Sin, and ſhews thee thy evil Deeds by his Light in thy Conſcience; and as thou waiteſt upon that Light that is given from God, it will open thy Underſtanding, and let thee ſee all that ever thou haſt done, and will bring Trouble upon thee, and a true Senſibleneſs of thy Condition, and will bring Wrath upon that Nature in thee which is corrupt and contrary to the Light; for the Light is of the Nature of Chriſt Jeſus: And ſo thou wilt come to ſee, as thou waiteſt in the true Light wherewith Chriſt hath enlightened thee, two Seeds, and each of theſe Seeds hath a Nature, and they are one contrary to the other in their Natures; the Nature of the one is to work Unrighteouſneſs, and of the other, to bear Witneſs againſt Sin, and alſo works Righteouſneſs; and theſe two are contrary; the one leads into Bondage the Juſt, and the other leads into Bondage the Unjuſt; the one is the Image of God, the other the Image of the Devil; and if thou waiteſt in the Light, thou wilt ſee two ſtriving in the Womb; and here is Nation againſt Nation, and Kingdom againſt Kingdom, and theſe are at Variance, and the Life of the one is the Death of the other: Now that which lets thee ſee that *Cain* and *Iſhmael* are goodly Children, who are of the firſt Birth, yet they muſt not enter, nor have any Share with the Seed of the Free-woman, but muſt be caſt out; and therefore another Seed muſt be witneſſed, which the Promiſe is to; who are born again, are born of that which is pure, of the living Water, and that waſhes from Sin and Uncleanneſs, and alſo of the Spirit, which is Life; they that are born of this, enter into the City where no unclean thing enters; for God takes nothing into Communion with himſelf, but that which is made holy, and cleanſed, and purged, and purified by the Operation and working of his Spirit, which Spirit is Life to them that receive it, and it reproves them that receive it not; and this is in the World, and reproves the World, yet the World receives it not, and ſo lyes wholly in Wickedneſs, in Darkneſs and Blindneſs.

Now unto you that have but any ſtirring or Deſires begotten in your Hearts after God or his Truth, that ſo you may know the Power of God, which gives Dominion over Sin; hearken a little, and I ſhall declare unto thee, if thou have an Ear to hear Chriſt Jeſus, who is the Light of the World, and hath lightened every one that comes into the World by his true Light; and this is it that ſhews thee thy evil Deeds, and the Vanities of the World, and ſhews thee what is evil, and diſcovers unto thee all things that ever thou haſt done, and will check thee when thou doſt any thing contrary to it, and judge thee for that which is paſt, and this is the Gift of God; and as thou turneſt thy Mind to it, it will turn thee from Sin and Evil unto Jeſus Chriſt, from whence it comes; and this is preſent with thee; and as thou hearkeneſt to this, thou ſeeſt God is pure, who is preſent, and by the Light takes notice of all thy Actions and Performances, with what Heart thou doſt them, and offereſt them up in; and this will let thee ſee,

if thou regardeſt Iniquity in thy Heart, all is Abomination to the Lord; therefore keep unto this, and it will ſhew thee Sin and Evil before thou commit it; and as thou ſtandeſt in the Counſel of the Light, thou ſtandeſt in the Counſel of Chriſt; and his Power preſerves thee, for the Light is Power; all that hearken not unto another are preſerved out of Sin & Temptation and Pollution, and ſee an overcoming by the Power of Chriſt which is preſent; and here is a Guide to all your Minds, who have wandered here and there, and have found nothing; here you come to know the Doctrine and Teaching of Chriſt, which leads into all Truth all that believe in it and receive it; and ſo it will change you out of Pride and Wantonneſs, out of Covetouſneſs & Earthly-mindedneſs, and from Sin it will lead you, and from the Pathes of Unrighteouſneſs into Righteouſneſs, which is the pure Path of the Lord, which all come to enjoy Peace in, who walk in it; but the Croſs of Chriſt muſt be taken up daily, or elſe you cannot walk in the Way of the Lord: And ſo to the Croſs all come, and to the Yoak, that you may ſee the wild Nature bound under and limited, and your vain Thoughts judged out, and you may come to ſee the ſtraight Way, where no Lyar can enter, nor no ravenous Beaſt, nor no unclean, but they come all to be kept out: And ſo as you love your Souls and the Way of the Lord, mind the Witneſs of Chriſt in you; and if you go from it, and deſpiſe it, it will follow and purſue you, and you ſhall never know Peace; while you ſtand in Diſobedience to the Grace of God and the free Gift of God, you can never ſee Redemption, nor know God's Power, which he gives unto all that receive him; and you cannot receive his Gift, but ſelf and ſelf-will muſt be denyed; and ſo the Will of Chriſt, which is the Will that wills in the Light, and works in the Light, and reveals Sin by the Light, and declares Righteouſneſs through the Light; and here the coming of Chriſt comes to be ſeen, and his Day comes to be known, which *Abraham* ſaw; but through Death this comes to be read and known: And ſo turn all to this here, the Word you will hear, which is pure and powerful; it ſeparates, as you hearken unto it, and divides between the precious and the vile in you all who love it; and it's nigh thee, in thy Mouth and in thy Heart, and diſcerns thy Thoughts; and here thou wilt learn, as thou waiteſt in Patience of the Son, in whom the Father is well pleaſed; and if thou hearkeneſt to any other, it's the falſe Prophet, which leads thee to Error, and ſo the Diſpleaſure of God will come againſt thee forever, until thou return: Bleſſed is he that hears, receives, conſiders and prizes the Offers of Grace and the Day of God's everlaſting Love, and owns the Gift of God in him revealed, which leads to Repentance, and works a Change in the Heart and Mind of all that believe in it, and gather up into its Nature all that wait in Diligence, and believe in it; and ſo the Day of Redemption comes to be ſeen and known, out of Death, out of the grave, and Immortality comes to be brought forth, and Incorruption comes to be put on; and they that witneſs this can truly ſay, we have found him whom our Souls love, and do not look for any other.

Bleſſed is he that hears and conſiders, and waits to be made Partaker of God's Righteouſneſs revealed, that Juſtifies all that receive it, and believe in it, & they by it come to be Pillars in the Houſe of God forever, & follow the Lamb whitherſoever he goes, where pure Peace is enjoyed forever and ever.

THE

THE
Measuring Rod
OF THE
LORD
Stretched forth over all NATIONS,
AND THE
LINE of TRUE JUDGMENT
Laid to the Rulers thereof:

Wherein all Governours, Rulers, Potentates & Powers are measured, and all Governments and Laws weighed in the true Weight, wherein they all may see how far they are degenerated from the Law of Righteousness and the Rules of Wisdom, which was in the Beginning, before Tyranny, Persecution and Rebellion shewed it self.

Also shewing the End that will come upon all those Rulers and Governments, Rules and Laws that have been made in the Apostacy, which is to be all overthrown, and all that which is acted out of God's Power to be thrown down by him, unto whom all Power is committed.

Shewing also, that they in whom the power of God is made manifest cannot be subject to any Usurper, or to that Power which is gone from the Life of God.

Also, an Advertisement to all the Rulers upon the Earth, that they may wait for the Restorer to be revealed in the Nations, to make up the Breaches, and to crush that down which hath made the Breach, that so Righteousness may cover the Earth, and Gladness of Heart may possess the People.

Published for the Information of all the Rulers upon Earth.

By one who waits to see the Kingdoms of the World to become the Kingdoms of the Lord and his Christ, that he alone may rule forever and ever.

F. H.

Printed in the Year 1675.

THE Measuring Rod OF THE LORD Stretched forth over all NATIONS,

LIsten oh World! hearken O Earth, and all the Inhabitants thereof; give Ear, oh all Nations that are therein, and all the Isles thereof, draw near ye Potentates thereof, ye Emperours, Kings, Earls, Dukes, Nobles Principalities and Dominions; my Mouth shall speak the Thing that is right, and my Lips shall utter forth Understanding; my Tongue shall declare unto you the Counsel of the most high and what he is bringing to pass in the latter Dayes; he that is higher then the highest hath said, he that is greater then the greatest hath spoken; the whole World lyes in Wickedness, and thick Darkness is over the World; his Way is perverted, his Counsel is despised, and all Nations are out of Order, notwithstanding the Multitude of their Counsellors, and notwithstanding all their Wisdom, yet Folly is brought forth in the midst of the Nations.

Because they have asked Counsel, and not at the Lord, and taken Advice, and not at the holy One; therefore Violence is set up as an Ensign, and Wickedness runneth down as a River, and Cruelty and Oppression as a mighty Stream, the whole Earth is full of Folly and Madness, and all the People thereof are degenerate and grown out of the Image of God into a monstrous and strange Nature; the Prophets are all Fools, the Diviners thereof are mad, and they being degenerate themselves from the Life of God, have led them into further Blindness, Darkness, Ignorance and Deceit, and have made the Word of Truth of none effect through their Traditions, and have taught for Doctrine the Precepts of Men, and the Traditions of them who are out of the Faith, and out of the Life, and out of the Power of God; and the Counsellors they have established Wickedness by a Law, they themselves being estranged from the Life of God; therefore Violence is broken forth into the Earth as a Flood: And now all Kings, Rulers and Potentates of the Earth, who have given their Power to the Whore, who sits upon many VVaters, and the VVaters are Kindreds, Tongues, People and Nations; yea, all Nations have been drunk with the Cup of her Fornication; and being all gone forth from the Life which

the Prophets and the holy Men of God lived in, and were eſtabliſhed in; Nations are become as VVaters, reeling to and fro, hither and thither, unſetled, unſtable, there the VVhore hath her Seat; and all having drunk of her Cup of Iniquity and Fornication, even of Myſtery *Babylon*'s Cup, and are inflamed therewith, and ſo reel to and fro as the VVaters, and are as the Waves of the Sea unſtable, by her who hath made all Nations drunk, and by them who have been made drunk with her (even all Nations, Kindreds, Tongues and People) have the Prophets been ſlain, and the VVitneſſes ſlain, and none to bury them not in Myſtery *Babylon*, who is drunk with the Blood of the Saints; and they that have drunk of her Cup of Fornication, even all the Kings, Nobles and Potentates of the Earth, they have acted the like, and have ſlain the Appearance of God, whereever it hath been brought forth; and the red Dragon hath ſtood ready to devour the Heir, which is born of Myſtery *Jeruſalem*, which is the Mother of all who are born from above, who are Heirs of the Promiſe of eternal Life; and the Powers of the earth have joyned their Power to the Dragon, who caſt out Floods of Venome after the Child, which is brought forth by the Woman, which is clothed with the Sun; and now the Powers of the Earth take Part with the Dragon, and their Authority and Dominion that they execute is by his Power, which ariſes out of the bottomleſs Pit, and ſhall go into Perdition; and he hath deceived the Nations long, and all have exerciſed their Power againſt him who is the Heir of the Promiſe, the firſt-born of every Creature, who is higher then the higheſt, and greater then the greateſt, and have changed his Laws, and made them void, and have ſet up the Law of Sin and Death, and have eſtabliſhed unrighteous Laws by the Power of Darkneſs, in which all Nations have been involved, ſince the Dragon hath Power; and whoſoever would not obey thoſe Laws and Cuſtoms and Conſtitutions, the Dragon hath had Power, and they that have joyned to him, for a Time to kill, to impriſon, to deſtroy; and they who have been exalted have had thought to weary out the Saints of the moſt high, and to root out the Memorial of the Juſt, that he and all his Adherents might reign forever in the Kingdom of Unrighteouſneſs, and in the Dominion of Darkneſs, which is the Devils dwelling Place and Reſidence forever, who is at Enmity againſt God and the Children of Light, which worſhip God in Spirit and Truth, in Life and Righteouſneſs,

Now is the Time drawing near, and he who is the Deſire of all Nations appeareth; the Ancient of dayes is coming, whoſe Throne is eſtabliſhed in Righteouſneſs forever, who will break the Head of the Dragon, and will lay hold upon him, and chain him up, that he deceive the Nations no more: And all you Emperours, Kings, Dukes, Earls, Nobles, Lords and Potentates, who have joyned to him, your Kingdom ſhall be rent from you, and your Hands ſhall grow weak, that you ſhall not be able to defend your ſelves againſt him, who travails in the Greatneſs of his ſtrength who is coming up againſt you, as a Lyon greedy of his Prey, and will devour at once all his Enemies, that thought in their Hearts to reign forever, and to ſettle themſelves in iniquity forever; now the Time draws near, when he will put down the Authority of the Dragon, and of the Beaſt, and the Beaſt with many Heads and Horns, and their Rule ſhall come to an End, and he will daſh you one againſt another as broken Pitchers, till you be conſumed and brought to nought, and be worn out as a moth-eaten

Gar-

Garment, and will overthrow your Laws and Cuſtoms, which are made in the Night of Ignorance and Blindneſs, and will change your Cuſtoms and the Times, and will reduce the Earth again into its firſt Purity; and you that have ruled, ſhall ſerve and be tributary; and as you have had a time of rejoycing over the Witneſſes (who have troubled your earthly and deviliſh Peace) and ſlain them as Sheep for the Slaughter, a time of Mourning is coming upon you, when you ſhall ſay, alas, alas! for your Glory ſhall paſs away, and your Renown ſhall wither; and for your Dominion, which ſhall grow ſo weak, that you ſhall not be able to reſiſt him who travels in the Greatneſs of his Strength, and treadeth the Winepreſs of the Wrath of God, who is mighty and ſtrong, to judge the Whore, and all they that have committed Fornication with her, and have drunk of her Cup, and are inflamed with Adultery, and cannot ceaſe from Sin, but burn in Envy againſt the Appearing of the Manchild, who is Heir of the Promiſe, yea, of Life everlaſting, born here to the Inheritance which is incoruptible, unto whom all Power belongeth, both in Heaven and Earth, who will ſubdue the lower Power and Powers of Darkneſs, and tread them under Foot; and all who act from that Power which is below the Life, below the Truth, below the Light, that power will he (and all whom he brings out of the Grave, and raiſes above the Grave) tread down under foot, which ſtands but in the Earth wherein dwells Unrighteouſneſs.

Although thy Teachers and Diviners in thee oh Earth, who preach a Divination of their own Brain, and from the Imagination of their own Hearts, have made you believe, oh you Powers of the earth, who are in the Fall, in the Tranſgreſſion of the Life, that you were the higher Powers, every Emperour, King, Duke, Earl, Nobles, Lords, and that all were to ſtoop to your Wills, how contrary ſoever they have been to God; but you and they muſt know, there is one higher then the higheſt, who is King of Kings, and Lord of Lords, who alone will judge the Hearts of his People, and their Conſciences; for he will not give his Glory to another, although you have long uſurped it, ſince the dayes of the Apoſtacy, and would have had all to bow to that Power which hath tranſgreſſed the Life, and is gone from the Power of God, Oh! long hath been the Night of Ignorance and Darkneſs, and great hath been the Apoſtacy in the earth, ſince the Dayes of the Apoſtles, and ſince the falſe Chriſt's and falſe Prophets entered into the World, which Chriſt ſaid, ſhould come, and cry, lo here, and there, and ſhould deceive many, yea, all the world wondered after the Beaſt, and *John* ſaw it all lay in Wickedneſs, and the time that Chriſt proheſied of came to be fulfilled in the dayes of *John*, and he ſaw it, *Mat.* 24. 23, 24. that many falſe Prophets and Antichriſts, were gone out into the World, out from the Life, out from the Truth, out from the Light, wherein the Saints had Fellowſhip, who wrote forth the Scriptures; and he ſaid, *They were gone into the World*: and he ſaid, *the whole World lay in Wickedneſs*; and ſo they went from Holineſs into Wickedneſs, and from the Father's Love into the Love of the World; and *Peter* and *Jude*, who lived in the ſame Age, they ſaw them that went in the Error of *Balaam*, and in the Way of *Cain*, and in gainſaying the Power, being turned from it like *Corah*, and alſo their Hearts were exerciſed with covetous Practices, *So* John *ſaw they were*

come, 1 *John* 2. 18, 19, *Little Children, it is the last time, as you have heard that Antichrist shall come, even now there are many Antichrists, whereby we know, it's the last time*; and *Peter* saw that false Apostles should come, who should make Merchandise of the People, and propheſied of it, as you may read 2 *Pet.* 2. 2, 3. and in the 14, & 15. verses, *you may know them by their fruits, having eyes full of Adultery, and cannot cease from Sin; beguiling unstable Souls, and Hearts they have exercised with covetous Practices*; and they were the cursed children; and these had forsaken the right Way, Christ, the way and his Command also, *Freely ye have received, freely give*, and they laboured to keep the Gospel without Charge, who were true Apostles; but these false Prophets, deceitful Workers, Antichrists and false Apostles, they were gone in *Balaam*'s Way, after the wages of Unrighteousness, in *Cain*'s Way, in *Corah*'s Way, in Antichrist's Way, out of Christ's Way; and these false Prophets, false Apostles, *they spoke swelling Words of Vanity, and did allure through the Lusts of the Flesh*; and they like the rest of the false Prophets gone before them, cryed Peace, and promised Peace unto others, while they run with them into Riotousness, and while they put into their Mouthes; and these promised Liberty to *themselves and others, while they themselves were Servants of Corruption*: and *Jude* bore witness, that they were turned from the Grace of God into Lasciviousness, and Wantonness, even from the Grace that taught them to deny Ungodliness, and was sufficient to preserve them from these Errors before mentioned; but they went from it, and the Light and Life of men, and denyed him, and owned another, even him who abode not in the Truth (the Foundation of God) but went out of the Truth; and so are bottomless or without Foundation, and there is the very Center, Ground and Residence of all the false Prophets, Antichrists, Deceivers, all comes from or out of the bottomless Pit, and leads to perdition.

And *Paul*, if not in that age, yet in the next age after lived, and he saw the Mystery of iniquity already begin to work, 2 *Thes.* 2. 6. and *Paul* an Apostle of Christ wrote to *Timothy* his Son, *that the Spirit spoke expressly, some should depart from the Faith, and they should speak Lyes in Hypocrisie*, 1 *Timothy* 4. 1, 2. *and in the* 2 *Tim.* he gave him notice, what Fruits they should bring forth, they that departed from the Faith, *Chap.* 4. *ver.* 2, 3, 4, 5, 6. yea, a great Apostacy from the Faith there was, while *Paul* was yet living; for he writes to *Timothy*, 2. *Tim.* 1. *This thou knowest, that all they which were in* Asia, *be turned away from me*; and there were a great People in *Asia*; for great persecution he suffered in *Asia*, and stayed two Years in *Asia*, *Acts.* 19. 10. In somuch that all they that dwelt in *Asia* heard the Word of the Lord, yea, and divers great men, and of the chief of *Asia* were his Friends, *Acts* 19. 21. so it's manifest, there were a great people; for *Acts* 19. 26. *not only at Ephesus, but almost throughout all* Asia, *this* Paul *hath perswaded, and turned away much people*, said *Demetrius*; and *Paul* writing to the *Corinthians*, saith, 1 *Cor.* 19. 19. *The Churches in* Asia. *salute you*; and *John* writes to seven, *Rev.* 1, 4. *Rev.* 11. and as was said before, *all were deceivers from the Faith, even all they that are in Asia are turned away from me*, and the Apostle wrote to *Titus*; *Titus*, 1. 10, 11. *That there were many unruly, and vain Talkers and deceivers, who subverted whole Houses, teaching the things they ought not, for filthy Lucre.*

And *John*, who wrote the last in the Revelations, he writes, that the whole

whole World wondered after the Beaſt, and his Power was ſo great, that it was ſaid, *who is able to make War with the Beaſt?* and they worſhipped the Beaſt, ſaying, *VVho is able to make War with the Beaſt?* Rev. 13. 3, 4. and *the Beaſt that aroſe out of the Sea, having ſeven Heads and ten Horns, and upon his Horns ten Crowns, and upon his Head the Name of Blaſphemy, and the Dragon gave him his Power, his Seat, and great Authority, and he opened his Mouth in Blaſphemy againſt God, to blaſpheme his Name and his Tabernacle, and them that dwell in Heaven; and it was given him to make VVar with the Saints,* Ver. 6. 7. *and to overcome them; and Power was given him over all Kindreds, Tongues and Nations; and all that dwell upon the Earth,* Ver. 9. *ſhall worſhip him, whoſe Names are not written in the Lambs Book of Life, ſlain from the Foundation of the world.* This Beaſt receiving his Power and Authority from the Dragon, hath prevailed; he roſe out of the Sea, the Waters upon which the Whore ſits; and the Waters are Kindreds, Tongues and People; and the Beaſt aroſe out of the Seas alſo; that the whole World wondered after, and worſhipped; and *John* ſaw this coming fourteen or fifteen hundred Years ago; ſo that in a few Ages after the Apoſtles all was worn out, the Life loſt, the Dragon had Power, the Beaſt had Power, and all wondred after him, and the Whore had made all Nations drunk with her Fornication, and then ſhe came to ſit upon many Waters, Kindreds, Tongues and People; here are the Waters; here is the Sea out of which the Beaſt roſe, who received his Power from the Dragon; and this is he, who upon his Head had the Names of Blaſphemy; and all Kindreds Tongues and Nations, whoſe Names were not written in the Lamb's Book, they who honoured the Beaſt, and worſhipped the Beaſt, and ſaid, *who is able to make war with him?* admired his Power, and ſubmitted unto him; and he hath had power, and hath prevailed againſt the Saints, did overcome them, and the Dragon hath made War with the Seed, which keep the Commandments of God, and the Teſtimony of Jeſus, all this was ſeen many Ages ago; and what Work the Dragon hath made in the Nations and in the Earth, where he hath had Dominion and prevailed; and what a raging the roaring Lyon hath kept in the Earth is evident, ſeeking to deſtroy them in whom the Seed remained, and to deſtroy them in whom the power of God was, or the leaſt Meaſure; and ſo the falſe Prophets, Deceivers, Antichriſts which went out then, which the Apoſtle ſaw, they cryed up that power which was from the Life of God, and have cryed it up for the higher power, and ſaid, *all ought to be ſubject to it*, and ſaid, *who is able to make war with the Beaſt?* for the falſe Apoſtles, Deceivers and Anti-chriſts went from the Grace of God, and from the Light, and from the power of God, into the World, and into that Nature which all Kindreds, Tongues and People walked in, and into the Power that acts the Children of Diſobedience, and joyned with that Power upon which the Whore ſits; and they taught Nations and People to admire this Power, and to admire the Beaſt, becauſe of his Heads, Horns, Crowns and Names, and hath wrought Miracles before the Beaſt; and this power, which the Beaſt had received from the Dragon, this power admires the falſe Prophet, and the falſe Prophet the Beaſt; ſo that none could buy nor ſell, nay, nor live, but that had his Mark, or the Number of his Name; and ſo all have been in utter Darkneſs, and the deeds of darkneſs have ſpread themſelves over the Earth; for the Whore who is adulterated from God, and the Dragon, and

the Beast, and the false prophet, all have acted from that power, which is below the Truth, and below the Life, which power is at Enmity against the Truth and the Life, and against the Light; and this power overspread all nations, the Sun being set, night came over all, and the shadow of death over all Nations, and a Vail and a Covering hath been spread over all; and so out of the midst of thick Darkness all have acted this long and dark Night of Ignorance in the Apostacy, wherein the Dragon hath had power, and the Beast, and that power hath been admired and set up, which hath transgressed the Life; so that any who have been zealous for the Truth, and have kept the Testimony of Jesus, and the Spirit of prophecy, the false prophets in all Nations, who are from the Testimony of Jesus, have called to the Beast, to slay, and to kill, and to destroy the Seed of the Woman, which is clothed with the Sun; and so the Beast exercising his power, which is from below, hath killed and destroyed them who were subject to the higher power.

And what torturing, massacring and persecution, what burning and strangling there hath been, what cruel Deaths many have been put to, over all Nations, and in all Nations where the Beast hath had power, who makes War against the Life, so that the Streets have run with Blood; and all being gone from the Life and Power of God, they set up themselves to be Judges over Mens Consciences; and they who were in the Error, they cryed out of Heresie; and they that are gone from the Truth into a Lye, the Ground of Blasphemy, they cry out of Blasphemy; and under the Horns of the Beast, and under the Heads, and the Crowns of the Beast, what Cannons, Constitutions, Edicts and Laws have been in all Nations? what Traps, Gins and Snares have been laid in every Nation; yea, every Horn hath pushed, and every Head hath lifted up it self against Christ the Head, and every mortal Crown hath advanced it self against the Crown of Glory, and against the immortal Crown; so that it might be said, as *Elijah* said, *The Altar of the Lord hath been broken down, and his Prophets and his Witnesses slain, none have escaped the Rage of the Beast.*

Yet there have been a few who have kept their Garments clean, and were not defiled with Women, nor with the Harlot, those who feared the Lord, and durst not offend the righteous Law of God in their Consciences, but have denyed whole Counsils, who were erred from the Faith, and all the powers of the Earth in which the Beast bore Rule, but rather chuse to suffer cruel Deaths, then to let go the profession and possession of their Faith, whose Blood cryes under the Altar, *How long, O Lord, holy, just and true, will it be ere thou avenge our Blood*; which Blood and Cry is entered into the Ears of the Lord of Hosts, who will speedily take Vengeance on the Nations, and dash them one against another, and will break down that power which hath slain the Witnesses, yea, and hath gainsaid the power of God, and all Nations who are from the Life, in which the holy Men of God lived, and in that Nature still which persecuted the Life of God, wherever it did appear in any Measure; yea, swelled up and climbed to the very Top of Iniquity, which is Satan's Crown and Glory; and the Priests, and they that went out from the Light into the World in *John*'s dayes and *Peter*'s dayes, who then taught for filthy lucre, and did subvert whole Houses from the Faith, ever since that time have spread themselves over the Nations, and have begotten people into a Form and into an Image without the life, and so have worshipped the Beast and his Image. And

And the deceit being entred then, and Images then being ſet up, one on this wiſe, another on that, and ſome have had an image of many mixtures, ſuch an Image as the Prieſts of *England*, *Scotland* and *Ireland* worſhip, and have got a Law to guard it, that whoſoever will not bow to it, the Furnace is heat hotter to throw them into it.

Object. And if any ſay, *Why I ſay ſo, or how do I make that appear?*

Anſ. I anſwer thus, the Cardinals, Jeſuites, and other Romiſh Prieſts had a Law made to protect their Idol, the Maſs, and if any ſpoke to him that was ſacrificing to the Image or Idol, then three Months Impriſonment; but now if any declares againſt the Image that the Prieſts of *England*, *Scotland*, and *Ireland* have ſet up, every one is to pay five Pound, or ſix Months Impriſonment in a Houſe of Correction, and there be tortured, and whipt, and ſhamefully intreated, near to the Loſs of Life; nay, it's now ſo much the more hotter now then ever.

None muſt come near the Houſe of their Idol God or Image, but muſt be counted a Breaker of the Peace; nor ſpeak to a deceiver, and ſay he is ſo; nor a Hireling, and ſay he is ſo; nor to a covetous Prieſt, and ſay he is ſo, and can for proof bring half of his Pariſh to witneſs the Truth of this; but if he ſpeak the Truth never ſo clear, he muſt to Priſon, or pay five Pound, or the Houſe of Correction, and there be whipt, and ſtocked, and fettered, and chained and tortured; and ſo ti is manifeſt, that thoſe Magiſtrates, who had a Hand in making of this Law, have ourſtript the Magiſtrates in the time of *Q. Mary*, when the Pope had Power in his height in theſe Nations.

And the Prieſts now, in theſe Nations, who have ſet up their Image of many Mixtures; and one Year they make one, and another Year another, and what that Power likes the beſt, that is gone out of the Life and Power of God, that they preſent to the Authority of the Nation as an Image of a more comely Stature then the former, and then Authority makes a Law to guard it; and ſo it may truly be ſaid, as it was ſaid to *Iſrael*, *Hath any other Nation changed their God, but* Iſrael *had changed from the Living God, to them by Nature which are no Gods*: And ſo have theſe Nations gone from God, the Fountain of Life, and from the Power of God, and have ſet up an Image in which is no Life in ſtead; nay, they are not content with their Image, but it grows old, and then patch up another of many Mixtures; one while the *Maſs*, that was held forth as their publick Profeſſion, and then *Prelacy*, and the Book of *Common-Prayer*, and then *Preſbytery*, and the *Directory*, mixt and made up of Ignorance, Blindneſs and of the Fragments of *Popery*, and their own invention; and this now is ſet up for all to bow to, one while one thing, which they call Faith, and another while another, and heaps of confuſed Confeſſions, but are all out of the Life, and from the true Faith.

And now they have manifeſted themſelves to have no Faith, and to be without Faith, and are unagreed upon it; inſtance that which is called the *humble Petition and Advice*, preſented to O. P. by the late Parliament, that there may be a publich Confeſſion of Faith made and recommended, as the publick Profeſſion, and alſo that none may ſpeak or write againſt under a Penalty; but this Image the Lord hath by his immediate Hand from Heaven curſt, and confounded them that would have founded it, before it ever came to be ſet up: Ah ſilly ſilly! that

ever they who ſhould profeſs Godlineſs, ſhould ſo ſhame themſelves and all their Teachers; for the teachers are not agreed yet of their Faith, ſo they have either no Faith, or elſe many Forms which are feigned, and in this they are not yet agreed; and ſo being out of the true Faith, in which the Saints had Fellowſhip, in the unity of the Faith, they are all in Diſtraction and Confuſion, Head and Tail in the Jarr, in the Strife about Words, and a form of Words: And how many Confeſſions, and Forms, and Images are there ſet forth, and people ſtill Ignorant of the Myſtery of Faith, which is held in a pure Conſcience, and want that which is the *Evidence of things not ſeen*, and want that which ſhould let People ſee him who is inviſible? And oh! how are People loſt in the midſt of theſe feigned formal Divinations? and how are the Rulers in moſt Nations loſt in the midſt of their Counſels, being gone from that which ſhould be a *Terror to Evil-Doers*, and ſhould be *for the Praiſe of them that do well.*

And what if all people in all Nations were conſtrained under a Penalty to hold ſuch a Form of words, and to conſent to ſuch a Confeſſion? Doth this any more but make Hypocrites, when a man is not firſt perſwaded of thoſe things in his mind by the Spirit of Truth? Is this any more, but Feignedneſs? How long hath the God of this World blinded the Eyes of People, whole Cities, Towns, and Countryes, becauſe they have gotten a formall Confeſſion, made by a Prieſt, who is out of Chriſt's Doctrine, in the Steps of the falſe Prophets, and in the Practice of the falſe Apoſtles and deceitfull Workers; and when they have made a *Confeſſion*, or a *Catechiſm*, as they call it, and have gotten over the Words, and can ſay them over; now judge they have Faith, and are found *Chriſtians*, when they are Ignorant of the firſt Principle or of Faith towards God, and ſo are carried on in the Miſt of Darkneſs and Ignorance, and know not yet Repentance from dead Works.

Object. But ſome of the Rulers and Potentates of the Earth may ſay, *We have not perſecuted them for well-doing, but for Hereſie, and Blaſphemy, and Sowers of Sedition, and becauſe they have not ſubmitted to obey our Conſtitutions and Laws.*

Anſw. Deceit hath never wanted a cover hitherto, neither hath or can the Serpent want Subtilty, for it's his nature by which he liveth. *Nebuchadnezar* made a Law, that whoſoever would not obey, ſhould be caſt into the Furnace, and might not all his Magiſtrates have ſaid to *Shadrach*, *Meſhach*, and *Abednego*, that they were not ſubject to the King's Decree, and therefore judge they ſuffered Deſervedly? and did not the *Jews*, who were Uncircumciſed in Heart ſay, when they took up Stones to ſtone Chriſt, *We ſtone thee not for thy good Works, but thou being a man makeſt thy ſelf God* and the *Jews* ſtoned *Paul* and *Stephen*, and put *Peter*? and *John* in Priſon, they ſaid they were movers of Sedition, and Ringleaders of Sects, but the Chief Prieſts, and the falſe prophets, had alwayes their Hands in conſpiring againſt the Life of the Juſt; but perſecutors were ever blind, and yet were ſo conceited, that they ſaw, that they ſaid to Chriſt, *are we alſo Blind*? but the Seed of falſhood hath ſitten as Judge long, and hath laid the Heritage of God waſte, and hath ſet it ſelf in God's Temple as the true heir, and Judged the heir not worthy to live, and Thouſands of Thouſands have been put to Cruel Deaths, and a numberleſs

numberleſs number hath ſuffered ſince the Apoſtles dayes, and ſince the Apoſtacy came in, yet theſe which have done theſe things would be called Chriſtian Magiſtrates, and Miniſters of Juſtice, and thoſe Teachers who have called to the Rulers to puniſh ſuch as Hereticks, and Seducers, they would be counted the Miniſters of Chriſt, and ſuch Nations who are out of the Life, they would be counted Holy.

Oh! nay; Chriſt came not to deſtroy Mens Lives, but to ſave them; and all you Rulers in all Nations, who go under the Name of *Chriſtendom*, who are upon the Earth, and all you Teachers that are therein, whoſe Actions, Lives, Doctrines, Principles and Practices are contrary to the Life of Righteouſneſs, and contrary to the Doctrine of Chriſt, and the Practice of the holy Men of God, you are all out of Chriſt's Nature, and out of the divine Nature, in the Dragon's Nature, and in the corrupt Nature, in the Nature in which all the diſobedient and rebellious are in, who are Heirs of Wrath and eternal Vengeance; therefore repent ye of your Iniquity, and tremble before the Lord God of Heaven and Earth, who is roaring from his dwelling Place, and uttering forth his dreadful Voice, at the Sound thereof all Nations ſhall fear, and be aſtoniſhed; and the fenced Cities, in which you dwell, ſhall be horribly afraid.

Behold the time of reſtoring is come and coming, and the Year of God's Controverſie with *Sion*'s Enemies is approaching near you, and he who ſits and judges in Righteouſneſs hath ſhewed himſelf, and will rule over the *Heathen* as with a Rod of Iron, and will pour forth his Plagues upon all the Families of the Earth, that call not upon his Name, but deſpiſe it and trample upon it; the Earth is filled with Violence, Cruelty and Oppreſſion; yea, it is broken forth as a Flood, and the Nations are covered with Unrighteouſneſs as with a Garment; the Beaſt hath exerciſed his Power, and hath overcome and prevailed long over the Heritage of God, and the Mountain of the Lord's Houſe is made deſolate, all is void and without Form, Deceit enthroned, Truth trampled upon, Judgment turned backward, and the Devil reigns a King, Equity hath found no Place, Mercy is ſhut out of Doors, Cruelty is entertained, Temperance and Moderation have no Reſidence; Luſt, Uncleanneſs, Exceſs, Riotouſneſs and Wantonneſs are loved, as though they were the Way to eternal Felicity; Pride, Hypocriſie and Diſſimulation are taken Pleaſure in; Sobriety and Meekneſs have no dwelling Place, but are thrown aſide; Folly and Madneſs are ſet up as the greateſt Wiſdom, and the Wiſdom which is from above counted the greateſt Folly; the Fear of the Lord is ſlighted, God's pure Law thrown behind their Backs; the Nations and the People therein are compaſſed about with Darkneſs as a Wall, and with Ignorance as a Curtain, and with Blindneſs as with a ſtrong Fence; they are ſituated in the Region of Death, and at the Side of the Pit, and yet ſay, *No Evil ſhall come near us, nor Sorrow touch our Tabernacle*, and are in a dead Sleep of Security, wrapt up in the Slumber of Iniquity, involved in utter Darkneſs, folded up in the deep Pit of Ignorance, and deſire not the Knowledge of Wiſdom, neither to walk in her Path; but her Way is grievous unto them, *and the Eye-lid of the Morning is unto them as the ſhadow of Death.*

Nevertheleſs he that weighs all things in an even Ballance, before whom all Nations are but as the Drop of a Bucket; he is appearing in his Power, and thundring from his holy Place, who will make the Nations

shake as an Olive Leaf, & the Isles tremble before him, who is uttering forth his Voice as the Sound of many Waters, which shall make all the Potentates and the mighty of the Earth bow; the Eye-lids of the morning are opened, and the Sun is rising to his Height, and the dark Air is scattering by the Breath of his Mouth; and so all things shall appear in the Earth as they are, und every thing under the Face of the Heaven shall be brought to Light, and all the Powers of Darkness discovered, and the Works and Workers of Iniquity shall no longer be hid, but shall be discovered by the Light of the Son of God, and shall be judged and condemned by the Life of Righteousness; and blessed are they who know a hiding-Place in him, when his overflowing Scourge passeth over the Nations, which is already made ready to execute his Judgment upon the *Heathen*, that know him not: Oh! who may abide his Presence, when he appears in his Power Majesty and Glory? all the ungodly of the Earth shall be as driven Stubble before his Bow, and shall flee before him, nevertheless the Pursuer shall overtake, and the Destroyer shall lay hold upon them, and all the ungodly shall hear the Sentence, *Go ye cursed from the presence of the Lord into the Pit of Everlasting Destruction.*

And when this Day comes upon the Nations, all your Prophets, Diviners and Teachers, who are out of the Life of Christ, who have flattered you and told you, You were the higher Power, and you must sit as Judges in the Things of the Father, and Lord it over the Consciences of People, and prescribe the Lord a Way and a Limit in your several Nations and Dominions, they shall not be able to deliver themselves neither you; but the Helper and the helped shall both fall together; the Strengthener and the strengthened shall grow feeble, and their Loins weak, so that they shall not be able to stand before him who is the higher Power, and the greatest Dignity, who will rule over all Usurpers, and over all the Children of Pride; the Dragon, the Beast, the false Prophet and Teller of Lyes, shall have their Portion in the Lake that burns.

Then shall the ransomed of the Lord, and the righteous Seed, whom the Nations have slain and persecuted, the Prophets and holy Men of God, and all that have been slain for the Testimony of Jesus, rejoyce over the Deceit; and it shall be sung in that Day, *The Lord God omnipotent reigneth who will ascend above all Principalities and Powers, Thrones and Dominions, and tread down all under his Feet, that the Earth may be filled with his Glory; and behold, he cometh quickly in a Moment, and suddain Destruction shall be upon his Enemies, and the Breath of his Mouth shall make all melt away that hate the Lord, and their Remembrance shall rot forever and ever.*

Therefore oh all ye Powers of the Earth, who are the Sons of fallen *Adam*, whose Power ariseth out of the Earth, in which the Devil dwells, and the Serpent feeds, who bear Rule, but not by the Lord, who sit as Judges in the Earth, and yet your Judgment is from the Earth and from below, know this, you shall all be judged with the Just, and all your unrighteous Decrees, Laws, Constitutions, Ordinances and Edicts, which are made in the fallen Wisdom, you and they both together will be cast aside as a Thing of nought, and must all be judged with the Just: Therefore repent, and turn to the Lord of Heaven and Earth, that you may know his righteous Judgment set up in your Hearts, and the Spirit of Injustice and Error purged out of your Hearts, or else you judge not for God;

for

for all the Laws, Conſtitutions and Ordinances, which are made in the fallen Principle and fallen Wiſdom, to have all theſe in the Head or in the Memory, ſo that he may act in a Nation or Kingdom according to the Letter of a Law preſcribed in a Nation, that doth not at all make a Man an able Miniſter of Juſtice, or a Magiſtrate for God; for the Root being unholy, corrupt and erroneous, from whence thoſe Laws were given forth, the Branches are unholy alſo; the Ground being corrupt, the Tree bad, the Fruit is bad alſo; and ſo all Nations who are degenerate from the Life of God, their Laws and Conſtitutions do alwayes imbondage the regenerate; ſo the Heart being deceitful and unrighteous, ſuch Laws proceed forth, which do oppreſs the upright in Heart; and all or moſt of the LAWS in all Nations are received by Tradition from Generation to Generation, ſince the ſcattering of *ISRAEL*, who received the Law from God's own Mouth, by the Hand of *Moſes*, a Magiſtrate of the Lord, and a Judge over *Iſrael*; and ſo Heaps of Decrees, Statutes and Ordinances there are in the Nations, which do not anſwer that of God in the Conſcience of every man; and ſo that which is pure of God in the Conſcience of every one cannot be ſubject to thoſe Laws and Traditions, but rather ſuffer (as many Thouſands have done) cruel Deaths and great Oppreſſion all this dark time of Anti-chriſt's Reign and of the Beaſt in all nations ſince the Apoſtacy, and Death reigning over all the Sons of the firſt *Adam* in the Tranſgreſſion, Death hath breathed forth it ſelf upon the Face of the Earth; for Sin entering, and Death by Sin, it rules in the Heart, and exerciſeth his Power, which ſtands in Unrighteouſneſs; and ſo all Mankind in all their acting can do nothing for God, but againſt him, and againſt his People, who are redeemed out of the Region of Death; and ſo all Law-givers, Law-makers and Laws, which ſtand in the Will of man, and in the unrighteous Principle, will the ſecond *Adam*, the Lord from Heaven, the Reſtorer of Mankind, utterly overthrow, aboliſh and take away their Power; for the Law-giver ſhall come out of *Sion*, whoever in all Nations that ever come to ſee him, muſt ſee him come from thence, whoſe Appearance ſhall be as a Lamp that burns, and he ſhall change the Cuſtoms, the Times and the Laws, and overthrow all them that ſtand in the Curſe; for he ſhall lead out of Death, and out of its Path, and from under the Law of Sin and Death, that all that hear him, and come to be ſubject to his Law, ſhall deny all thoſe Laws in the very Ground, and bear their Teſtimony againſt them, which ſtand in that nature that tranſgreſſeth the Life: And therefore give Ear all Nations, and all Emperors, Kings, Monarchs, Lords, Judges and Rulers of the Earth in all Nations, he is come and coming, whoſe Right it is to judge the Earth in Righteouſneſs, and the People with Equity, even he unto whom all Judgment is committed, and he hath appeared as the Son of God in the North Region of the World, in Power, Majeſty and great Glory, and hath made the Mountains melt before him, and he hath dryed up all the Springs of *Babylon*, and hath made the Cedars bow, and made the Trees of the Forreſt to ſhake, and the ſturdy Oaks hath he cut up by the Roots, and turned a pleaſant Land into a Wilderneſs, and hath made the Wilderneſs to bloſſom, and hath changed the Cuſtoms already, and hath broken Death's Covenant, and hath overthrown the mighty men, yea, even the Horſe

and his Rider, and hath taken off their Chariot Wheels in the Day of Battel; and it hath been a dreadful day and a sore Slaughter, as in the dayes of *Gibeah*, or as in the Valley of *Jehoshaphat*; and a sorrowful day hath come, and great mourning, as *Hadadrimmon* in the Valley of *Megiddo*; for one Poste hath met another, and the news hath been, *Babylon* is taken at both Ends; and he hath over-run the Multitude of *Egypt*, and trampled upon them, as the prancing of Horses in Battel, so that the mighty are fallen by him, and the strong have not been able to help themselves against him who hath come as one that trod the Wine-press, and now hath overturned the Powers of Death, Hell and the Grave, and hath broken Death's Covenant, and will put an End to all changeable Laws, and hath and will establish his Law, which endures forever and ever: And now hear, all that are left unspoiled are angry, and all that worship the Beast, are left unslain, blaspheme him, and speak Evil of his name, and of his wondrous Works which he hath done in this day, as in the Land of *Egypt*, and in the Fields of *Zoan*; for he hath turned the Waters into Blood, and hath cut all the fresh Springs, and hath slain the first-born of *Egypt*, at which *Pharaoh* and all his wise men and all the *Egyptians* are angry, and still resist the Lord, till they will, with the rest who have resisted him, be swallowed up of the deep.

And now, O nations, who are situated under the whole Face of the Heaven, he is coming up against you as a Giant refreshed with Wine, and shall run his Course, and none shall be able to stop his Way, and shall come as *Israel* after the Slaughter of *Edom*, with their Garments red; and he travails in the Greatness of his Strength, and shall make all nations desolate, who have given their Power to the Beast, and will break their Covenants, and throw down their Traditions which are *Heathenish*, and is bringing a Handful out of the north Country, who have been Eye-witnesses of his Power, Majesty and Glory, and of his noble Acts, and though but a Handful, yet they are blessed, and his Increase shall be great; for they shall subdue nations, and Kings shall be tributary to them, and they shall be his Witnesses to the Ends of the World, and shall publish his Righteousness from Generation to Generation, and bear their Testimony of him, who lives forever and ever, who is the Lord of Heaven and Earth, our Righteousness, who hath broken open the Seals of the Deep, and hath made the Springs of Life to flow forth, as though it issued out of a Womb, by which his little Ones are refreshed, and grow in Strength; Honour and Glory to him in the highest, whose Judgments are just, holy, pure and equal forever and ever.

Oh, who can stand before him, who hath uttered forth his Voice before his Camp, and it's very great? devouring Fire is before him, and it is tempestuous round about him, and his Sword devours much Flesh, and all the Ungodly shall be slain, heaps upon Heaps, so that there shall be none left to bury the dead; a glorious high Throne hath he erected, and he sits thereon, and judge in Righteousness, even he before whose Face the Heaven and the Earth shall fly away, and the Sea be dryed up; Oh! who can dwell with devouring Fire? who can dwell with everlasting Burning? who can stand when he appears? when he draws out his Sword of Justice all Nations shall grow pale, and all the Rulers feeble, and the Warriour

shall

ſhall not find his Hands in the Day of Battel, when they encounter with the Almighty; for his Sword ſhall be fatted with Slaughter, and all Nations who reſiſt ſhall become ſoaked with Blood.

Oh! he is dreadful; who can ſtand when he appears, who is a conſuming Fire? Therefore all Rulers in Nations, and Potentates of the Earth, fear and dread his holy name, and bow unto his righteous Scepter, leſt you be cut off, and periſh with the uncircumciſed, who have reſiſted him, and go down into the nethermoſt Hell forever; for aſſuredly the day of your fanning and trying is near; arm your ſelves, put on your Armour, ſee if you be able to ſtand in the day of the Lord; oh nay, you will all be as Duſt before the Whirl-wind, and ſhall be ſcattered in the fierce Anger of the Lord; and all your changeable Laws, Conſtitutions, Cuſtoms and Traditions, which are brought forth from the changeable Principle, which is gone out from the Life; and all your turning of things upſide down ſhall be as the Potter's Clay; for he unto whom the eternal Being hath committed all Judgment, which he hath appointed to judge in Righteouſneſs, is appearing, and come and coming, who ſits as a Refiner's Fire, and ſits as Judge among the Gods, who will not give his Glory and Honour to any other.

And ſo all you that bear Rule, and not by him, who is the true Light which enlightneth every Man that cometh into the World, your Power is from another, even from him who is to be condemned with the Light; *For by me* (ſaith the Lord) *Kings rule, and Princes decree Juſtice*; and ſuch as were obedient unto his righteous Law written in their Hearts, as *David, Solomon, Jehoſhaphat, Hezekiah*, and the reſt of the holy Kings and Princes, who were guided by that which was juſt and unchangeable, they ruled by his Power, and decreed Juſtice, and anſwered that which was juſt in every Man's Conſcience, which is one with that Power in which they ruled, and from whence they acted, and ſo a Terror they became to none but Evil-doers, who were out of the Power, and out of the Truth, and in that Nature which ſtood up againſt that Power by which the Princes decreed Juſtice; and ſo with the Power of God all theſe Rulers, Rules and Governments, which are not according to the Power of the juſt God, are to be aboliſhed at the coming of him, whoſe Day ſhall come, and in his Power and Glory he ſhall appear, which ſhall darken, dazel, extirpate and utterly deſtroy all, Root and Branch together, who is out of his Power, and againſt it; ſo there ſhall be a very great overturning, ſuch as hath not been from the Beginning, neither ſhall be ever hereafter.

And then ſhall the Reſtorer be ſeen, who ſhall reſtore the Earth into its firſt Purity, and there ſhall be Judges as at the firſt, and Counſellors as at the Beginning, then ſhall the Earth enjoy her Reſt, and the Nations their Sabbath; for the Lord of Glory hath conſidered it, and he hath liſtened, and a great Cry is heard out of all Nations, of the poor and of the oppreſſed, and of his Creatures which he hath made, how they have been chopped to Pieces, as Fleſh for the Pot, and grownd to Duſt, as though they had not been God's Workmanſhip; and his Seed in all Nations hath been in great Captivity, whoſe Sighs, Groans and Tears have pierced through the Clouds, and is entered to the Throne of God, who is now ariſing to plead the Cauſe of the poor and the needy; and now wo to the World, and to all them that have born Rule, but not by the Lord.

An Advertiſement to all the RULERS *upon the Earth.*

THere is one only God, the Creator and the Bringer forth of all things, whoſe Way is equal, and whoſe Judgments are Juſt, whoſe Law is righteous, whoſe Statutes are pure, anſwering his own pure Witneſs in every Man under the Face of Heaven in all Nations upon the Earth; ſo as every Man in all Nations upon the Earth comes to own God's pure Witneſs in himſelf, placed by the Lord, he ſhall be made to confeſs unto the righteous acting of thoſe Rulers who rule in Righteouſneſs by the righteous Law of God; but where any Ruler is not ruled himſelf by that which is pure of God, which condemneth Self and Self-actings in himſelf, he bears Rule, but not in God's Dominion, and ſo layes Yoaks upon a Nation, Countrey or People, to make all ſubmit to his Will, Decrees and Ordinances, and to deny that which is pure of God in themſelves, and then joyn to his Deceit; and thus Iniquity gets Head, and is ſet up as a Rule, and the Law of God, both in the Ruler and the ruled, is thrown behind their Back; and ſo Deceit leadeth, and the changeable Mind acteth it ſelf out in every thing that it hath to do withal; and ſo Tyranny and Oppreſſion ſpreads over a whole Nation, and the Juſt ſuffer in it.

And hence it is that there are ſo many ſeveral Laws, Ordinances, Conſtitutions, Traditions and Cuſtoms among Men in many Nations, Countries and Regions, one differing from another, and Heaps of Confuſion, that hardly in any Nation, or few in a Nation know what is Law, there is ſo much Variableneſs and Changeableneſs amongſt the Law-makers, one while ſetting up, another while pulling down; and as Deceit advanceth it ſelf in any particular Ruler, then there muſt be a Law made, and a Penalty upon the non-performance, as *Death*, *Baniſhment*, *Torturing*, *Whipping*, *Racking*, *Impriſonment*, *Fining*, to the utter Deſtruction of many; and all the Ground of this is, becauſe the Rulers are gone from that of God in themſelves, and then act in their own Wills, and by their Craft and Deceit, which ſtands in the Ground which is curſed, and call this *Chriſtian Policy and Wiſdom*, and Cruelty becomes a Law, and the Devil keeps his Dominion in the Earth, and Deceit gets a Cover, and hides it ſelf.

Now it was not ſo from the Beginning; for as God is one, and his name one, his Law is one, which is pure, equal and unalterable, and endures forever and ever; now Man being made in God's own Image anſwered the pure Law of God, and being God's Image was one with the Law, and the Law was not againſt him, but was his Life and Joy, and he had Power to obey it, for he was of its own nature; for as God is pure and holy, and the Image which he brought forth Man in was pure and holy, and that which was Man's Guide and Rule was pure and holy; here was Unity and Purity, and he that created, and Man that was created, were in Unity, and then there was no Wo, no Condemnation, no Sorrow, no Death, no Tribulation, Anguiſh nor Wrath, revealed againſt Man, who was the Image of God, and he ſtood in the Dominion of God, and had Dominion over that which was contrary; here was no Tyranny, here was no Cruelty, no Priſons, no Envy, no Perſecution, no killing nor deſtroying, no defrauding,

frauding, no Jar, no Strife, no devouring, but all God's Creation at Unity, and Man at Unity with God, being Partakers of his Dominion, whereby all the Earth was in Order, and in that Wiſdom which changed not; and here Man had Dominion and Power, and ruled in God's Authority, and was guided by the higher Power, and while he was ſubject to it, Death had no Power over him; now this was before Sin entered, and before Death entered, and before Enmity had appeared in the Earth, but now was the Lord King, Law-giver and Judge, who ruled in Righteouſneſs, and man being ſubject to him, there was no Law againſt him, nor no Guilt of any Thing; for Tranſgreſſion was not known in the Earth, and there was no Curſe, but all was in Unity and Peace, no Changeableneſs, but all was in the Covenant, all the Workmanſhip of his Hand was united unto him, and all that he had made was bleſſed, and all the Creation were Partakers of his Bleſſedneſs, and all ſtood in the Covenant, by which every Creature received Power, Virtue and Dominion; here was one Mind, and here was no double, no Variation, no Mutation nor Change, but the Dominion of the everlaſting God was felt, which endures forever and ever; and any other Thing was not ſeen in the Earth, but man crowned with Honour, Dominion and Dignity, wherein could be nothing but rejoycing and pure Peace and Joy; now no Evil was known, neither was there any ſuch thing, but Goodneſs poſſeſſed the whole Earth, and Righteouſneſs breathed forth it ſelf in all Things in the Circumference thereof, and all the Works of his Hands pleaſed him, and Man made Partaker of his Pleaſure, and was accepted and not rejected: Thus in Part I have ſhewed unto you the State of the Earth, and of Mankind, and the Glory of God's Creation, and the Bleſſedneſs thereof; but if I could declare unto the whole World, from Years End to Years End, I ſhould fall ſhort, and Words would be wanting, to expreſs the Felicity & Happineſs in which Man was brought forth, neither ſhall any be able to ſee into thoſe Things, or to declare certainly of thoſe things, who come not beyond time, to him who is eternal, who gave them a Being.

But after man had taken of the Tree of Knowledge of Good and Evil, and had eat of the Fruit thereof, and conſented to the Beguiler and to the Serpent, Sin entered, and Death by Sin, man loſt his Dominion, and became ſubject to another, and another had Power over him; and now the Courſe of Nature was ſet on the Fire of Hell, the Curſe entered, and man dead while he lives; and in that Day he eat did dye, and Death breathed forth it ſelf in the Earth, and *Cain* is brought forth in his own Image, to wit, in the Image of him who was gone out of God's Dominion, and he became a Murderer, and ſlew him that was accepted of God; and here appeared now the Enmity, and its Life was to deſtroy, and to murder, and to kill *Abel*, who believed and offered up a Sacrifice, and *Cain* offered in the Unbelief, and was not accepted; ſo *Abel* who was Juſt lived by Faith; but *Cain* who was in the Envy and in the Wrath, this Life was Death to him and to his Nature; and ſo all who are out of the Faith are dead while they Live.

Now after the Tranſgreſſion, in Proceſs of time, when the Seed of fallen *Adam* began to increaſe in the Earth, being driven out from the Preſence of the Lord, they ſpread over the whole Earth, and ſought many Inventions, being gone from that of God in themſelves, by which they were

united unto him, having broken his Covenant, and joyned in Covenant with Death, Death acts forth it self against the Seed, which is not of its Nature, and alwayes sought to imbondage it, and to kill it, as *Cain* did *Abel*, and *Esau Jacob*, and *Ishmael* did unto *Isaac* and unto his Seed.

Now the Seed unto which the Promise was, received the Law from the Mouth of the Lord; and they that persecuted the Seed invented and made Laws of their own, according to that Nature in which they lived, and so became *Heathenish* in their Fashions, Laws and Customs, and Cruelty grew up as it was nourished, and leavened into its own Nature, and Unbelief grew into a mighty Stature, and Monsters were brought forth in such a strange Shape in every thing that the Enmity did appear in, as had not been seen in the Earth before; and so man being gone astray from the Life of Righteousness, every thing is abominable, and of a stranger Nature that he brings forth; yet take notice of this, that as the Seed unto which the Promise was, who were in the Faith, and obeyed through Faith, they had a Law, so they in Unbelief had also a Law; as the Seed worshipped the living God, through a lively and a living Faith, and so sinned not in so doing, the Seed of the Serpent imitated a Worship, and worshipped in Death and Unbelief; and as the Laws of one were equal, such as *David* and *Solomon*, the other were unequal, such as *Jeroboam* and *Rehoboam*; and as the one set up Equity by a Law, the other made a Law to set up Iniquity.

And the Seed sought not their own Honour, but the Honour of him who was their Reward; but the Seed of the Evil-doer sought himself and his own Honour; and as the Spirit of the Lord breathed forth it self, and spoke the Truth in the Power of God, Deceit uttered forth Lyes in Hypocrisie, and in the Power of Death; and as the upright lived unto God in the Spirit, Deceit lived unto the Flesh, and unto him who hath the Power of Death, which is the Devil; and as they fulfilled the Law of God, who were led by the holy Spirit of God into all Truth, the other followed their own Imaginations, and answered the Deceit and foolish Mind, and they whose Understanding was darkened loved them, and had Pleasure in them.

So it may be truly said, *Many Nations, Rulers and ruled sit in the Region of the shadow of Death, and the living God is forgotten among them, and one against another, they are seeking one anothers Ruine, and all in the Violence and in the Cruelty.*

Therefore all Rulers and Potentates of the Earth, Magistrates and Governours under the whole Face of Heaven, hearken unto the Words of my Mouth, and listen unto Understanding, that you may be Partakers of the Happiness and Felicity which God is shedding abroad now in the latter Dayes, that so the Restorer you may know in your Regions, and the Deliverer in your Nations, and the Maker up of the Breach in your dominions that he who is the desire of all Nations may be revealed among you.

He which must restore is not born of man, nor cometh not to a People or a Nation in the Will of man, neither seeks he himself, but the Glory of the Father, who hath sent him to seek and to save that which is lost, and to heal the Breaches, and to destroy that which hath made the Breach, that so all Nations who receive him, and believe in him, may be reconciled unto him, and one to another, that the Earth may enjoy Rest, and the Regions Quietness; therefore all be warned not to look forth in your Wills; for there you will not receive him, but slight him, as many before you have done,

done, and ſo lye down in Sorrow, and weary your ſelves in Vanity, and lye down in Infamy, and never come to ſee his dignity.

Now he of whom I declare unto you is the Son of God, who is the Light of the World, and the Life of Man, and hath lightned every man that cometh into the World, which Light, wherewith all men are enlightened, is not contrary to the Law of God which indures forever, but one with it, and this will let you ſee Violence, Treachery, Murder, Envy, Wrath, Maliciouſneſs, Drunkeneſs, Whoredom, Lying, Curſed ſpeaking, Stealing, Defrauding, Cheating, Cozening, Riotouſneſs, Pride, Arrogancy, Emulation, Contention, Strife, Hatred, Perſecution, Cruelty & Oppreſſion; I ſay the Light which comes from Chriſt, by whom the World was made, will ſhew you that all theſe things is Sin and evil in the ſight of God, and alſo will let you ſee there is a ground from whence theſe, and all other evils, proceed, which ground is in all the Sons of men, in the Tranſgreſſion, till it be removed, and theſe things before mentioned, be the fruits that grow from it, and bud forth themſelves in all Nations, and in every man, in every Nation; ſo the Earth is filled with Violence, and the Grapes are as *Sodom*, and the Fruit as *Gomorrah*, whom God overthrew, and till theſe things be done away, and theſe fruits wither, and the root from whence they ariſe be removed out of every particular man who is a Ruler, he cannot be a Bleſſing to a Nation, neither rule for God in a Nation, neither will he, or can he be a Terrour to all theſe things before mentioned.

While he himſelf is in thoſe; for he cannot deſtroy his own Life, neither will Iniquity ſet up Righteouſneſs, nor the Worker of Iniquity advance Chriſt.

Therefore liſten to the words of my Mouth, and deſpiſe not Counſel, leſt you periſh among Fools, and go down to the horrible Pit, where there is everlaſting Miſery unto all Perpetuity.

Now God that made both Heaven and Earth, and all things that therein are, he is Light, and with him is no Darkneſs at all, he never changes his Purity, nor alters his righteous Decrees, his Eye is pure, and alwayes fixed to behold all the Works of the Sons of men, and he ſearches the Heart of man with his eye, and pierceth through the ſecret places, and is near to every man, although man do not ſee him, he is inviſible, and eternal, and his Law indures forever, and the unalterable decree, by which Sin is judged and reproved in the World, and in every particular man; and every man who hearkens and hears the Words of the pure Law, which judges all Sin in man, receiveth the Sentence of Death in himſelf, and is judged by the righteous Words of his Mouth; and ſo Sin in the particular comes to be condemned, and all theſe changeable things are trodden under foot, which are acted and brought forth from the changeable mind of man; and ſo all Laws, Conſtitutions and Decrees, which are made in the Will of man, come to be thrown down by his righteous Law, which proceeds out of the Mouth of the righteous God, who is Light; and ſo as his unchangeable and unalterable Decree comes to be ſet up in every particular Ruler and Governour, and himſelf judged with the juſt, he comes to bear his rule for the juſt, and anſwered that which is juſt in every man, and no longer can he act againſt well doing, but is a Leader, and an Incourager of it in all; and is a terrour to the unjuſt,

uſt, and ſo comes to know the Dominion again which man loſt through Diſobedience and Tranſgreſſion.

Now all you Powers of the Earth, wait, that you may come to ſee that, and feel it revealed in your ſelves, to wit, the Law of God from the Mouth of God, that ſo you following it, Sin may be judged in your ſelves; and you come to know the one Lord, the Lawgiver, which leads man back out of Sin and Tranſgreſſion by his Son, whom he hath ſent into the World, that all men through him might believe in the Father, and be reſtored out of Sin and Tranſgreſſion unto Life eternal, where Death hath no Entrance: And ſo all who wait upon the Light of the Son of God, and are obedient to it, they come to feel his Power and his Decree, which cannot alter its Property or Verity; and all who come to be guided by it, you will come to ſee that which unites you unto God, and one Nation to another, in the Covenant of God: Oh! that all your Eyes were opened, that you might ſee that which belongs to your Peace and the well-being of all Nations, that ſo the Power of the Flock might be refreſhed among you; and this I ſpeak unto you, a Change muſt be witneſſed in your ſelves, before you will ceaſe acting in the changeable Mind; now the time draws near, the Lord will try you; for the Earth muſt be left without Excuſe, and he will have all warned, for God will no longer be limited; and therefore take heed how you gainſay any or reſiſt any, who may declare unto you the Counſel of God, and cauſe them not to be perſecuted or hurt; but all be calm and moderate, and learn Wiſdom from above, from him who hath enlightned you, that you may come to deny your ſelves, and follow him who condemns all Self-actings and Self-will in man, and all Cuſtoms, Laws, Worſhips and Traditions, that are made in the Will of man, that ſo he unto whom all Power is committed may be feared, and worſhipped in Spirit, in Life, Truth and Righteouſneſs, that ſo all Sedition, Rebellion, Treachery and Unrighteouſneſs may be cleanſed out of the Earth, and that all quarreling, fighting, contention may end, and people come out of that which the ſword is againſt, that ſo the Swords may be beat into Plowſhares, and the Spears into Pruning-hooks, that ſo Violence may be done away, and Cruelty ſwept out of the Nations, that the Dominion of God may be ſet over all, and his Truth advanced above all, that the Kingdoms of the World may become the Lord's, and his Chriſt's; and bleſſed are they that ſtoop unto his Scepter, who judges the Nations in Righteouſneſs, and the people with Equity, who is the Salvation of all his people for evermore, and a hiding Place in the day of Trouble.

LONDON, the 20th of the 2d Moneth, 1658.

SOME OF THE

MYSTERIES

OF

God's Kingdom

DECLARED,

As they have been revealed by the Spirit

THROUGH

FAITH.

For the Information of all ſuch who have erred for Lack of true Knowledge in their Judgments, and have periſhed for Lack of Underſtanding; to the Intent, that they may for the Time to come wait in that which gives the true Knowledge of God, and of his Kingdom, and of the Myſteries thereof, which come to be revealed through Faith to the upright in HEART.

Alſo, for the Confirmation of ſuch who are made Partakers of the like precious Faith.

By one who is made Partaker of the Riches of his GRACE, and of the SALVATION which is in Chriſt Jeſus, revealed through the SPIRIT.

F. H.

The Secrets of the Lord are with them that fear him.

The Particulars treated on in the following *DISCOURSE.*

I. *WHat the Day of the Lord is, and to whom it hath appeared, and how it is ſeen and diſcovered.*

II. *what it is, and what it will be to the wicked declared.*

III. *what it is to the Righteous, and how he appears to them, and whether we are to look for it while in the Body, reſolved.*

IV. *where it doth appear, and how it cometh, and how it is to be looked for declared.*

V. *what the Spirit of the Lord is, and how it comes to be received, which diſcovers the Things of God.*

VI. *How the Spirit of Truth worketh and operateth in them who are convinced, and yet have not obeyed it, ſhewed.*

VII. *How the Spirit of the Father worketh in them who hearken to it, and are in ſome Meaſure made Partakers of its Power, ſhewn.*

VIII. *Unto whom the Spirit of the Father bears witneſs, and ſeals Aſſurance of the Father's Love and of Juſtification with God, declared.*

IX. *What the Grace of God is, which is free, and to whom it hath appeared, and where all are to wait to receive it.*

X. *Whether all have received the Grace of God or no, and whether it be a ſufficient Teacher in it ſelf, demonſtrated.*

XI. *Some Objections anſwered.*

XII. *A Word to the wiſe Men of this World, who are glorying in the Sound of Words.*

XIII. *Alſo another to them who are glorying in outward Appearances, and worſhipping viſible Things inſtead of the Life.*

XIV. *The Kingdom of God and his Chriſt declared in ſome Meaſure, as it is revealed by the Spirit, what it is, and where it is to be waited for, and how it comes to be revealed in them that believe.*

XV. *Divers Objections anſwered.*

TO THE READER.

Reader,

IN Times past, in the Night of Ignorance, when Men groped in the dark as blind Men, since the Apostles Dayes, and out of thick Darkness have spoke darkly of the Things of God and of his Kingdom, and written many things about the Things of God and of his Kingdom, which have fed the dark Minds of many, who are unconverted unto God: And seeing how many People are confused in their Minds, and err in Judgment, and have lost the Key of Knowledge, which should give an Entrance into the Mystery of God's Kingdom, and open their Hearts; therefore in Compassion unto them who are thirsting after the Lord to find him, these few Things I was moved to write for the sakes of those who have no Place to rest in or upon, to the Intent, that all may wait in that through which God reveals his Mind, and manifests his true Knowledge in Man; and these Things that I have written, as they were revealed to me and in me by his pure Spirit, if thou waitest in the Manifestation of the Spirit, these Things thou wilt see to be Truth, though hid and vailed from the World that lyes in Wickedness, as thou comest out of its Nature: I have not written for to please Men of corrupt Minds, who glory in Words and outward Appearances, and glory in natural Parts and in Sounds, and are erred from the Life; but to the simple-hearted, and for the strengthening of the weak, and for the understanding of the simple; and that which thou seest in the following Discourse which thou canst not close with, let it alone, and judge nothing before the Time, in thy Wisdom that is earthly, or in thy Reason; but in that, and to that of God in thee, I desire to be approved, and to nothing else, and shall be made manifest in the day of the Lord, that is dawning in the world, and many have seen it to appear in Power and Glory; wait thou in thy own particular, that thou may'st feel thy own Condition, and see thy own State; and that which lets thee see thy own Condition, will let thee see the Lord, and what I have declared of him to be true.

I am thy Friend in Truth, and wish Good to all Men.

F. H.

SOME

SOME OF THE

MYSTERIES

OF

God's Kingdom

DECLARED,

As they have been revealed by the Spirit

THROUGH

FAITH.

THE Lord God of the whole Earth, who lives forever, even the God of *Abraham*, the God of *Isaac* and *Jacob*, whose Throne is established in Righteousness forever, who rideth upon the Heavens, and shines forth in his eternal Excellency from the Firmament of his Power; he is manifesting himself in his Power, as in the dayes of old, and revealing his Righteousness, as in the Years past, and pouring forth his Spirit upon his Sons and Daughters, according to his Promise; and they that believe come to be made Partakers of the Blessing of the everlasting Hills, even the Lord, who appeared at *Sinai* unto *Moses* his Servant in the Bush, who rose up from Mount *Seir*, and shined forth in his Brightness from Mount *Paran*, and came with ten thousands of his Saints, even he from whose right Hand went a fiery Law, so that the People could not behold his Glory; the same is he who hath now appeared in this the Day of his Power, and is appearing, whose Glory shall dazel the Eyes of the World, whose Brightness shall make dim all the World's Glory, and stain its Wisdom, and shut it up in utter Darkness, that it shall not appear to have any Existence or Being; and the Shadow of Death shall fly away; and all the haughty and lofty Princes of this World shall be horribly afraid; the Beasts shall go into their Dens when the day appears, and the Lambs of the everlasting Fold shall come forth, and be fed in the fat Valleys, where the Springs of Life compass about all the Banks, and rejoyce in their Shepherd, and shall say, *The Lord is my Shepherd*, which many at this Time do admire, and say, *what hath the Lord wrought*? who have seen his Wonders in the dayes of old, and have seen his noble Acts, which the Fathers have told of, who are fallen asleep, and are at Rest in the Lord; and now many is God bringing to see what they witness to be true, and to have the same fulfilled in themselves; Honour and Praise unto him forever, who is the Stay & Strength of all his People forever: And the day of the Lord is broken, and the Light hath appeared, that manifesteth all Things which are reproveable; and the Day-Star is arisen in the Hearts of many, and they are come to see that fulfilled

in their Hearts, which *Peter* exhorted them to wait for, and to *take heed unto the ſure Word of Prophecy, until the day appeared, and did dawn in their Hearts*; which day when it appears, and to whom it appears, diſcovereth all things, and maketh all things manifeſt, as it is declared by the Spirit of Truth in the Scripture of Truth, and every Man's Work ſhall be tryed, of what Sort it is, and of what Nature it is; and this day hath appeared to many, Praiſes to the Lord, who have waited for it, and now they ſee every thing in its Ground and Riſe, and every tree and fruit is ſeen according to its kind, whether good or bad, and every Man's Work is obvious to every one who are in the day, and upon whom the Morning of Righteouſneſs hath appeared, and the Sun of Righteouſneſs hath ſhined upon, whereby that is ſeen in every one (by the Light which is truly called day, by the Lord who cauſeth it to ſpring from on high) which is reproveable and condemnable, and alſo whatever is juſtifiable and unreproveable is ſeen by the day of the Lord appearing in the Heart.

The Day of the Lord, what it is, and to whom it hath appeared diſcovered, and how it is ſeen.

GOD is a Spirit, his day is ſpiritual, and is ſeen with a ſpiritual Eye, it's pure Light, pure Brightneſs, the pure ſhining forth of the Lord in his glorious Excellency, the pure ſhining forth of Eternity, Life putting forth it ſelf in its Brightneſs, Holineſs ſhedding it ſelf abroad in its Glory, Purity ſpreading it ſelf in its immeaſurable Excellency, and can only be ſeen as it is in it ſelf by the Children of Light that are born of it; there is a natural day, there is a ſpiritual Day; the natural day receives its Brightneſs from the Sun, the ſpiritual day receives its Brightneſs from the Sun of Righteouſneſs, by whom it's brought forth, without whom nothing was or is made or brought forth, but by him who is the Fountain of Life; and as the natural day receives its Clearneſs from the natural Sun, and is diſcerned by the natural Eye of a natural Man, and all things natural are ſeen and diſcovered by and in the natural day, and are perſpicuous and obvious to him that hath his natural Sight; even ſo from the Sun of Righteouſneſs, the Lord of Glory, Light and Purity, the day of God receives its Brightneſs, and is iſſued out from him by the Rayes of his Brightneſs, and is diſcerned and ſeen only by the ſpiritual Eye of the ſpiritual Man, who is the Image of the Father, brought forth in Life, and in his own Nature and Quality (that is to ſay) from God the Father of Life, by Chriſt Jeſus the Life of men, the Light of the World; and this is the Birth which is born from above, which is of the Nature of the Father and the Son, and of the day, and he only comes to behold this day, and diſcerns all things of the Father's Kingdom by it, and likewiſe diſcerns all the hidden things of Diſhoneſty, and the Works of Darkneſs, which are brought forth by the Prince of Darkneſs, who is ſhut up in eternal & utter Darkneſs, which is his dwelling-place forever, which is his Reſidence, and ſhall be the Reſidence of all the Workers of Iniquity that bear his Image forever.

Object. But ſome may be ready to ſay, *It is not yet appeared, and all things*

are

are not yet made manifeſt, and that Day is not yet come, neither hath appeared in this Age to any.

Anſw. What if a man that is naturally blind ſay, that there is no Light in the day nor in the Sun, becauſe he ſees none; is therefore there no Light in the day nor in the Sun? And what if all things be alike unto him, day and night, ſo that he can diſtinguiſh nothing, doth this therefore make void their ſeeing, who do ſee with the natural Eye both the Sun & the day, and hinder them from Diſtinguiſhment or Diſcerning? And what if they who are ſpiritually blind, and are Children of the Night, ſay, they ſee nothing, nor behold nothing of the day of the Lord, or of the Diſcovery of the Things of God, or of his glorious Appearance, which many witneſs; doth this therefore make their Sight void, or the Diſcovery of the things void to them who have ſeen into the Things that be of God's Kingdom? the Unbelief of ſome doth not make the Faith of them that do believe void, God forbid.

What the Day of the Lord is, and what it will be to the Wicked, declared.

AS I have ſaid, though the day of the Lord be pure Light and Brightneſs in it ſelf, and mixeth not with the Night, which is of a contrary Nature, becauſe the Lord in the Beginning ſeparated them, and ſet a Decree which will laſt unto all Perpetuity, and that which limited the Bounds and Circumference thereof now is the ſame; I ſay, though the day of the Lord be pure, and keep its Purity, Property and Nature, and is ſtill one and the ſame in it ſelf (for nothing can alter its Purity) yet it is a day of Blackneſs & Gloomineſs, and a notable terrible day unto the wicked, who hate its Appearance, and hate the Light, Children of Falſhood and of Deceit, whoſe Deeds be evil, it makes them and their Deeds manifeſt; there it is unto them, as it is written in a certain Place, *The Eyelids of the Morning are unto them as the Shadow of Death*; the Appearance of the Lord affrights them, and they would run from it, as a Thief that diggeth through a Wall, and breaketh open a Houſe in the Night, when deep Sleep is upon men; but when the day appears, that diſcovers his Actions, he is afraid, becauſe he will then (if he ſtay there) be ſeen: and all that live wantonly upon Earth, whoſe Hearts are ſet to ſeek after Wickedneſs as for hid Treaſure, the day of the Lord will ſteal upon ſuch as a Thief, and will come as upon a Thief; and they being Children of the Night, and bringing forth the Fruits of Darkneſs, contrary to the Light, they will have their Portion in utter Darkneſs, and eternal Vengeance will compaſs them as a Wall, and Fury as a Fire that devoureth all the Fewel, ſo ſhall the ungodly periſh, and have their Portion with Hypocrites.

Think on this all you Railers and Revilers of the Light and of the Appearance of God, and repent; for as the wild Aſs that ſnuffs up the Wind, and they that ſeek will not weary themſelves with her, yet a time cometh when ſhe may be found and taken; even ſo all the ungodly, though they may run as a wild Aſs, and traverſe their Way as a Dromedary, yet the Moneth cometh, and the day cometh, they will be overtaken in the midſt of Security, and they ſhall not eſcape: And though the Children

of this World, and Teachers of this World, and Profeſſors of this World, who profeſs the Scriptures, have prayed for the day of the Lord; yet when it comes, it will be as hot burning Fire, and devouring Fire, and they will fall as Stubble, and as burnt Mountains before it, and will not be able to abide; for as I ſaid, whatſoever is reproveable, is manifeſt by the day, the Light which is eternal, in which God appears; and it ſhall appear even to the wicked, to the ungodly, they ſhall be made manifeſt; that which is manifeſt, is not hid, but ſeen, and brought to Light, and beholden: So all you Hirelings, who preach for Hire, and you people that love to have it ſo, you ſhall not be hid; all Gain-ſayers of the Truth, you ſhall be found out, all ſhall be convinced of their ungodly Deeds, and hard Speeches, and that which makes your deeds manifeſt will be the day, and that will convince you; for even the wicked ſhall ſee his Appearance, although to Condemnation, Shame, and Contempt, *They ſhall ſee him, whom they have pierced:* And know further, even in the wicked God hath a Witneſs, which is pure, which checketh often, though they heed it not, becauſe the God of the World hath blinded their Eyes; yet when Chriſt the Life ſhall appear, he will make that ſee in the wicked which they have put out, and the God of the World hath blinded; yet he by his Power will open even the Eyes of the wicked, and they ſhall ſee him and his coming in Dread, and his pure Appearance, which ſhall make them horribly afraid, and his Day and Appearance will be to their Sorrow: Although they would not ſee, yet they ſhall be made to ſee, and to hear that which they would not hear, when God ſounds his Trumpet, to give warning to all; that the dead both ſmall and great may ariſe, *ſome unto everlaſting Life, and ſome unto Shame and everlaſting Contempt:* All that have hated his appearance ſhall ſee, though they would not; Put not this far away, all deceitfull Workers, Drunkards, Lyars, Swearers, Whores and Whoremongers, Adulterers, Idolaters, who worſhip your own Imaginations, and all Railers, Mockers, and proud wanton diſdainful People that live in Wantonneſs and Pleaſure, Time-ſervers, Flatterers, Men-pleaſers, curſed Speakers, vain Talkers, fooliſh Jeſters, fierce Deſpiſers of thoſe that are good, who are come out of the Pollution that you wallow in; his Appearance will be to their joy, but to your Shame and eternal Miſery, except you ſpeedily repent.

What the day of the Lord is to the righteous, and how he appears to them, and whether any are to look for it while in the Body, reſolved.

THe appearance of God who is eternal Life in his day, in his immeaſurable Light, a great Joy and rejoycing to the righteous; for there they come to behold him who is unto his people an everlaſting Light, and in his Light they come to ſee Light; and in his day he reveals the ſecret Myſteries of his Kingdom in them, who ſee his day appear in their Hearts, which maketh all things manifeſt, even the Secrets of the Lord, and his hidden Treaſure, and his durable Riches which never canker nor ruſt, but is freſh, and keeps its pure Image and Impreſſion, and is ſtill the ſame; by which all the righteous who have waited for Gods

Appearance

Appearance, come to see him and his Riches, as it written, *This is he we have waited for, let us rejoyce and be exceeding glad*; why? what, is he come that you have waited for? yea, come, *and his Reward is with him*; and they that see him come, find Contentment in him, and in his Reward; and what is the Reward? Joy, Gladness, Peace of Conscience, Assurance of God's Love sealed in their Hearts by the pure Spirit of the Lord, the Streams of Life flowing forth continually from the great deep, which refresh and keep cool in the greatest Extremity and Heat of Temptation; and this is enjoyed by them that have waited, and do wait for it, even in the Body; they bare witness of him and of his coming, the Disciples; what was their witness? *The Son of God is come, and hath given us an understanding*: Of what? of God, of his Day, of his Appearance, of his Power, of his Wisdom, of his Kingdom, of Hope, of Faith, of Assurance, of Peace, of Joy, of Comfort and Consolation: what in this life? yea, a Cloud of witnesses I might bring in former Ages, and a Cloud of Witnesses I might bring in this Age, blessed be the Lord; But my Witness is nearer me, that giveth me Assurance, and is surer to me then all their Witnesses, although they be all true: *Abraham* the Father of the faithful, and of the righteous, who believed God, and was accepted, he *saw Christ's day, and was glad*; Say literall Professors, that's by Faith; yea, what else? by Faith he and all that ever saw Christ and his day, or the Father, they saw him by Faith; *By Faith they saw him who was invisible*, Isa. 12. 2. *Behold, God is my Salvation, he also is become my Salvation*; what, dost thou enjoy it already? yea, he is become: And *Simeon*, who waited for the Consolation of *Israel*, Luk. 2. 30. *Now let thy Servant depart in Peace, for mine Eyes have seen thy Salvation*; And this he said, who knew God's Comfort and Consolation; as our Suffering for Christ doth abound, even our Consolation in Christ doth much more abound; and they were made Partakers of his Divine Nature, and sate together *in heavenly Places in Christ Jesus*: For Heaven is his Throne, and they that are in him, and enjoy him, who is the Power of God, and the Wisdom of God, know Peace, and Rest, and Salvation both from Guilt and Act of Sin: And the Apostle wrote to the *Hebrews*; *After he had purged away our Sins* (speaking of the Attonement) *the everlasting high Priest, he sate down on the right Hand on the Majesty on high.* He saw beyond Sin, even him who had purged away Sin; and this comes to be made manifest unto them and in them, that believe by the Spirit of Jesus, who is Christ the Lord, the Arm that brings Salvation; and is the Author of eternal Salvation unto all them that believe, who begins it in his day, and perfecteth it in his day; for he works in the day, as he himself said, *Hitherto my Father worketh, and I worke, but the Night cometh when none can work*: So that he destroys the Work of the Devil, which is his Work in man; which they that are come to his day feel and see the handy-work of God in themselves, *and his own works praise him*; for they onely can; and they that are not come to the day, know not God's Work in themselves, and they who have not yet heeded that in themselves which manifesteth all things reproveable, neither that which doth reprove, they are not come to know the Appearance of the glimering of Light, or of the day yet in themselves, which the Saints witness in them, even all they that are sanctified.

where the Day of the Lord doth appear, and how it comes, and how it is to be looked for, declared.

THey that gaze abroad, whoſe Eyes are abroad, cannot ſee his Appearance, nor his day which appears; he that knoweth not wherein it conſiſts, knows not how to look for it, no more then the *Jews*, who were Scripture-Profeſſors and learned Men, knew wherein the Kingdom of God did conſiſt, even no more do the litteral Profeſſors, whoſe Faith is founded on the Letter, and upon that which is viſible, know what I ſay: *Firſt*, All muſt know wherein it doth conſiſt; it is eternal Brightneſs ſhed abroad through all Things, which pierceth through and ſearcheth the ſecreteſt Place, even that which is inviſible, and maketh manifeſt all things, and the Nature of every Thing by the day of the Lord comes to be ſeen, and it appears in the Heart; they were to wait for the day to dawn, and to break forth in their Hearts, and to wait for its Appearance there, and that is it which is to be waited for and upon, that which maketh Evil manifeſt, and brings it to Light, and declares againſt that which is contrary to its Nature, and ſo the day cometh to dawn, Chriſt, the Covenant of Light, God's Gift, who is ſent and anointed of God to preach, and to proclaim the acceptable Year of the Lord, and alſo the day of Vengeance he proclaims in the Heart; for he comes not to bring Peace, but a Sword, and his Sword is the Sword of the Spirit, it's that which divides and diſcerns the Intent of the Heart, and his day diſcovers the deſperate Wickedneſs of the Heart; and where he finds no Faith in the Heart, he kindles a Fire in the earthly Heart, and executeth his Vengeance; and his day unto ſuch is a day of great Perplexity, their Spirits come to be wounded, the Heart comes to be made faint, and Sorrow comes to fill their Hearts, and Trouble to be felt; and in this State are all who are unconverted, he finds no Faith, no Hope in the Heart, therefore he comes and takes away Peace: Many have talked of the day of the Lord, but when it comes to draw near them, they will not abide it; whatſoever makes manifeſt is Light: Now the day makes all Things in every one manifeſt; and when Deceit is ſeen, and Wickedneſs brought to Light, then they that have done Evil cannot abide, but would run to any Thing, rather then abide the day, or to ſee the Lord of Life appear in his day to execute Vengeance upon his Enemies, and to deſtroy his Adverſaries, and to kindle an unquenchable Fire to conſume all his Enemies; and who have not ſeen this yet in themſelves, never have ſeen the Day of Salvation nor of Gladneſs; and this made the Prophet cry out, *who may abide the Day of his coming*? And many have been Eye-Witneſſes of the dreadful Day of the Lord, which hath appeared, wherein all Peace hath been hid from their Eyes; and all that ever came to ſee the Day of Joy and Gladneſs, firſt did know the Terror and terrible day of the Lord in themſelves; therefore ſaid the Apoſtle, *We knowing the Terror of the Lord, do perſwade Men*; now it cometh not with Obſervation, lo here or there, ſo the *Phariſees* looked the Kingdom ſhould come, when Chriſt told them it was within them; ſo I ſay, if ever any do behold the bright ſhining forth of eternal Life, thou muſt

must wait in that which is pure of God, through which he will manifeſt his day, and his Power in his day in thee: as thou keepeſt in thy Mind to that which manifeſts unto thee Evil, and ſhews thee Good, thou wilt ſee how it appears; *Even as the Light ſhineth from the Eaſt unto the Weſt, ſo is the coming of the day of the Lord*; and the Eye which is ſpiritual ſees it, and the Power & the Glory of the Lord comes to be ſeen in the day which is pure and ſpiritual in the Heart; and the Eye which is pure doth behold when it comes, where it comes, and how it comes, and it's *hid from vulturous Eyes, and from their Eyes which are full of Adultery, and cannot ceaſe from Sin*: Now the day of the Lord cometh not where the carnal Mind may imagine, nor when Man will, neither according to the carnal Deſire of the carnal Heart, neither according to the evil Eye that looks out can it be ſeen, but is ſeen in God's own Light, and by the Meaſure of God's holy Spirit: And as the day of the Lord is a Myſtery, the Spirit of the Lord is the only Diſcoverer of it; *None know the Things of God, but by the Spirit of God*; and the day of the Lord and his bright ſhining forth in the Heart of Man, is one of the glorious Things of God, which only the Spirit of God doth give the Knowledge of to Man and in Man, and not the Letter nor the Scripture; for the *Jews* had the Letter, and they had neither heard God's Voice at any Time, neither ever did they ſee his Shape, neither did they ſee the day of the Lord, nor the Power, neither in a Word did ſee or perceive God, or any of the Myſteries of God's Kingdom at all, but dreamed, imagined, thought and conceived of Things in their Minds, their fooliſh Hearts being darkened; for the further a Man draws from the Light, his Heart comes to be more dark, and their Underſtanding cloſed up and ſhut up, that they cannot behold the Lord, neither his Glory, which is revealed only by God's holy Spirit, which Spirit is near Man, though he ſee it not.

What the Spirit of the Lord is, and how it comes to be received, which diſcovers the Things of God.

THE Spirit of the Lord is pure, holy, equal, Purity it ſelf, Holineſs it ſelf, Equity it ſelf, and is one with the Father and the Son (the Father, Word and Spirit are one) it's Life, it's pure Power, pure Strength, Purity it ſelf, which mixeth not, neither joyneth to any Thing but that which is of its own Nature; it's an immeaſurable pure Subſtance, it's Life iſſued forth, an active living Power, and is everlaſting, alters not, changeth not, keeps its Holineſs, its Purity forever, it is unſearcheable, unfathomable, undeclarable, Words are all too ſhort, too narrow to declare its Excellency and Glory, but only as it makes it ſelf out to them that believe, and opens it ſelf, and ſheds it ſelf abroad in them that wait upon it; it is revealed in its own Purity, manifeſt in its own Power, and received in its own Light, felt in its own Virtue; the living Father of Life himſelf is manifeſt by it, and appears in his Power, Majeſty and Excellency through it to man and to the Sons of men, to the righteous and unrighteous, to godly and ungodly, to the upright and to the deceitful, to the Children of Darkneſs and to the Children of Light; that which ſearcheth the Heart

of man, and ſees through all things, and maketh manifeſt all Things, even the hidden Things of God, and the ſecret Works of Darkneſs, and reproveth for all Evil, all Iniquity; that is the pure Act of the Spirit, which convinceth every man; and as the Creature comes to joyn to it, it ariſeth and ſhines forth more clearly, and maketh it ſelf known in its Power and Operation, its Power comes to be felt, it checks and reproveth, judgeth and condemneth all Actions which are done and paſt, and brings them to the Creature's Remembrance; and as it is waited upon and hearkened unto, it ſheds it ſelf abroad in its own pure Brightneſs, and bringeth all things to Light, even all the Deeds of Darkneſs, and maketh manifeſt the Intents of the Mind, and manifeſteth all things reproveable: Now as there is a waiting upon the pure Appearance of it, and the Mind be ſtill and quiet and calm, the Creature comes to feel, and ſenſibly know his own Condition, he ſees his Mind is alive to other Things and other Lovers, and not to God, and ſo he ſees himſelf dead to the Things of God's Kingdom, and in the Loſs, and in the Fall, and in the Tranſgreſſion; now this which ſhews the vain Motions and vain Thoughts, and checketh them, is an Operation of the Spirit, and Purity comes to be felt working in the Heart; and as it is loved and obeyed, it leadeth and converteth the Heart to the Lord, and draweth towards it ſelf, out of Unholineſs, and from under the dark Power, and brings that under; and ſo it ariſeth in its Strength, as it is believed in and waited upon, and judgeth and condemns for all Evil; for it is the Diſcoverer of the Mind of the Lord to the Sons of Men, or the Father by it makes known his Mind to and in the Creature, and doth diſcover the Things that be eternal in their true Property and Nature, which only they that have the Spirit, and have received it, and are brought out of the Senſuality, come to diſcern him who is inviſible, and the things that belong to everlaſting Happineſs, which are not ſeen by a natural Eye, neither received by the Spirit of the World, who never received the things of God, neither the Teſtimony of them who were in the Life: Now all that come to receive it, that is to ſay, the Spirit of Truth, muſt wait in that which is pure, unto which it joyns; it joyns not to the corrupt Man, neither to the ſenſual Heart, neither to the vile Affections, neither unto them whoſe Eyes are full of Adultery, which cannot ceaſe from Sin, neither to the Seed of Falſhood, neither to the corruptible Birth, neither unto that which is born of the Fleſh, nor unto the Will of the Creature; yet notwithſtanding, though it joyn not to theſe, yet it is near man, even the natural man; its Manifeſtation, or the ſhining forth of its Brightneſs, maketh all theſe things manifeſt before-mentioned to be evil; and thus far the Spirit of God hath appeared to the World and all Mankind, as to convince the World of Sin, yet ſtill it remains in its own Purity; and while the Heart of any man is taken up with that, and joyned unto that which the Light reproves, that is to ſay, the Worker of Iniquity, that man hath not received the Spirit, neither is made Poſſeſſor of it, nor enjoyes it; but it ſtands off man, and from man, at a Diſtance, ſhewing the Worker of Iniquity and the Works of Darkneſs, and manifeſting to the Creature in its Light, and letting him ſee unto whom he is joyned; for ſo far as a man denies himſelf in acting or joyning to that which the Manifeſtation of God's Spirit, ſhining forth in its own Purity, in him reproveth, ſo he comes nearer, and comes to joyn in ſome meaſure to the Spirit of

Ho-

Holineſs, or the holy Spirit, and to receive it, and to feel the Power of God in ſome ſmall Meaſure, though but weakly working in him, to the purging out thoſe things which the Spirit lets him ſee is evil, which hath been reproved in him, and ſo in ſome Meaſure feels in himſelf what to wait upon, and where to wait, and in what, even in that which gives every one a feeling of their own Condition within, and opens their Underſtandings.

How the Spirit of Truth worketh and operateth in them who are convinced, and yet have not obeyed, ſhewed.

THough God who is a Spirit, hath appeared by his manifeſtation unto all, yet all have not received it, he that hates the Light, hath not received it, *The Eye-lids of the morning are unto him as the ſhadow of Death*; that which manifeſteth and bringeth to Light all evil, the evil-doer likes it not, heeds it not, receives it not, but ſtill is without God in the world, that lies in Wickedneſs, and without the Spirit in death, and Dead in Treſpaſſes and Sins, a Sepulcher, in which the juſt lies ſlain; in this ſtate God is not remembred, there is no Remembrance in the Grave, nor thanks in the Pit, yet Light ſhines in Darkneſs; and a man unconverted yet convinced, is that Darkneſs, and that which convinceth him is the Light; ſo Light ſhines in Darkneſs, in man, in the greateſt Darkneſs; and this may convince all vain Diſputers, who ſay, *every one is not enlightned, neither that the Spirit of God hath appeared to all*; good men have it, bad men it's near them; they that bring forth the fruits of Darkneſs, and bring forth the Deeds of Darkneſs, they are lighted, yea, they that are in Darkneſs, and are Darkneſs, the Light ſhines in them, the Spirit of God ſhines there in Darkneſs, manifeſteth their Darkneſs; here man is Darkneſs; the *Epheſians* were Darkneſs, in the unconverted Eſtate, yet had Light ſhining in them, *Eph.* 5.8. the Spirit's manifeſtation they had, but were not led by it; once they were without God in the World, but after it was turned unto, it ſhewed them their Darkneſs, and it leading their minds, they came to be made Light in the Lord, who is that Spirit, whoſe Manifeſtation hath appeared to all; ſo all are without Excuſe; *for he hath not left himſelf without a Witneſs*; and they that have not God's witneſs to be theirs, (that is to ſay) to poſſeſs it, they have no Faith nor Aſſurance in God at all, but that which ſhould bring Aſſurance of Salvation unto them, it aſſures their Condemnation, and alſo reveals Sorrow. Now as every one is turned to the Meaſure of God's holy Spirit, and keeps his Mind unto it, he comes to feel and to ſee its Reproof; and ſo as the Mind is kept ſtill into it, it ariſes in its Purity, and ſhines forth in the Heart in more Brightneſs, ſtill checking man for Diſobedience, ſtill judging; and as it is liſtened unto, it appears in Strength, and layes every man's Heart open, and lets him ſee how full of Unrighteouſneſs he is, how full of Imaginations he is, how his Heart is full of vain and idle Thoughts, and how luſt aboundeth in the Heart; this makes his Trouble to increaſe: and his Sorrow to multiply; and this is alwayes preſent, none can run from it, but it follows him, and ſhall purſue every one to the Pit who

obey it not, and kindle his Torment; and whatſoever the mind may run into, to take Pleaſure for a Moment, and the heart be exerciſed in, yet this Meaſure of God's Spirit is alwayes preſent to condemn it, and judge a man for it; ſo the Strokes of the Almighty are ſtill heavy upon his Back, being ſtill in the Diſobedience of the Spirit; it never bears witneſs unto any man in that State, but God through it ſtill ſounds the Alarum of War and Terror in his Heart, ſo that Fear compaſſeth him about on every Side, and though for a Moment, the cry may not be heard, and through Diſobedience it may ſeem as dead as unto him, yet if ever the Mind be but ſtill, and a man ſober and calm, and ever mind what he is doing, it appears again; and though a man may take up ſomething, and perform ſomething which is called religious, and pray in Words, and read, and talk of the Scriptures, and may take up ſome carnal outward Ordinances, and there content himſelf for a time, yet ſtill the Witneſs of God's holy Spirit, for that ſhews him his Hypocriſie, and that he ſeeks a Cover to ſhelter himſelf under, that he may live in Diſobedience, and be at Eaſe in the Fleſh, but all in vain; for there is no peace within, but the Meaſure of God's Spirit ſtill ſhews him he ſerves Sin, and follows his own Will, and in this Will brings forth a Worſhip, and this is Will-worſhip; nay, if a man ſhould practice all thoſe things which others who were in the Life performed, and were accepted, yet this will not ſatisfie, God hath no Pleaſure in this, no more then if one *ſlew a man, or bleſſed an Idol, or kiſſed Baal*, all is Abomination to the Lord; and though a man may ſin ſo far againſt the Light of Chriſt in his own Conſcience, that the Light be to him as though there were no ſuch thing, yet all this will not do; for the Lord will thunder from his holy Place, though thou haſt ſtopped thy Ear as to him, and cloſed thy Eyes, yet he will make thee hear and ſee, and will cauſe his Terror to ſtrike into thy Heart, ſo that Dread ſhall compaſs thee about as a Wall, and thou ſhall be afraid for that which thou ſhalt ſee and hear; and though the Spirit ſtrives long, yet being ſtill diſobeyed the long-ſuffering of God comes to an End concerning him that hath been unfaithful, and then his Wrath is kindled as Fire, which ſhall burn to the loweſt Hell, into which all the rebellious and ſtiff-necked ſhall be caſt, and have their Portion forever among all the Children of Darkneſs; therefore all who have been convinced long, and ſtill are, by God's holy Spirit, of the Way of Truth, and yet have not ſubmitted to the leading of the Spirit; think on this (for it's the Lord's Truth which I declare unto you) or elſe eternal Miſery will be your End.

And if thou ſtill perſiſt on after the Imaginations of thine own Heart, and in thy rebellious Will, thou quencheſt the Spirit and the Motions thereof; and though it be Life in it ſelf, yet is as dead unto thee, who art in the gainſaying, reſiſting that through which God's eternal Power is manifeſt in them that believe; and thou wilt grow inſenſible and paſt feeling, and become as ſeared Fleſh, and be ſenſleſs as to the things of God, and Hardneſs of Heart will come upon thee, and thou wilt be as a Stone which cannot be melted, and Wo will be unto ſuch, where the Spirit of the Lord in them ceaſeth to ſtrive with them, having ſo long rebelled againſt and gainſaid the pure drawing of it, that ſo the Lord is grieved and wearied with their Impenitency, that he gives them up to their vile Affection, and to follow the Imaginations of their own Heart (who received

not

not the Truth in the Love of it) but in the Enmity ſtill remain obſtinate, doing Deſpight to the Spirit of Grace, his long-ſuffering comes to an End, and his fierce Wrath comes to be kindled againſt ſuch, and that which would have led them out of the World, into true pure everlaſting Peace, now becomes their Tormentor, and they baniſhed from his Preſence, and ſhut up in Eternal Miſery, where the Fire is kindled by the Breath of the Lord that burns forever, the Sentence of Condemnation being paſt upon them, *becauſe they had Pleaſure in Unrighteouſneſs, and have ſold themſelves to do wickedly*, and crucifying the Appearance of God in themſelves, which Appearance though it lives in the Fountain of Life, yet crucified by thee who art out of the Life, yet lives ſtill forever in it ſelf, to be thy Condemnation eternally.

How the Spirit of the Father worketh in them who are turned to it, and have taken heed unto its Manifeſtation, and are in ſome Meaſure Partakers of its Power.

THere are Differences of Adminiſtration, but the ſame Lord; and there are Diverſity of Gifts, but the ſame Spirit; and there are Diverſities of Operations, but the ſame God which worketh all in all: Now the Spirit of Truth, which is Life in it ſelf, putteth forth its own pure Act, not only to convince and detect him that tranſgreſſeth its Appearance, and manifeſteth Evil which hath been committed by Man, but alſo being turned unto, and waited in, it ſhews Man when Motions and Temptations unto Sin ariſe; and as the Creature is ſtill, and waiteth in that which manifeſteth and ſingly keeps in his Mind to it, it ſheds abroad its Power, and vanquiſheth and ſubdueth thoſe Luſts which do ariſe, and condemns the Ground from whence they ariſe; and it purely draweth the Mind after it, and ſecretly worketh and breatheth forth its pure Life in him that waiteth in Patience and in Stilneſs, not heeding the vain Thoughts and Imaginations that riſe in his Heart, but rather heeds the Manifeſtation of the Spirit, at whoſe bright Appearance all the vain Deſires come to be extinguiſhed, and there comes to be a Hunger begot within, to be made Partakers of its Purity and of its Nature; for God through the Operation of the eternal Spirit lets forth his Power, which turneth and changeth the Heart, and cuts aſunder and divides betwixt a man and thoſe Lovers that he hath joyned unto; and makes a Separation within, and carries a man further from thoſe things which the Meaſure of the Spirit reproves, and this leads nearer unto God: And ſo they that do believe in the Meaſure of God's Spirit, come to feel what Repentance from dead Works is, and the Works and the Worker are ſeen, and who it is that hath wrought is manifeſt in the Light; and as there is a diligent waiting upon it, there is nothing that paſſeth through the Mind, but it diſcerns and gives a Diſcerning unto every particular Heart, who ſingly and quietly wait upon it; but yet after the Spirit of Truth in ſome meaſure be felt, and its living Teſtimony in ſomething, yet it may be a long time before there be a clear Diſtinguiſhment in the Underſtanding, ſo that one cannot clearly diſcern its Movings from all other falſe Motions and high Imaginations which are above; and hence it is, that the

haſty and forward Minds follow their vain Motions, which lead them into Deceit, and then the Queſtioner gets up, and then they queſtion all that ever the Spirit hath made manifeſt unto them before; a Vail then is drawn over, and the Enemy lodges in the Vail and in the Darkneſs which is entered; and then as ſoon as any hearken within to that which is the uppermoſt, and doth abound, the Enemy that lodges in that preſents Motions, as to obey this and that, and all is Deceit: So therefore all are to keep back, that they may ſenſibly feel between the pure Motions and drawing of the Spirit, and the vain Thoughts that ariſe out of the earthly Heart; and when any thing doth ariſe which the Light doth not bear Witneſs to, it's not to be followed nor heeded, but a quiet ſtill waiting, that things may be cleared to the underſtanding; and for Want of this many have run out, and have brought forth Satan's Work, and acted things forwardly in their Will, and ſo have clean loſt the true Sence of that which ſhould guide their Minds, and have followed the Spirit of Error, & have cauſed the pure Spirit of the Lord to be evil ſpoken of; but as there is a keeping back, and a quiet waiting out of willing or running and haſte, it ariſes purely and ſtilly in the Heart, & ſhines forth in Brightneſs in the Heart, ſo that it giveth perfect Evidence and full Teſtimony of it ſelf, that there will be no doubting nor queſtioning of its Motion; for it will apparently ſhew forth it ſelf in its own tranſparent Brightneſs, with full Aſſurance of his own Will; and then after it be clearly ſeen and its Motion, then keep under all reaſoning, and keep out all queſtioning, and give not Way to Temptation, and that which moves of the Lord of Life, will carry thee through in its own Operation and Power, to accompliſh the Will of God, and ſo thou wilt have Peace being obedient, and thy Strength will be renewed; for as any is brought to ſubmit unto the Will of God when it is known, and comes to obey by Virtue of its own Power, that which is contrary unto God's Spirit in thee comes to looſe its Strength, and to decay, and be weakened; but as any diſobey the pure Motion of God's holy Spirit after it be known, the Enemy is ſtrengthned, and that which is of the Fleſh nouriſhed, and the Spirit comes to be quenched, that which would give thee Power, if thou ſubmitteſt to it; but yet know this, the Spirit in it ſelf never loſeth its Purity, neither can be quenched in it ſelf, but will bear its pure Witneſs againſt thee, and none ſhall be able to ſtop its Reproof; thus the Diverſity of its Operation comes to be known, as it is hearkened unto, obeyed, loved and believed in, it puts forth its pure Power, and gives Strength, and ſeals Peace to the obedient; but diſobeyed and reſiſted, it condemns, judgeth, reproves and ſeals Condemnation to the diſobedient, and yet there is no Variation in it ſelf, for it is alwayes one and the ſame.

But as it operateth upon different Natures or Objects unto which it joyns, or ſtands at a Diſtance from, that is to ſay, the good Ground it cauſeth to bring forth Fruit unto God, and the curſed Ground, out of which Bryars and Thorns do ariſe, it kindles a Fire in, that ſhall not be quenched; but as there is a Submiſſion unto its pure Operation, it burns up and deſtroyes that which hinders the Growth of the Seed, and it purgeth the Hearts of them that have Confidence in it from all Filthineſs both of Fleſh and ſpirit, and worketh up the Creature into its own Frame and Nature, and faſhions, and makes and moulds all that are in the Faith into the Image of the Father, and ſo the Father's Love comes to be ſhed abroad in the Heart; and as Wrath was revealed through the Spirit and Condemnation, ſo

now

now the PEACE of God comes to be enjoyed, and his CONSOLATION ſhed abroad largely, in which there is pure Rejoycing forever.

Unto whom the Spirit of the Father bears witneſs, and ſeals Aſſurance of the Father's Love, and of Juſtification with God, declared.

None have the Witneſs of God's Spirit bearing witneſs to them and in them, who have not believed in the true Light, that lighteth every man that cometh into the World, by whom alone Life is begotten by the powerful Operation of Chriſt in them that believe in him, who is eternal Light it ſelf, whoſe Word is Spirit and Life, by which the new Creature is framed and formed in them that believe, unto whom he maketh manifeſt his Power; for unto him who is the Life of men, is all Power committed both in Heaven and Earth; for nothing was made or created, but by him, neither is any turned from Sin, but by him and by his mighty Power; without him is Death, in him is Life, and the Life is the Light of men: So that none but they that are born of the Light, and are begotten by him who is Light, can have the Spirit of Chriſt, who is Light, to bear Witneſs unto them, neither the Aſſurance of the Father's Love; for only they that are born of the ſpirit, and walk after the Spirit, are juſtified by the Spirit of the Lord; for the Aſſurance of his Love is not made manifeſt to his Enemies, but unto them that are born and brought forth in his own Image, in his own Likeneſs and Nature, which is pure and incorruptible, without Stain or Defilement, the holy Seed, which is Heir of the Promiſe who know the living Hope, which purifies the Heart, and bringeth the Anſwer of a good Conſcience unto them that feel and witneſs the waſhing of Regeneration, and have known in themſelves the clean Water poured forth upon them, which hath taken away the Stains, Spots and Blemiſhes, and the Defilements; for where theſe are not waſhed out, and the Heart cleanſed from them, and that believed in, wherein God's All ſufficiency is felt, and his Power made manifeſt, there cannot be Aſſurance of the Father's Love in the Heart nor in the Soul, neither doth the Spirit of the Father bear witneſs unto ſuch, nor aſſure their Juſtification; but on the contrary, where Sin remains unſubdued, and not taken away, the Spirit of the Father condemneth the Sin, and the Creature now is joyned to it, and is become one with it; for no Sin is brought forth, but there is a Conſent and an Aſſenting to the Inſtigation of the Devil, although when a Temptation ariſeth, either within or without, there may be a reſiſting and a ſtriving againſt it for a little, but the Heart not being kept cloſe to the Spirit, the Enemy often enters, and ſo captivates the Underſtanding, then there is an Agreement and a joyning to the Adverſary; and ſo the ſpirit pronounceth the ſentence of Condemnation upon him who is joyned to the Harlot, and becomes one Fleſh, and joyned unto ſtrange Fleſh, which is not the Fleſh of Chriſt, the Seed; and that which joyned and conſented to drink of the Cup of Fornication, muſt drink of the Cup of Indignation and Terror, and bear the ſtroke of divine Juſtice, and lye in Patience under it, till that be cut down which hath joyned to Deceit, before there can

be the Remiſſion of the Tranſgreſſion, or the Creature juſtified in the ſight of God; for ſin is not blotted out of the Book of God's Remembrance, till it be turned from and repented of, neither doth the Creature ſtand clear in the ſight of God, when God judges in righteous Judgment, which the Light in every ones Conſcience ſhall anſwer; *Now he that is born of God ſins not, for the Seed of God remains in him*, which is Life: And as the Creature joyns to that ſeed which is Heir of the Kingdom and of the Crown Immortal, he comes to be made Partaker of its Virtue and Operation, which ſeed is Chriſt; and by his Power, by which he limiteth the ſeed of the ſerpent, and weakens his ſtrength in the Creature, as man cometh to believe in his ſtrength unto whom all Power is committed, the Covenant with Death is broken, and that Agreement that the Creature hath made with Death comes to be diſanulled by the Arm and Power of the Lord, and ſo the Creature comes to be delivered from the Bondage of Corruption, and the new man comes to live, or the new Creature, which is born of God, which ſins not, comes to be framed and faſhioned in the Image of the Father, and the Father's Love is manifeſt unto him and in him, and he hath the Aſſurance in himſelf: The Babe that is born from above, of the Spirit which is from above, of which he is born and brought forth of the Juſt by the Juſt, he is juſtified by the juſt God, and the juſt Witneſs of the Spirit ſealeth this in him; and he hath the Record of his Juſtification; *For there are three that bear Record in the Earth, the Water, the Blood and the Spirit*; and he that is born of that which is pure in it ſelf, hath the Witneſs of all theſe three in himſelf, for they agree in one; that which one beareth Witneſs to and for, the other doth the ſame, and the Record, Teſtimony and Witneſs of all theſe three hath he that is born from above: Moreover, *there are three that bear Record in Heaven, the Father, the Word and the Spirit, and theſe three are one*: So he that is born of the Father, and begotten of the Father, in Chriſt the Seed, through the Spirit, he, and he alone comes to feel the Father's Love made manifeſt in him, and is juſtified in the Sight of the Father, and hath the Record of all theſe Witneſſes before-mentioned in himſelf, ſo that he hath his Aſſurance and Evidence near him and in him, the ſeal of the Father, the ſeal of the Spirit: *And ſo when the Adverſary comes to tempt and to aſſault, and would raiſe up Doubts in the Mind, the Evidence is near, which puts him out of all Doubt that he is in the Love of God; and bleſſed forever, and happy are all they who have waited for theſe Things, and have felt theſe Things, and are Witneſſes of theſe Things; for Fleſh and Blood hath not revealed theſe Things: Now let every Man that reads this prove himſelf, and try himſelf, whether he be in the Faith or no, and whether he have the Evidence of the Spirit or no, that he is born of it, and knows a Birth that ſins not, becauſe the Seed remaineth in him, who is kept by the Power, that the evil One touch him not, kept in Salvation and in ſaving Health, alive unto him who hath brought him forth to Life, to drink of the Cup of Bleſſing, and of the Cup of Salvation, which nouriſheth and refreſheth up unto Eternal Life them that continue in the Faith.*

What

what the Free Grace of God is, and unto whom it hath appeared, and where all are to wait to receive it, declared, as it hath been revealed by the Spirit.

THe Grace of God is pure, and is the free Gift of God, and it is perfect, it is the Appearance of Christ, it is a Beam of Righteousnes shining forth, it is a Measure of God's Strength and Power issued out from himself, and a Proportion of his Treasure, Vertue and Sufficiency which comes to be shed abroad in all them that believe in it; it's that through which God maketh known his Will, and teacheth us by it, and reveals his saving Health through it to them that are taught by it, and through it; them that believe in it, are builded up in the Truth, and become a Habitation for God; no man doth any thing to purchase it, none need say, *where may I get it, or how may I know its teaching?* it's near thee, it is in thee, it hath appeared to all men, it shews Ungodliness in the Heart of man, by its Brightness; yea, to all men it shews the Motions unto Sin; and that which is not like God in Motions, Words or Actions it draweth the Heart of man from them as with a Cord; it shews the Lusts of the Heart and Mind, *the Lust of the Eye, and the Pride of Life*; it never joyned to Sin; nothing can alter its Purity or Property, as in it self it is alwayes one and the same; it is perfect, and will be alwayes so; it stands off, and at a distance from that which is corruptible and imperfect, and yet beholdeth it; and although some that have turned to it, be again turned from it, and may turn it, as in themselves, into Wantonness, yet it keeps its Purity, and still reproves thy Wantonness, and will lay it before thee, and will shew thee how thou hast abused the Appearance of Christ, and hast marred his Countenance and his Face, and reprove thee for it; many have been the Talkers of it in this professing Age, but knew not of what they spoke, neither ever informed the Mind of man, where it was to be waited for, neither how it might be known, or how, or what the Operation of it was, but have cryed up their own Imaginations we are justified by his free grace, from all Sins past, present and to come, and in this conceit thousands have been led into the Pit of Darkness, while out of thick Darkness they have cried up, we are justified by free Grace in Christ, while the free grace of God's Gift, which should have taught them, they never heeded at all, but got up into Conceitedness, and Carelesness, and Presumption, out of the fear of God; and pretending Justification, while they themselves were the Servants of Sin, and bond-slaves to corruption, and this is the State of thousands at this day, and they that have been Publishers and Preachers of free grace: Now when the thing it self comes to be witnessed and declared what it is, and as it is, and where it is; now they say, it is not Sufficient to teach any the Knowledge of God, but from all such foolish Doaters, and blind guides, and ignorant shepherds, is God bringing many Sheep home, which they have driven away, and they would now Kill them that are fed and taught by the gift of God, and sayes it's not Sufficient, and so make them to dislike their Food, and dislike their Shepherd, so would make them deaf and blind, and then they might lead them into any Desart, and feed them

among the Swine, who wallow in the Mire, in filthyneſs, and Luſt, and Pleaſure, and Ungodlineſs, and ſo beguile the Sheep, and ſcatter them from the Fold, and lead them from the True ſhepherd, and from his Appearance, which is his grace, and from the ſhepherds Voice, which is the Word of his grace, which is able to ſave the Soul. Oh all you Blind guides, and you that call your ſelves Orthodox-men and Miniſters, and all you that have been preaching free grace in words; and now when God hath given them that have waited upon him an underſtanding to declare the thing it ſelf, that you have ſpoken of; now you cry, it's not a ſufficient Teacher: Now let me ask you a queſtion, if that which teacheth to deny Ungodlineſs, and ſhews it, be the grace of God, and the gift of God, then how ſay you, it's not a ſufficient Teacher? if it be not a ſufficient Teacher, then why did the Apoſtle commit them, and commend them to the Word of his grace, which was able to ſave their Souls? and whether is not that which is able to ſave the Soul, a ſufficient Teacher? Anſwer ye wiſe men, and ye litteral *Rabbies*, if that which ſhews ſin and Temptations be not ſufficient, then declare you, and let us ſee your skill in the Myſteries of God; but to return unto them, in whoſe Minds there is a Deſire to be informed, ſeeing then that God's free grace, which is his pure Appearance, hath ſo far manifeſted it ſelf, or God through it ſhews ſin, and teacheth from ſin, that which teacheth from ſin is holy, and that which leadeth from worldly Luſts is pure, and that which ſaves from ſin is grace, which is ſaving in it ſelf; *and God hath ſo loved the World, as that he hath ſent his Son into the World*; and he was and is the Light of the World, and hath ſhed abroad his grace, and hath made it appear to all; and all that wait upon it, and come to be taught by it, feel its Aſſurance; ſo all are left without Excuſe: Therefore wait in that which hath appeared in thee, that which ſhews the Luſts, and Thoughts, and Motions unto ſin, this is God's gift, God's grace, this is ſufficient, though all men in the World ſay, it is not ſufficient, yet this makes not my Faith void; neither thine who haſt received it; but thou haſt the Witneſs of thy Faith in thy ſelf, which giveth pure and perfect Feeling of the Operation of the Spirit of the Lord; and all are to wait within, to hear him who condemns ſin in the Fleſh within, which by his grace ſhews man his tranſgreſſion and Inſufficiency in himſelf, and by the Word of his grace ſaves all them that believe in it out of Sin, and giveth Dominion over Sin; and this comes to be revealed in the Heart of man, and there muſt it be waited for in that which is pure, that it may be received, and there the Operation of it comes to be known, and its Vertue partaken of by all that do believe in it, and receive it, and are ſubject to it, they ſee and feel God's Salvation revealed through it to their Souls, and know where their Strength lies, not in ſelf-acting, but in the free Gift of God, the Gift of Righteouſneſs, the righteous Gift, by which Juſtification cometh upon all that believe.

---

whether

Whether all have received the Grace of God or no, declared; and whether it be a ſufficient Teacher in it ſelf, to wit, that Grace that hath appeared to all, if it be received, demonſtrated.

THis wiſe Generation, whoſe Wiſdom is below the Wiſdom of God, have confounded Peoples Minds with Diſtinctions, as that there is a two-fold Grace: *Firſt*, That which they call common, which they ſay hath appeared to all men. *Secondly*, That which they call *Special* and *Saving*, which hath only appeared to the Saints: And by giving heed to theſe Diſtinctions, in Times paſt many Years ago, I loſt my ſelf and my Guide, and went from the Appearance of it in my ſelf, to hearken to a thing at a Diſtance from me, and heeded not that at home which was near, becauſe it was called common and inſufficient, and ſo ſuffered great Loſs; and there I am moved by him, in whoſe Sight I have found Favour and Mercy and Grace, to declare the Truth, as the Lord hath made it manifeſt to me and in me, that all who ſeek after the Lord may be informed, and know where to wait upon the Lord; for unto that Grace which ſhewed me Evil, and Temptations unto Evil, I was made to go back unto, after many Years Profeſſion (which they called common and inſufficient) before ever I found the Lord, or felt his living Power again; For the firſt they ground upon the Letter, as they judge, where it is ſaid, *He cauſeth the Sun to ſhine, and the Rain to fall upon the Juſt and the Unjuſt*; and where it is ſaid, *In him we live, and move, and have our Being*, Health and Strength, and an Underſtanding in things natural, and by which men come to ſee groſs Sins and Evils; but that which they call *Special*, is that which the Saints are ſaved by, and are eſtabliſhed in, in Righteouſneſs, and receive the Remiſſion of Sins: Now he that cauſeth the Sun to ſhine, and the Rain to fall, and giveth Health, Strength and Nouriſhment to all things living that are viſible in the outward viſible Creation, and that diſcovereth groſs Sins and open Evils to man, the ſame is he who is the Life of the Soul, the ſame is he that ſanctifies, and purifies, and ſaves them that believe; and it's the ſame Virtue and Power that upholds the natural man in his pure Nature, that upholds the ſpiritual Man, and by which he liveth unto God; it's the ſame Grace, I do not ſay, the ſame Meaſure; for the ſame Virtue and Power, by which all things that are viſible and living were made alive, and ſubſiſt in their Station and Covenant and Bound, where they are ſet and placed; the ſame Grace, Strength, Power and Sufficiency upholdeth the heavenly Bodies, and moveth and acteth in a higher Sphere or Degree, and preſerveth all that believe, and are quickened by him who is the Power of God in heavenly Places; and the ſame Power and Virtue that diſcovereth the dark Places, and helliſh Places, and the horrible Pit, it's the ſame Power, Life, Strength and Virtue that leadeth all that believe into the Land of the Living, into the holy Place, into the peaceable Habitation, into the holy Mountain, and into the heavenly Tabernacle made without Hands: And in few Words, he that diſcovereth open Sins, the ſame Grace and the ſame Purity diſcovereth hidden and ſecret Sins, though the Meaſure of its Purity ſhine in one more then another, be-

cause them that are in the Unbelief the Darkness overshadows, and the Mountains are high, and the Vail is thick, and the Clouds are many, and the Air dark, so that its Resplendency and Brightness is not seen, because of the Vail which shadows it, that it hath not much Entrance; but in them that believe, and have received that Grace, and are joyned to it in which they believe, it renteth the Vail, and maketh the Shadow to fly away, and scatters the Clouds, and breatheth forth it self in Purity, and makes the Air clearer, so that its Brightness shineth more purely forth to them & in them, because the Heart is more open to receive its Virtues in, yet the same Purity and Virtue remains still, and the same Grace keeps its Purity and Property in it self, and its Power and Sufficiency is alwayes the same, though it do not appear so to the Creature: So this I say, and is my Testimony of the Grace of God, which is the Gift of God, which hath appeared in some Measure, more or less unto all men, and convinceth and shews gross and open Evils, even the same Grace by its Virtue and Power leadeth from the least or impurest Thought, and shews the secretest Evils that lodge in the Heart, Unbelief, and also every Temptation unto Sin; and this shall be witnessed to be Truth by the whole Earth in the Day of the Lord's Appearing, and is now witnessed by all the Children of Light who believe, with whom I have Fellowship in the pure, living, sufficient perfect Grace of God, which is God's free Gift, which in some Measure hath appeared to all, whereby all are left without Excuse; and herein is the wonderful Love of God made manifest to all Mankind; and all that turn to his Grace, will see he hath long waited to be gracious in his Grace, which is near, that all Mankind might be Partakers of his Bounty, Love, Mercy, Favour and free Gift, by which Justification cometh upon all that believe.

Therefore my Bowels and Heart are more open in this unto all, because many have erred for lack of Knowledge, and have wandred aside, because they have not found a true Guide: Therefore in dear Love unto all upon the Face of the Earth, where this may come, I write and let out my Bosom into this thing, that they may also be Partakers with me of the free Love of God, and the free Grace of God, by which I am saved, and know the Wall which is Salvation, and the Gates which are Praise, which the Saints are compassed about with, and entered in at; and for the sake of such who thirst after God and the Knowledge of him, I write for their Information, and not to satisfie critical men, nor them who are in the Philosophy and vain Deceit, who are swollen big in their fleshly Understanding, and puffed up in their earthly Minds; for by such I desire not any Testimony, neither Acceptation.

But now to come to speak of that which many are doubting about, that is to say, the Grace of God which bringeth Salvation, which hath appeared to all Men, whether this be a sufficient Leader and Teacher, if it be received; but in Order to the thing in Hand, let all take Notice of this, that when I speak of the Sufficiency of Grace, and that it is a sufficient Teacher, I do not speak of it distinct from Christ, or of a thing separated from the Power of God, but one with it and him from whence it comes; for as he is Salvation it self, so the Grace of God is of the same Nature, by which he manifests himself and his Salvation to them that believe, and also reveals his Witness in them; for where the Appearance and Presence of Christ is manifest, there is his Power and Strength manifest, either to Con-

Condemnation or Salvation; and though his pure Appearance and Presence is one in it self, yet them that have marred his Countenance, and pierced him, his Presence alwayes hath been, and will be very dreadful and terrible; but unto them that believe, and have continued with him in his Temptation, and have suffered with him, and have longed for him, his Appearance and Presence will be amiable, beautiful and lovely, sweet, pleasant, delightful, desirable, glorious and admirable, so that they who have seen it, have been melted into Tears, and dissolved as into Water, because of his Love and Beauty, who is the chief of ten thousand: Oh! that all that long after him may wait for him in Patience, in that wherein he will appear, they shall see him, whose Sight will be a Recompence for all longing, and thirsting, and desiring, and waiting; the Sense of longing and thirsting will be taken away, when he that makes glad the Heart appeareth, who lifteth up the Light of his Countenance, and maketh whole them whose Hearts have been broken for him whom their Souls lōved: Therefore all wait, and think not the time long; keep in your Minds to his Grace, which is his Appearance, and him you will feel and see, and be satisfied, and say, *This is he we have waited for, let us rejoyce and be exceeding glad; for now he is come, and his Reward is with him,* to give every one that wait upon him in Purity full Contentment and Satisfaction, where Peace comes to be felt, and Joy unspeakable, which is full of Glory.

And though God, out of his everlasting Love unto the Sons of Men, hath followed Man, and hath called him to return, yet that Nature which is above in Man, which hath transgressed the Life, doth alwayes resist the drawing of the Lord, and is not subject to the Law of God, neither to the Grace of God, which teacheth to deny all Ungodliness and worldly Lusts, that have beset and compassed the Creature about, as a thick Cloud, and alwayes make War against the Soul, that till there be a listening unto that which sheweth Ungodliness, which hath Power in it self, none have Power neither Dominion over that in themselves which leads into the Transgression: Therefore, though God, who is Salvation it self, hath let out himself so far, and hath appeared in his pure and perfect Grace unto all men, yet all have not received Grace; for though the Lord proffers his Gift intentionally, that the Creature might receive it, and so have Benefit, and partake of its living Virtue and Operation; yet while that hath Preeminence in Man, which is contrary to Grace, that will never receive it, because it is contrary to the Life of the corruptible, and takes its Life away, and mortifies and slayes the Enmity; therefore all must be still and quiet, and wait in that which is pure of the Lord, that they may feel that raised up (which receiveth Grace) above the corruptible Thoughts and Desires of the carnal Mind; but many who talk of free Grace have put no Difference betwixt the precious and the vile, but have put them upon doing and working who are in the Enmity, and Curse, and in Death, and so have brought forth dead Works; notwithstanding all Performances, they being dead to the Life of God, another acteth in them, even he which hath the Power of Death, which is the Devil, and so have not known that which was precious in themselves, could not minister unto that which was precious in others, but have been Ministers of Death, and have ministred to Death; and so Death nourishes it self in all them who are not yet come to the Separation, to see betwixt the precious and the vile.

Now though all have not received Grace, ſo as to ſave them from the committing of Sin, the Fault is not in God; Iſrael *would have none of my Counſel, they ſtopped their Ears*; Neither is the fault in the grace which hath *appeared unto all men*; Neither is it becauſe of its Imbecillity and Weakneſs; but becauſe it is not hearkned unto, and waited in, and obeyed, believed in, and received: For this is eternal Truth, which ſhall forever ſtand, the leaſt Meaſure of the Grace of God hath Power in it ſelf to ſave man from committing of that Evil or Sin which it ſhews man; and as it is received, the Power comes more and more to be made manifeſt, where all that believe come to be preſerved out of Evil.

Object. But ſome have ſaid, and now ſay, *There is common Grace, and preventing Grace, and reſtraining Grace, and ſaving Grace, and the former, that hath appeared to all, but the latter hath appeared to the Saints, and to the Elect onely.*

Anſw. Grace is God's pure and perfect Gift, and is but one thing; I ſpeak not of Quantity, but of Quality; not of ſo much, as that the Fulneſs of Grace hath appeared to all; but of a Meaſure of that Fulneſs which is in Chriſt, the Head, although I do not divide the leaſt Meaſure from the Fulneſs in Quality or Nature, for it's one and the ſame; for that which ſhews a man he ſhould not lye nor ſwear, that is as pure, according to its Latitude and Proportion, as that which ſhews a man all that ever he hath done; and that ſame Grace which leads a man from Drunkenneſs and Exceſs, is as pure, and of the ſame Kind and Nature, as that greater Proportion which leadeth a man from all Sin; I ſpeak what I have ſeen from the Father, though the dark World cannot receive it: But people have been blinded and darkned with Sounds and Diſtinctions, which men coyn and frame in their natural Reaſon, and by their natural Parts, which are out of the Life, although I do not condemn natural Parts, which are purely natural, if they keep their Bounds and Compaſs, that is to ſay, to the Mannagement of natural Things of the viſible Creation; but the things of God's Kingdom are of another Quality and Nature, and cannot be reached unto by the natural; but as I ſaid, men through Diſtinctions and Names have wracked Peoples Minds, and confounded their Underſtanding, and have led them into a thick Wood or a Wilderneſs, ſo they know not where to get forth, neither what the thing is of which one ſpeaks, becauſe not being ſpoken *through the enticing Words of mans wiſdom*, which darken the counſel of God; Now that which ſhews a man Evil after it be committed, is the pure Appearance of God: And that which ſhews a man the Temptations, when they ariſe, that is the ſame; now this they call *Common*; and that which preventeth a man, and keeps him back, that he lend not his Heart, nor put forth his Hand to commit Evil, but reſtrains a man from it, is not that ſaving out of evil; and that which ſtops the Adverſary in his Way that he enter not, but preſerveth the Creature out of Defilement, and ſaves him from it, is not this ſaving? is not this the ſame thing that the Apoſtle, who was well acquainted with the Grace of God, and of its Operation, wrote of to *Titus? That Grace of God which brought Salvation*, which had appeared, and doth now appear to all men, which taught them ſelf-denyal, to deny worldly Luſts, and alſo to live godly, or like unto God in this preſent World, and now doth the ſame; is not this ſufficient to believe in, and ſufficient to ſave?

Now

Now I do not say but there is a greater measure let out unto them that are converted unto God, then is to them that are convinced of their Evil by the same Grace, yet still it is one and the self-same thing; one Gift, yet a greater Measure of one and the same pure Vertue and Power which is given to them that obey the Life, which is already made manifest by its Appearance unto all.

Object. But some will be ready to say, *that this is Errour, and that which is contrary to the Scripture, and to orthodox Teachers, that the Grace which is saving, is near all men, and hath appeared to all men.*

To that I answer, Though grace be saving in it self, even the grace that hath appeared to all men, and may be truly called *saving grace*, yet to them that believe not in it, neither are taught by it, it convinceth and shews Evil, and checks and judges for it; yet there is no Variation nor Change in the Gift of God, but as it worketh upon different Objects; for Faith and Unbelief are two different things, as Light and Darkness are different; and so the Word of his Grace is the *Savour of Life unto Life*, (that is to say) unto them that believe, and is the *Savour of Death unto Death*, unto them who are in the Unbelief, who indeed are dead while they live, yet here is the same Grace, and the same Word of Grace, yet here are different Operations; so *the Lord killeth and maketh alive*, yet the same Lord; the Spirit convinceth of Sin, and reproveth for Sin, and also consolates and comforts; here is *Diversity of Operations, yet the same Spirit*, which never alters.

Object. But further, some may say, *If that it be saving Grace, or at least a degree, and a Measure of saving Grace, that hath appeared to all men, then how is it that all are not saved by it.*

Answ. Because I would all stumbling blocks were removed away, that the Path might be made plain, that all might come to believe in that which is God's Gift, in which there is Power and Sufficiency; therefore I am constrained by the Grace of God to declare of it, and to bear witness to it thus largly, which I know will be to the Edification of all that hunger after Righteousness. All are not saved by it, because they believe not in it, neither are taught by it, yet its Validity, Power and Vertue, is nevertheless in it self; and though them that are careless and heedless, say, *We feel no Power nor Sufficiency in it to save us from Sin*, yet this makes not void their Confidence who have received it, and know its Power, which hath given them Power, and also Sufficiency to do the Will of God; what though Unbelievers, who are in the Alienation, say, *there is no Beauty in Christ, neither Form nor Comliness*; this makes not his Glory void, *who is the express Image of the Father, full of Grace and Truth*; the Disciples saw it, and bore Record of him, who were in the Faith, and the *Pharisees* said, he had a Devil, who were in the Unbelief; but in brief, this is my Testimony, that the Grace of God, the perfect gift of God, which shews Ungodliness, and leads from Ungodliness all that are taught by it, is a sufficient Teacher of it self, I mean, as the Power of Christ through it is made manifest unto all them that hearken to it; *Paul* a Minister of the word of Reconciliation, who *was rapt up into the third Heaven, where he saw things unutterable*, came to be tempted and buffetted with the Messenger of Satan, and Fear and Doubting rose up in him, and he prayed unto God thrice, and this answer was given unto him, *my grace*

is ſufficient for thee; ſo this is evident to all Underſtandings, who are opened by the Lord, that which ſhewed him the Temptations, and Satan's Meſſengers, and Satan's Buffetings, was ſufficient to preſerve him, and ſo is it for all who ſingly are kept to it and in it, ſufficient to ſhew Ungodlineſs becauſe of its Purity, and to lead from worldly Luſts by its Power, and to teach the Will of God, and to live like unto God in this preſent World; and this Teſtimony I bear of it, and to it, even what I have felt, and taſted, and handled of its Sufficiency, and Vertue, and Power of its Operation, for the Confirmation of the ſame Truth, which is believed by many Brethren, and alſo for the Information of them who thirſt after the Lord, and for the Oppoſition of all the Gain-ſayers and Oppoſers of it; which Teſtimony I commend to that of God in every man, which will witneſs me herein in the Day of God, when all Hearts are opened, and all Falſhoods and Truth is made manifeſt, in the mean time ſhall reſt in that which I have declared of, in which there is pure and perfect Peace.

A Word to you wiſe Men of this World, who are glorying in the Sound of Words, and worſhipping outward Appearances; to all wiſe and literal Profeſſors, who think you are worſhipping God aright, who think to ſearch into the deep Things of God by your natural Wiſdom, Learning, Parts and Study.

GOD hath broken open the Seals of the great Deep, where the wonderful unalterable things of God are revealed, from whence eternal Wiſdom is flowing forth to his little Ones, whom he hath ſanctified from the Womb, and his Power and Glory he is ſhedding abroad, and making it to flow forth, as though it iſſued out of a Womb, by which Power and Wiſdom you are all weighed, even by one who is ſwadled about with Righteouſneſs, and girded up with the Girdle of Truth; you are all meaſured as with a Span, and are all weighed as with a Scale; all your Parts, Tongues, Languages, Interpretations, Significations, Wiſdom, that are come to be enjoy'd by them who have believed in the true Light that lighteth every Man, which rounds you all as an Heap, and meaſures you all as with a Line, your Breadth, Length, Height and Depth; your Parts, Tongues, Languages and Interpretations are all but natural, Words are but empty Sounds; although there be many Languages, and each have an Interpretation and a Signification, they are all ſhort to declare the Life, the immeaſurable Being of eternal Life, you with all theſe are on Heaps, disjoynted one from another; your Rhetorick, Philoſophy, your framed and deſpiſed Diſputations, your Tongues, and the Significations of all Tongues cannot know the Mind of the Spirit, neither know the Original of eternal Salvation by all theſe; and ſo not knowing the Signification of the living eternal Spirit in your ſelves, you invent, ſtudy, devi'e, form and frame up things in your carnal Minds, by the Strength of your learned, ſtudied, deviſed Parts and framed Speeches, and have filled the whole World with your dark muddy Conceptions, and have led all out from ſeeking after the living Wiſdom of God, which is from above, which was before your Tongues and Languages were; and they have ſucked in your Conceptions and Diſtinctions, and your deviſed Fables, and your imagi-

ned

ned Worſhip, that many have loſt the Senſe of any thing of God in themſelves, to guide them; and when you have come as far as you can in thoſe things, and have deviſed in your Minds by the Strength of thoſe Parts natural, you are farther from the Knowledge then before; and all that hear you, and ſuck in your Conceptions and Imaginations into their Hearts, they are farther off God's true Knowledge then they were in the Day in which they came out of their Mother's Womb; it's a Lamentation to ſee how People are gone out of the pure Simplicity which is in Chriſt, into Subtilty and Deceit, ſtuffed up full, brim-full of that which muſt be all poured out as Water, before they and you all come to the leaſt Meaſure of God's true and ſaving Knowledge: Oh! a dreadful Day is come upon many, and it lingers not, but will come ſwiftly as a Thief upon you who have taken away the Key of Knowledge, and give People that which will not open, and tell them of a litteral carnal thing that muſt give them Entrance; you and all they will be ſhut out together among the Uncircumciſed as Fools, though you count your ſelves wiſe Men, your Wiſdom will periſh, and your Honour will be laid in the Duſt; the time haſtens, it is the Word of Truth to you all.

And you litteral Profeſſors, who have got the Scripture into your Head, and into the carnal Mind to talk on, and are run into ſo many Heads, you are almoſt paſt numbring, and have exalted ſo many Horns, yet the Number is read, the Number of the Heads of the Beaſt, and the Number of his Name; you have taken up things, and are exalting a viſible ſhadowiſh Practice, and neglect the Life, and are making Idols of thoſe things which were but a Figure and a Repreſentation in their pureſt time; now you (like the *Phariſees*) are limiting the Lord, that if he will not appear unto you in thoſe things that you have preſcribed unto your ſelves, and fetched in from the Letter, and gotten it into the fleſhly Part, which is heaped up as a Mountain in many of you, ſo high above God's pure Witneſs in you, and ſo high above the Appearance of God in you, that you have quite loſt the Sight of that in your ſelves which ſhould give you the Knowledge of the living God, and make you ſenſible of his pure Preſence; I ſay, if he appear not in the Way you would limit him to, in thoſe things you would confine him in, you cannot receive him; the Lord open your Underſtanding, that you may ſee your ſelves, and how frothy, vain, light and wanton you are, one with the World in all things in the very Ground, pretending Liberty in Chriſt, and Priviledge in him, when you may ſee you are Servants to Corruptions, and to many noiſome Luſts, that make War: Again, what are all outward Appearances any more but as a Curtain, or as a Vail, and as a Shadow, in Reſpect of Chriſt, God's Righteouſneſs within? But you are filled ſo full of your Apprehenſions of his Righteouſneſs at a Diſtance, that you have forgotten all at home, and your own Conditions: for his Righteouſneſs will not be a Cloak for your Self-Righteouſneſs and Unrighteouſneſs; and if Chriſt be not formed in you, God's Righteouſneſs, and live in you, and act in you, and work his Work in you, you are in the Self-Righteouſneſs, and a Talk of Imputation will not ſave you, while you are not in that Capacity, Nature and Faith, unto whom his Righteouſneſs is imputed: Are you not weary with tumbling up and down among the earthly Hills, among which you have ſituated your ſelves? Do you not ſee your Land grows barren, and your Poſſeſſions dry, and

your Worſhip dead, Heaven rains not on you, the Bottles are ſtopped, the Dew falls not on you, you wither daily, as a Stick without Sap? what, have you found that which will laſt unto Perpetuity? Oh! nay, it's ruſted already, it's cankered already, it's moth-eaten already, it's fading, the Glory is ſtaining, the Renown of all earthly things is fading, and all terreſtrial Appearances, though never ſo glorious, they are all to ceaſe; a Conſumption is coming, Blaſting is near, there will be no more Glory in theſe things; they will fly away as a Shadow when the Sun ariſes, your Riches are waſting; when will ye ſeek after that which endures forever? I pitty you who have had Breathings after God, and have ſate down at Eaſe in that which is not eternal; be warned, return home, conſider, ſee what Corruption thou haſt Power over now, which had once Power over thee; doſt thou reſt in that Faith, that thou ſhalt never be cleanſed here? that Faith is curſt, it's reprobate, it's rather properly Unbelief; it's not the Faith of God's Elect, by which they were ſanctified, and overcame the wicked One in themſelves by the Power of Chriſt, who is able to ſave, and manifeſt his Ability in all them that believe in the Light, which they are enlightened withal, through which he manifeſts himſelf to the Creature, and makes known his Power in the Creature, to redeem the Soul out of Death, and to redeem the Creature from under the Bondage of Corruption, to ſerve him in the free Spirit of God, in which the Sons are made free from Sin, from the Act and Guilt, they become the Temples of the holy Ghoſt; how far you are from this many of you conſider, who are yet Temples of Uncleanneſs, and a Habitation for many noiſome Luſts; repent, and mind that which empties you of your Thoughts and Conceitedneſs, that you may know Poverty of Spirit, that the Kingdom may come unto you, and be yours in Poſſeſſion, elſe you are everlaſtingly miſerable; and this is the true State of many of you, own it, and repent, that if it be poſſible, you may find a Door of Mercy yet opened unto you, and that you may enter in thereat; for it is not ſetting up and conforming to a viſible Practice without that will juſtifie you (while that which is in the Tranſgreſſion, and hath tranſgreſſed the Life, and hath diſobeyed the Light in your Conſciences is Head in you, and above the pure) that will not recommend you unto God, neither can you have any Acceſs or Acceptation with God in that State, till you come out of the Waters, upon which the Whore ſits, which are unſtable and boiſterous, and reel to and fro, and unſetled, which are all to be dryed up, and all the Springs cut off that nouriſh; and you muſt come to the Rock, before you know any thing that will endure, to build upon, which Rock is Chriſt, who abides for ever; but you are all gone from that which ſhould give the Knowledge of him in your ſelves, and do not retain him in your Knowledge, neither that which gives the Knowledge of him, the Light of his Spirit, which ſhineth in your Hearts, making manifeſt in your Hearts the Intention of your Hearts, when Motions unto Evil do ariſe; this muſt you all come to, before God's Salvation or Redemption you come to know in your ſelves, or have the Witneſs of God's holy Spirit, without which there is neither Seal, nor Evidence nor Aſſurance enjoyed or felt of the Love of God: The Time of reſtoring is come, and many are reſtored again into God's Covenant, and are delivered out of the Jaws of Death, and feel him who is the Healer of the Nations, and the Reſtorer of the deſolate Places to dwell

in;

in; but first you must come to see those Places made desolate wherein the wild Nature lodges, before you come to have a Share in the Restoration; come off these barren Mountains, where you are feeding, to Christ the Life of Men, who hath lightned you, and wait in it, that you may feel his Mind in your selves, and the Signification of the Spirit of Truth from your own Spirits, or else you will still err for Lack of Knowledge, and perish for Want of Understanding, and so lay down your Heads in Sorrow.

The Kingdom of God and of his Christ declared in some Measure, as it is revealed, what it is, and where it is to be waited for, and how it cometh to be revealed to them and in them that believe, that all who are waiting for it may know wherein it consists, and so receive the End of their Hope, and the End of their Expectation, and know the Dominion which hath no End.

THE Lord hath prepared his Throne in the Heavens, and his Kingdom ruleth over all; his Dominion is an everlasting Dominion, and without End; God is a Spirit, his Kingdom is spiritual, his Habitation is sutable to his own Nature; he is immortal, his Kingdom is so; he is Light, his dwelling Place is so, a pure Situation in which there is no Uncleanness, nor ever shall be; It's eternal Dignity, it is an immutable Being, that remaineth alwayes in its Purity and Pleasantness, Eternally glorious; it consists in Power, in Righteousness, in Purity, in Joy, in Hope, in Peace, in Life, in Vertue eternal, in Quietness; it's a quiet Habitation, it is a incomprehensible, unsearchable, and indeclarable; Words are too short, they are but as Sounds, as Vails; It is unexpressible, in it is the Treasure-House of Wisdom, out of which all that believe in him, (who is the King of eternal and immortal Glory) come to receive of his Wisdom, of his Life, of his Power, Vertue, Righteousness, and come to enjoy him, *who is the Fulness that filleth all things*, whether visible or invisible, whether terrestrial, or cœlestial; his Power is over all, his Dominion is over all, who is eternally Blessedness it self, and Felicity it self, who makes all that believe in him to partake of his Kingdom, of his Grace, of his Power, of his Dignity, of his Dominion, and of his Glory cælestiall; but these things are hid from the World, who are not redeemed from the Earth, neither never look to be while they are in the Body; Unto such I say, God's Kingdom you shall never see nor enjoy, while you are in that Faith which is reprobate, but may be truly called Unbelief, although you imagine a Glory, and a Kingdom in your earthly Minds, and dream of a thing to come, sutable unto that wherein your Glory now standeth; but that will all fail, and those Imaginations will be confounded, and dissolved into nothing, because they are centered in that which is out of the Truth, Christ, and so are without Ground or Bottom, and are out of that which should give you the Sight and Knowledge of God in your selves and his Kingdom.

Christ when he taught them that followed him, exhorted them, *that first of all they might seek the Kingdom of God*, even while they were in the Body, *Mat.* 6. and 39. the *Pharisees* were gazing abroad in their earthly

Knowledge, although they had the Scripture, that declared of God's Kingdom, yet they knew it not; and this Generation is the ſame, who are in the ſame Nature, and in the ſame Wiſdom, which is earthly and litteral, and they are imagining, as the *Jews* were, and are *lo here, and lo there*, in this Obſervation and the other, and look to ſee it there; Nay, Chriſt ſaid, *The Kingdom of God is within you*, to the *Phariſees*; And he bad them and others ſeek it firſt; *what ſtrange Doctrine was this*, might the *Phariſees* ſay; he ſaith, *The Kingdom of God is within us*, and yet bids us ſeek it? *Need we ſeek that which is in us*, may Profeſſors ſay? Yea, it's like a Pearl hid in the Field; it's like a Grain of Muſtard-ſeed among many great Seeds, which is not eaſily found; it's like a Piece of Silver loſt in the Houſe among much Rubbiſh, till that be ſwept away thou wilt not find it; thou muſt dig deep, ſweep clean, ſearch narrowly before thou find it; although he ſaid to the Phariſees, *The Kingdom of God is within you*, he did not ſay, they were Poſſeſſors of it, or that it was theirs; but to the Diſciples, whom he taught to pray in Faith, *thy kingdom come*; and they came to find it, that which they prayed for, that Pearl, that Groat, that Grain of Muſtard-ſeed, which it was like; and having found it, and believed in it, he ſaid unto them, *Mat.* 5. 3. *Bleſſed are the poor in Spirit, for theirs is the Kingdom of God.* And in *Luk.* 6. 20. *And he lift up his Eyes on his Diſciples, and ſaid, bleſſed be ye poor, for yours is the Kingdom of God:* They had ſeen it, and were Poſſeſſors of it, it was theirs: And Chriſt ſaid unto his Diſciples, *There are ſome of you ſtanding that ſhall not taſte of Death, till ye ſee the Kingdom of God come in Power:* And his Words were fulfilled; they declared what they had felt and ſeen; and ſome of them ſay, *The Kingdom of God is not in Word, but in Power:* And *Paul* to the *Romans* writes, *Rom.* 14. 17. who were alſo made Partakers of the ſame Power and the ſame Kingdom, he ſpoke his Knowledge of, and ſaid, *Its not Meat nor Drink, but Righteouſneſs, and Peace, and Joy in the holy Ghoſt.* And the *Coloſſians*, who had waited for it, and believed in that through which it was revealed; the Apoſtle was in the ſame Faith, *Coloſ.* 1. 12. and 13. *Who hath made us meet Partakers of the Inheritance of the Saints in Light; who hath delivered us from the Power of Darkneſs, and hath transformed us into the Kingdom of his dear Son*; and thoſe things were ſeen in the Body, and witneſſed in the Body: And the Apoſtle to the *Hebrews* ſaith, *He that believes is entred into the Reſt.* And this and all theſe things were feeled within by the Seed immortal, the Birth immortal, and they that witneſs the Birth immortal to live in them: One ſaid, *Who hath made us joynt-heirs with Chriſt, who is the Kingdom of eternal Glory*, and they were Joynt-heirs with him of the Kingdom that fades not away: And all that ever come to ſee the Kingdom of God in the Spirit, which is ſpiritual, muſt wait in the Spirit, and in its Manifeſtation, that ſo God, and his Kingdom, and the things of God's Kingdom, may be felt, and ſeen, and enjoyed in the Spirit which is Glorious.

Object. *All this which thou haſt ſpoken*, may ſome ſay, *is the Kingdom of Grace; and that we hold there is a two-fold Kingdom, the one of Grace here, the other of Glory hereafter, which none comes to enjoy Glory nor any Part of it in this Life, or in the Body.*

Anſw. People have long been blinded with confuſed Diſtinctions about Names; and being full of imaginary Thoughts and Conceptions, have brought

brought forth fooliſh and unlearned Diſtinctions; and that which God hath joyned together, they would ſeparate: Grace is glorious, and Glory is gracious; he that can receive it let him; the Kingdom of God, which was like a Grain of Muſtard-ſeed, afterwards it became a great Tree; the tree in its Strength, and Glory, and Height is more glorious then when it's in the Seed, yet the Seed and the Tree are in Nature, and Quality, and Kind one; if the Kingdom be in Dominion, in Purity, and Power, and Glory, is not here Unity? yet a greater Meaſure, yet ſtill the Dominion is one, the Power one, the Glory one, and the Thing one, wherein Grace ſtandeth, and Glory ſtandeth, wherein the Kingdom ſtandeth; grace is glorious, *Eph.* 1. 6, 7. *Having predeſtinated us unto the Adoption of Children, to the Praiſe and Glory of his Grace, wherein he hath made us accepted in the beloved:* In the Father's houſe there are many Manſions, Places in the Kingdom of God, there are many heavenly Places; and they that walked *to the Praiſe of his Grace,* came to ſit alſo in *heavenly Places,* Eph. 2. 9. through Grace, Salvation, through Grace Glory comes to be revealed in the Earth, *Iſa. 6. 3. The Earth is full of his Glory*; he that makes Heaven and Earth glorious, is Glory it ſelf, from whence Grace and every Degree of Glory receives its Being; the leaſt Meaſure of God's Strength and Power is glorious, and to be gloried in, in the Lord, by all that have ſeen it; things might be declared which God hath revealed, which are not lawful for me now to utter; *for as one Star differs from another in Glory,* yet all glorious, *even ſo is it with the Children of the Reſurrection,* who are quickened, and made alive, and raiſed from the Dead, and faſhioned *like unto his glorious Body,* Partakers of the Glory of God, of his Kingdom, of his Power; the power is his, in which the Kingdom ſtands, the kingdom his wherein Glory ſtands, the Kingdom, Power and Glory ſtand all in him who is the glorious God, and the God of eternal Glory, who is revealing his Power, his Kingdom and his Grace, and his Glory unto all that patiently wait upon him, in that which yet is as a Grain of Muſtard-ſeed; they will come to feel his Preſence, his Power and Glory revealed in their Hearts, through the Spirit, and enjoy God in his Kingdom, in his Power, and in his Glory, and through Faith ſhall ſee the Weight of Glory, which the God and Father of our Lord Jeſus Chriſt will reveal unto all that patiently wait for his Appearance, and in his Appearance.

Object. But ſome will cry out, *Grievous Blaſphemy and Error; what, I think you look for no other glory but in this Life, nor for no other Kingdom, but what you Enjoy in this Life; (thus I know dark Spirits Reaſon.)*

Anſw. The Saints looked not after any other glory but that which ſtood in eternal Life; and in the immortal Life, and in the uncorruptible Life; and the Country they ſought after, was that which God was the Maker and the Builder of, and they looked and waited to receive of his Power, in which the Kingdom ſtandeth, and did in this Life (I do not ſay the full Weight of Glory) and to know and injoy, and to be made Partakers of his eternal Dominion and Authority, is that which all his Saints in Meaſure witneſs, and in due time, came to enjoy through Faith; for by Faith they ſaw him who was inviſible, and the things of his Kingdom, which are inviſible, ſpiritual and eternal; but to ſpeak of the carnal corruptible Life in the Fleſh, who are dead while they live there, that Life, neither the Kingdom, nor the Power, nor the glory of God is revealed to them,

not till after the Death of that Life, and till after the Death of him who hath the Power of Death, which is the Devil, which ruleth in the Hearts of the Children of Diſobedience, whom all the Myſtery of God's Kingdom is hid from, from their Eyes, and ever ſhall while in that ſtate; and ſo let the Serpent be blind; and they that have an Ear to hear, bleſſed is that Ear; for the Kingdom of God is come nigh unto many, and the Salvation of God, and the Power of his Chriſt is ſeen by many; Honour and Praiſe unto him everlaſtingly, who is the only Potentate, that puts down all Authority under his Feet, that God may be all in all; but firſt every one muſt come to feel in himſelf the Kingdom, which is as a little Grain, in himſelf, and in it believe, before any can come to know the Kingdom, or wherein it conſiſts, and after it be known in its Meaſure, yet this is far ſhort of glory in the Fulneſs; ſo many may come to be partakers of the power in ſome meaſure, yet this is far ſhort of the eternal Weight of Glory; *He that believes is entered into the Reſt*, and made Partaker of the heavenly Gift, and of the heavenly Power, and of the heavenly Grace, which is glorious, and doth witneſs a heavenly Place in Chriſt Jeſus, and yet many Enemies to be ſubdued, and much of the heavenly Habitation, which they ſee not, which comes to be revealed, as there is an abiding in the Faith, which ſtands in God's Power, in which the Kingdom ſtands, the Myſteries of God and of his Kingdom, come in due time to be revealed; through Death they come to be known, (that is to ſay) through the Death of Death; for *Iſrael*, the true Type, after they paſſed over *Jordan*, and had taken *Jericho* and *Aie*, and had made an Enterance into the land, yet there were many Enemies to be ſubdued, and much Land and poſſeſſions, which they were not made Partakers of long after, even ſo after there be of the true Reſt enjoyed and poſſeſſed, and an Enterance made into, yet there are many Enemies to be ſubdued, and much of the heavenly Inheritance to be enjoyed by them that ſtand in the Power which giveth Dominion over Sin, the Devil, Hell and the Grave, and they come to be made Partakers of God; and ſo the Enmity being ſlain, man comes to enjoy God, who is eternal Life, and comes to receive the Crown immortal, which God the eternal Power and Strength giveth in due time to them that wait in Patience and in Faith, through which the immortal Inheritance comes to be revealed to all the Children of Light.

And ſo to conclude in few Words, this I ſay unto all, who are longing after God, and waiting to feel his Power, keep in your Minds to the pure Meaſure of God's holy Spirit, and therein wait to ſee his Kingdom, and his Dominion, and to be made Partakers of it, which brings the World to an End; and will let you ſee to the End of it too, before it was, and him who is now glorified with the Father in the Kingdom of God, with the ſame glory he had with the Father before the World began; and whoſo comes to the End of the World, and to the Beginning again, comes to ſee him and his glory, and the Kingdom of glory which fades not away, which whoſo come to enjoy, are eternally happy.

AN

AN Epiſtle to Friends IN LONDON;

A Servant of Jeſus Chriſt unto all the choſen, obedient and faithful Friends and Brethren in and about *London*, wiſheth an Increaſe of Righteouſneſs, Faith, Obedience, Patience, Love, Peace, Mercy, Long-ſuffering, Humility, Knowledge, Wiſdom, Virtue, Life, Power, Immortal Happineſs and Felicity among you all, and in you all, that you may know and feel an Increaſe in the Increaſe of God, that your Joy, Reſt and Peace may be full in him, who is Eternal Life it ſelf, who hath brought and is bringing Immortality to Light, through the Goſpel, unto all and in all who receive it and believe in it, which is the Power of God unto Salvation unto all that believe, and by it alone is the Remiſsion and Forgiveneſs of Sins witneſſed; and in no other Name but this, who is the mighty Power of God is Eternal Life witneſſed; nor Victory and Dominion over Sin, the World and the Devil, but by Chriſt Jeſus, the Word of God, the Power of God, by which Power alone is Strength and Victory witneſſed over Death and the Grave, by all that *believe in him, and receive him, to them he gives Power to become the Sons of God, and to receive an Inheritance with the Saints in Light, among them that are ſanctified.* Therefore dearly beloved in the Lord, fulfil our Joy, who have laboured and travailed amongſt you, and have declared unto you the Goſpel, *which is preached unto every Creature under Heaven*, and the common Salvation, which was delivered to the Saints, who are at Reſt in the Lord, and now again delivered and declared unto us in this his own Day of Mercy, Love and Grace, and the Revelation of his Righteouſneſs, that they without us might not be made perfect; for all make up but one Body, and if a Member want, the Body is not perfect: And you your ſelves are our Witneſſes, *That we preached unto you Chriſt the Lord, which we were made Partakers of, and only our ſelves your Servants for his ſake; and the Lord is our Witneſs, and that of him in you all is our Witneſs, that we followed not deviſed Fables, nor through enticing Words of the Wiſdom of Man declared we unto you, nor handled the Word of Truth deceitfully, but in much Fear, and Soberneſs, and Tenderneſs unto all in whom there was any Ear to hear, or any Deſire in their Hearts after the Lord; neither did we ſeek to exerciſe Dominion over you, but rejoyced when any had Dominion in the Lord over Deceit, and when they reigned we reigned alſo; but they who reigned without us, and not in the Lord, and*

would have entred through Deceit and Craft any Way into the Vineyard of the Lord, and have ſpoiled the Plants, and would have ſubverted from the Faith, we could give no Place unto that, no, not for a Moment; to them who have made the Offence of the Croſs to ceaſe, and glory in the Fleſh, and would lead all thither again, and have made Havock of the Flock of Chriſt, for whom he dyed, and would have had them to have lived and reigned who put him to Death, and counted that which cleanſed from Sin a vain and a low thing; unto ſuch I am wholly without Compaſſion, but wait to ſee the righteous Indignation of the Lord fall upon them, who have reſiſted the Holy Ghoſt, and have done Deſpight unto the Spirit of God, Miſery and eternal Vengeance will be the End of ſuch, and the upright ſhall rejoyce. Therefore, dearly beloved of the Lord, who are obedient unto the Word of his Grace, theſe things are come as a Tryal, that none may henceforth glory in Man, nor in any thing, but in the Lord, the Life it ſelf, and in them who are in the Life, and every one may keep to their own ſingly, and ſo they will not be eaſily moved; and you whom the Lord hath kept in the Hour of Tryal and Temptations, that you joyned not with the Error of the Wicked, prize his Love, and keep low, ſtand in Awe of the pure preſence of the Lord, elſe you will know his Wrath will be kindled againſt you again; but the Fear, Awe and Dread of the Lord keeps you clean, clear and pure in his Sight; mind all the firſt Love, and that which keeps your Hearts open and tender to the Lord, and one to another; put away all Strife and Contention; watch not for one anothers halting, for that which would rejoyce in that is in the Tranſgreſsion it ſelf; dwell in Love and Peace one with another; take heed of Security and Careleſneſs and Eaſe in the Fleſh; for then Poverty, Dryneſs and Barrenneſs will be among you, and the Womb will be ſhut that brings forth the Children which the Lord delights in; but all feel the Life and the Power of God, and let your Faith ſtand in it alone, and they that truſt in it ſhall never be moved; for there you will be preſerved out of the Changeableneſs and changeable things, which adulterate the Mind from God, who never changeth; for God, who is, pure ſtands off at a Diſtance from that Heart which goes a whoring after other Lovers; there the Bed is defiled, there he will not lye, nor his Love he will not manifeſt to the unchaſt Heart, nor to the ſtrange Fleſh; for Whoremongers and Adulterers he will judge, and the Mother of Harlots muſt be caſt into a Bed of Torment, and they that commit Uncleanneſs with her; but the Virgin feel, the Bride wait to know, the Lamb's Wife, who is all glorious and pure, without Spot, and there you will ſee the joyning and betrothing in Purity and Righteouſneſs, and the Marriage which is honourable, and the Bed undefiled, where the Lamb lyes in the Boſome of his Spouſe all Night, there Unity and Purity in the Love undefiled and eternal is ſeen: The things I write unto you are ſpiritual, and as you wait, you will feel and know in the eternal Wiſdom the Myſteries of the Kingdom, and you will know the Holy Ghoſt, & the Womb of the Virgin which he overſhadows, and ſee the Conception, and feel him who is conceived by the Holy Ghoſt, and born of the Virgin, who was and is called the *Immanuel, who ſaveth his People from their Sins*; and then you will know Chriſt formed in you, and him that forms, and the Womb in which he is formed, the firſt born of every Creature, which is a great Myſtery; but through Death this is

ſeen,

ſeen, felt, heard and underſtood: But he that hath the Key of *David*, opens the Door of the Treaſure-houſe of Eternal Wiſdom, and unto every one he gives a Meaſure, according to the good Pleaſure of his Will, who wait upon him, and are faithful, of his Wildom and Knowledge, and paſt finding out by the Children of Diſobedience, whoſe Wiſdom is corrupt; but unto all, and in all, and upon all that believe, he pours out of his Spirit of Life, of Wiſdom, of Purity and Power a Meaſure, and in the Meaſure all that wait have Unity with him, who is the Fulneſs of all Things, and of his Fulneſs receive Grace for Grace; and his Righteouſneſs, Love, Wiſdom, Mercy and Fulneſs are revealed, from Faith to Faith; and as you believe, ſo are you near to him, whoſe Wayes cannot be meaſured; and more and more as you grow in the Faith of him and in him who hath enlightened you, and ſhined in your Hearts, more of his Love, of his Purity, Holineſs, Wiſdom and Glory you will ſee, feel and underſtand of him, and from him, who is inviſible & eternal, bleſſed forever & ever, *Amen.*

So Friends, all paſs on towards the Mark, that you may know Compleatneſs in him, who is all fair, and not one Spot in him, altogether lovely; and you who know his Love and the beloved, hold him faſt forever, and let him not go, nothing can ſeparate but an unchaſt Heart; and as you joyn unto any ſtrange Fleſh, or Idols, or other Lovers, and ſo draw your Love from him, be ſure of this, he will hide away his Countenance from you of Love, and then Sorrow will fill your Hearts: So look not into *Egypt* again, nor to what you have parted with, nor the Glory nor Pleaſure of *Sodom*, leſt you be turned into a Pillar of Salt (remember *Lot*'s Wife) there are many of the ſame Nature with her, which are near you in that City, which are as Examples, that ye may forever beware, leſt the ſame Root of Bitterneſs ſpring up as hath done among many, upon whom nothing is to be expected, but a daily fearful looking for the juſt Judgments of God in flaming Fire, as a Recompence of Reward for their ungodly Deeds and hard Speeches againſt the Truth and the Servants of it: But all abide in the Croſs, that the Nature out of which the Luſts and the War ariſe againſt the Lord, and againſt your Souls, may wither, dye and be worn out; and ſo you will ſee more Reſt and Peace in and with the Lord; and he that hath begun will finiſh, he that hath brought to the Birth will bring forth, for in him there is Strength; all Power is committed to him, both in Heaven and Earth; he will work Righteouſneſs in the Earth, and preſerve all in Peace in heavenly Places in himſelf forever, who believe in his Power. And ſo Friends, this I muſt needs ſay, If you be ſtraitned, it is in your own Bowels, as ſometimes I have ſaid when I was preſent with you, even the ſame I write now, Deſtruction is of ſelf, and Barrenneſs is of ſelf, and Deadneſs and Diſobedience is of ſelf; but as you believe in him who is near, and in his Grace and the Word of his Grace, ſelf is judged, and bruiſed under, and you will feel him who is the firſt and the laſt to enlarge your Borders, and make your Mountain ſtrong, and your Heritage goodly, and your Ground fair and pleaſant, where the pleaſant Fruit of Righteouſneſs is brought forth, which grows in the Valleyes of Righteouſneſs, where the Beds are green, and the Garden is which gives a ſweet Smell, and where all that dwell, live and abide are freſh, beautiful and lovely in the Sight of the Lord, & in the Sight of all the Children of Light forever.

Friends, above all things keep low, and none to judge of your ſelves

nor think of your ſelves above what is meet; take heed of Conceitedneſs, and Pride, and Exaltation, and Preſumption, and of gainſaying and reſiſting them who have laboured amongſt you in Word and Doctrine, whoſe Example you have daily as a Pattern before you; let no Boaſting be, nor Contentions, nor Strife, nor Emulation, nor Surmiſing, but in Singleneſs of Heart all dwell, and bear and forbear one another, and let the ſame Mind be in you as was in Chriſt Jeſus, and ſo Peace will be in your Dwellings, and Reſt and Proſperity in your Habitations, and Plenty and Riches from above of the heavenly Wiſdom will be multiplyed in your Meetings, and the pure Preſence of God and his Power will compaſs you about, who are of an upright Heart to the Lord, that ſo you may be as Examples and Patterns of Holineſs and Righteouſneſs in your Generation, that your Enemy may confeſs God is among you of a Truth: And ſo the Power of the Lord Jeſus Chriſt reſt and abide amongſt you all, that you may continue to the End, which is the Deſire of him that ſhall rejoyce in nothing more, then in all your Proſperities in the everlaſting Truth of the Son of God, Heir of all Things, bleſſed forever and ever, World without End.

A Servant to the leaſt for the Truth's ſake,

F. H.

Let this be copied by any that are free, and read in and among all Friends at Meetings, as is convenient, in and about the City.

Myſtery

Myſtery Babylon

THE

Mother of Harlots

DISCOVERED,

Her RISE, and when,

With many of Her

SORCERIES;

With her Merchants of divers Orders and Ranks, and Merchandize of divers Sorts theſe many hundred Years.

Alſo her laſt Merchants with their delicate Merchandiſe diſcovered; in Anſwer to a Book tituled, *The* Directory *for the publick worſhip of God through* England, Scotland *and* Ireland, which is now the chief Traffick her laſt reformed Merchants trade with in all theſe Nations.

Publiſhed by *F. H.*

And the Merchants of the Earth ſhall weep and mourn over her, for no Man buyeth her Merchandize any more, Rev. 18. 11.

And every Ship-Maſter, and all the Company in Ships, and Sailers, and as many as trade by Sea ſtood afar off, and they caſt Duſt on their Heads, and cryed, weeping and wailing, ſaying, Alas, alas, that great City, wherein were made rich all that had Ships on the Sea, for in one Hour ſhe is made deſolate, Rev. 18. 17, 19.

Mystery Babylon
THE
Mother of Harlots
DISCOVERED,
Her RISE, and when,
With many of Her
SORCERIES;

IN the End of the primitive Times, when the Apostles had finished their Testimony committed unto them, and had gathered many out of the World, and converted many unto God; and many were established in the Faith of our Lord Jesus Christ (which purifieth the Heart, and giveth Victory over the World) and were led to the Beginning, before the World was made; and the Churches which were in God, which had received the Anointing, by which they knew all things, even the invisible things of God, and the Mysteries of his glorious Kingdom, which God, through the Spirit did reveal unto them, which Spirit they had received, being begotten of God, by which Spirit they called him Father, and by which Spirit of Truth, which was manifest from the God of Truth in their Hearts, they were led into all Truth, and became Sons of God, and Heirs of the Promise; and this Spirit was their Direction, and led them to worship God aright, to obey and glorifie him and his Name, which brought Salvation unto them; and into this Spirit they were all baptized by the one Spirit into one Body; and in this one Spirit they met and worshipped God, and were of one Heart and of one Mind, and did know their Director near them and in them; and the Time did come when they worshipped neither at *Jerusalem* nor at *Samaria*, but in the Spirit and in the Truth, wherein the Father was glorified, and came to see that fulfilled which the Prophets bore Witness of, even him in whom all the Prophets end in, Christ made manifest in them, the Hope of Glory, whose Voice they heard from Heaven, by which they were quickened and raised from Death to Life, by the effectual working of the mighty Power of God, which wrought in them that did believe; and they were in the Unity of the Faith, by which all their Hearts were purified who held it, which is a Mystery held in a pure Conscience, by which they received an Assurance, and were made Partakers of the Promises, and became Inheritors of Life, Light and Immortality, and Heirs of the Promise, and Joynt-heirs with Christ; and they sate together with him in Heavenly Places, and eat with

him, and drank with him in the Kingdom of God, which ſtood in Power and in Righteouſneſs, Joy and Peace, and did not look like the *Phariſees*, lo here or there, but firſt felt it (as a Grain of Muſtard-ſeed) in themſelves, or as a Corn of Wheat, which afterwards ſprings up as a Blade, or as a Ear of Wheat to Ripeneſs, to a full Corn; and they did walk from Faith to Faith, from Strength to Strength, and did appear before God in *Sion*; and the *Hebrews* were come to Mount *Sion*, from whence God ſhined out in perfect Beauty, who became their Satisfaction and Peace, who had revealed his Son in them, whom God had made unto them Juſtification, Sanctification and Wiſdom; and ſo they knew one God, the Father of our Lord Jeſus Chriſt, and one Faith, one Hope, one Baptiſm, the one Spirit into which they were all baptized, into which they all did drink, by which all that did believe were ſanctified, and did receive the Inheritance among the Saints in Light; and this was the Church that was in God, which was begotten by God the Father, and preſerved in Chriſt Jeſus, in the lively Faith, and in the lively Hope, by which their Souls were anchored, and they eſtabliſhed in the Truth, that made free, and they had received the Spirit of Prophecy, and did ſpeak one by one, according to the Revelation of the Spirit (which led out of Confuſion into Order) and they being in the Power of God, did walk by its Order, in the Order of the Goſpel.

And now was the Woman cloathed with the Sun, who had the Crown of twelve Stars upon her Head, and the Moon under her Feet, who ſtood in that which was unchangeable and immutable; and now was the Man-child brought forth which was to rule the Nations, and was revealed to the Church which was in God, and he was the Head by which all the Members of the Body were united together in one, and reconciled to the Father in one, and by his Obedience Juſtification did come upon all that did believe.

But ſince the Woman fled into the Wilderneſs, and the Man-child was caught up unto God, the Midnight of Darkneſs came upon the whole World, and the Sincerity was loſt, and the Image of God loſt, the Heir caught up out of the World's Sight; Faith was loſt, Hope loſt, the Spirit loſt (the Saints Rule and Direction) and then the Whore appeared, and made all Nations drunk with the Wine of her Fornication, and they ſtaggered and reeled to and fro, hither and thither, having loſt the Spirit, became all Waters and unſtable; and all the World wondered after the Beaſt, which then aroſe after the primitive Times, and after the Apoſtles Dayes, and admired him, and worſhipped him, who killed the Woman's Seed, and made War againſt it.

And then the Whore made Decrees (who was gone from the Law-giver) and ſhe made Confeſſions of Faith, and Articles of Faith, being out of the Power of God, who is the Author of true Faith, being guided by the Power of the Dragon, ſhe made Orders of Worſhip, and gave Directions for Worſhip, having gotten on the free Womans Attire, the Outſide, the Scriptures, the Form of Godlineſs; but afterwards became more abominable, having both loſt the Power and the Form, worſhipped the Devil's Power and the Dragon's Power, and came forth in the Image of him, and reached out the Cup of Fornication, and made the Nations drunk with her Inchantments and Sorceries; and ſhe drunk the Blood of the Martyrs, the Blood of the Prophets, and them that kept the Teſtimony of Jeſus,

the

the Spirit of Prophecy, and then prescribed Forms of Worship, Forms of Prayer, and made Creeds, and Faiths, and Articles of Faith, and many Faiths; having lost the Order of the Gospel, she made many Orders, and sent out many Merchants to carry abroad her Traffick and her Merchandize to the Nations; and whole Ships were filled full of it, Vessels full of it, which went upon the Sea, and rode upon the Waters, upon Kindreds, Tongues, Nations and Peoples, who received of her Merchandize, and bought of several Sorts of Merchandize, which the several Merchants traded with, who had several Orders prescribed then (as Popes, Cardinals, Jesuites, Fryars of many Orders, and Monks of many Orders, Jesuites of many Orders) and all these carryed their several Wares and Traffick; and many more Tradesmen, many more Merchants, whom she sent out with her Merchandize, who have been made rich by her Merchandize; and other Merchants were Bishops, Arch-Bishops, Deacons, Arch-Deacons, Pryors, Covents, Vicars, Commissaries, Chapters, Chancellors, Vice-Chancellors, Doctors of Divinity, Batchellors of Divinity, Doctors of Art, Masters of Art, Batchellors of Art, Priests and Curates, by which they were made rich, and abounded in Treasure.

And the Beast, whom all the World wondered after, compelled all to worship him, both small and great, upon which the Whore rides, the scarlet-coloured Beast, which hath guarded all her Merchants, and made all Nations buy their Ware, and hath compelled all People to buy the Whore's Sorceries, even all the invented and *heathenish* Trumperies which the Whore hath patched up, and their Merchants painted over, which they have patched up, some from the *Jews*, some from the *Heathen*, some from the Saints Words, mixt with their own Imaginations and Deceit, and have holden forth these as the publick Worship in the Nations, Kindreds, Tongues and Peoples, their many Creeds, many Confessions of the Faith, many Catechisms, and many Forms of Worship; and when the People are weary of one Sort of Merchandize, then brings another in more deceitful and worse; and the Beast hath compelled the Nations to buy it, and to hold it as the publick Profession of the Nations, though never so unsound and rotten, though damnable Doctrines, and Doctrines of Devils, though invented and heretical Opinions, invented since the Apostles Dayes; yet cryes the Beast, The Church had ordained it, and the ancient Fathers have agreed upon it, and the Councils have confirm'd it, and the Divines have ratified it, and the Bishops, and Arch-Bishops, and reverend Fathers have confirm'd it, and recommended it for Orthodox and Authentick.

And therefore sayes the Beast upon which the Whore rides, (the false Church) the Mother of Harlots, If you will not agree to it, you are Hereticks; for the Church has Power to censure you, to excommunicate you, and to curse you, and to deliver you up to Satan; and then the Beast having made Laws for the Sale of the Whore's Sorceries and for the guarding of her Merchants, and their ships, If you consent not to the Articles of the Faith, and Confessions, you break the Law of the Nations, and are not subject to Authority; and now you are not punished for Religion sake, nor for Christ's sake, nor the Gospel's sake, but as Evil-doers, and Transgressors of the Laws of our Kingdom or Nation: And thus the Mother of Harlots which got up since the Apostacy, who hath drunk the Blo-

of the Saints, and shed the Blood of the Martyrs, and slain the Witnesses, and hath put many to cruel Deaths, She saith, I am clear, we kill none for Conscience sake, we persecute none for the Gospel's sake, nor Christ's sake, nor for Religion sake; but you suffer as Hereticks, and you have transgressed the Law of Kings, Emperors, Councils, and Parliaments, and are Enemies to States, and Governments, and Rule, in breaking their wholsom Laws (cryes the Harlot, who hath lost the Savour; and her Merchants, which calls that which stinks and is corrupt, wholsome; and so saith the Beast) We persecute you not for Religion, neither in Persons, Liberties or Estates; but the Church hath recommended this Doctrine; these Articles of Faith, these Creeds and Pater-nosters, this publick Worship, or that Mass-book, or that Common Prayer-book, or this Directory, and are not they the fittest to judge of Religion, who have the Tongues, and the Original? and are fittest to give Meanings and Interpretations of the Scripture?

And therefore we make a Law, that the Mass-book shall be holden out for the publick Profession of these Nations, as the Pope, Cardinals, Jesuites and Fryars think it fit; and that the Common Prayer-book be holden forth as the publick Worship, which the Bishops, Arch-Bishops, Deacons, Arch-Deacons have recommended unto us, as that which is consonant and agreeable to the primitive Times, and to the Church which hath been established so many hundred Years, and whosoever will not consent and perform all the Rites and Ceremonies, let him be indicted, and let him be presented, and let him be cited and appear before a Bishop, and let him imprison him, and fine him, and take away some of his Estate, and excommunicate him; and then it's fit that the Secular Power take Notice of him for transgressing of their Law, and pillory him, or cut off his Ears, or stigmatize him, and banish him, and let his Estate be confiscate to the King or Prince, against whom he hath transgressed; for he suffers as an Evil-doer, and hath brought this upon himself, because he would not be subject to our Church-Orders, and to the laudable Customs of our Nations or Country.

And say, some other of the Whore's Merchants who are of another Order distinct from the rest, and carry other Sorts of Ware, and traffick with other Sorts of Merchandize, and some newer Fashion, which is liker to bewitch People; they cry out to the Rulers of the Earth to propagate their Trading and their Merchandize, and say, It were fit that some Doctors and Orthodox-men were called together to consider and consult about their Trade, and what Sort of Ware or Traffick will most bewitch People, and inchant their Minds, that so her Ships may go on the Sea; for if Kindreds Tongues and People will not buy her Ware, her Ships cannot go, and their Trade will go down; if ever Nations come to the Rock, or People come to some Estability, or know the precious Treasure, and the heavenly treasure in the earthen Vessels, they will buy no more of us; if the Sea be dried up, that no more a gallant Ship can pass thereon nor never a Gally with Oars, then we shall all turn Bankrupts, and then may we cry, Alas, alas! we that have been made rich, are now become poor; therefore what do we do? let us take Counsel together; and if any tell, *That they have obtained the heavenly Treasure, and are come to the durable Riches, and to the Treasure that cankers not, and they have found it in themselves;*

themſelves; then let us cry out, it's Hereſie, and damnable Doctrine: and if any man ſhall ſay, *That they need no man to teach them, but the Anointing that dwells in them, by which they know all things*; then let us give our Vote with one conſent, that that's a Deluſion, and let us frame Arguments, and ſay, that that cannot be, you want *Hebrew*, *Greek*, and *Latin*, and the Original, by which you ſhould expound the Scripture, and know the Meaning of it; and therefore you to conclude that you have received the Anointing is dangerous Doctrine; let us pronounce this man as a Heretick, for he will infect People.

And furthermore, if any ſay, *That the Lord is become his Teacher, and he needs no man to teach him, but knows the Lord to be his Shepherd*, then let us cry out of this, as dangerous Doctrine, and cry to the reſt of the People that buy yet our Merchandize, that he holds hereticall Opinions, and deſpiſes the Miniſtry, and the Ordinances, and the Doctrines of our reformed Churches; or if any ſay, *That the Spirit of the Lord is a ſufficient Teacher, to lead his People into all Truth, without outward Means, as natural learning*, Hebrew, Greek, *and* Latin, *and the ancient Fathers, and old Authors*, and ſo make void all our Arts and Parts, which are the Foundation of our Divinity, then let us cry in the Ears of all the People, and in the Ears of the Rulers, and the Powers of the Earth, that this is Blaſphemy and Error, and ought to be ſuppreſt.

And furthermore, if any ſhall ſay, *That he believes he ſhall be made free from Sin in this Life by the effectual working of Chriſt (the mighty Power of God) which condemns Sin in the Fleſh, and deſtroyes the Works of the Devil*; then let us cry, Hereſie and Blaſphemy, and let us tell them, that the holieſt that ever were upon the Earth ſinned, and that the Body of Sin was uncut down in them; and let us prove it by *Paul*'s Words, he complained of a Body of Sin, and was never in any other Condition while he lived upon the Earth; and ſo it may be, we ſhall keep them in Blindneſs, that they will continue and trade with us; and if any ſay, *They are come to the Baptiſm of the Spirit, the one Baptiſm, into which all the Saints were baptized, in which all other Baptiſms end*, and ſo being come to this deny all the Figures, and the Baptiſm of Infants; then let us cry out, that they are Sectaries, and deny the Ordinance of God, Infants-Baptiſm, and let us give them ſome Scripture, how that Chriſt took up little Children in his Arms, and bleſſed them, and how he bid his Diſciples go out into all Nations, and baptize them in the Name of the Father Son and holy Ghoſt, and may be with an Inference or two, or two or three Conſequences, raiſed from this and the like Scriptures, we ſhall make their Eye blind, that we ſhall put off this counterfeit Ware yet a little while.

And if any ſhall deny our Church or Chappel, and call it *an Idol's Temple* (which God never commanded to be built) then let us bring ſome Scriptures, how that God commanded a Temple to be built at *Jeruſalem*, and how the *Jews* had Synagogues, and how God commanded Store-houſes to be built for God's Service and Worſhip; and it may be ſuch a Proof as this will ſatisfie them, that they will come to our Shop another Time, at the Hour appointed for the Sale of our Wares, when the Market-Bell rings, and the Wares are ready to be ſet out; and ſo by this Means we may hold on our Trade a while: And if any ſhall deny *David*'s Pſalms to be ſung in Rhime and Meeter, and with Organs and Pipes, to be an Ordinance

of God in Gospel Times; then let us bring them some Scriptures and some Fathers, and tell them, in the Church of *Corinth*, that *he that had a Psalm might sing*; and it may be they will know no Difference between a Psalm which was given forth by the Spirit, & the Psalm which is gotten by Tradition from another; and let us bring a Proof out of *Revelations*, *That they that were redeemed from the Earth played upon the Harps, and sung a new Song*; and it may be they will see no Difference between them that are in the Earth, and them that are redeemed from the Earth, and so we may keep up this still as an Ordinance invented by our Mother *Mystery Babylon*.

And let this be agreed amongst us, now when many of us are assembled together, whose Lively-hood and Riches stand only in the merchandizing of our Mother Church, that to whatsoever Place we sail in our Ships, if any be heard to say, *That the Spirit of the Lord ought to move first, before any Teacher, Minister or Believer ought to pray, that so they may pray with the Spirit, and in the Spirit, in publick and in private, whether with many or few, that so without the Spirit none can be edified*; let us all agree to this, that it be voted down as an Error; and let us do what in us lyes to prove from Scripture, that set Forms of Prayer are lawful, and are an Ordinance of God; and let us bring the Lord's Prayer, called by our Mother-Church the *Pater noster*, and see what that will do, and also *Hosea* 14. 2. *Take with you Words, and turn to the Lord, say unto him, take away our Iniquity, and receive us graciously*; so with a Deduction from these and the like Scriptures, we may happily prove, that a set Form of Words, invented by our Church (or any of us that trade with her Merchandize) that this is an Ordinance of God, and ought to be practised publickly and privately, and is accepted with God, although the People have not received the Spirit, as they had in the primitive Times; and if this will not satisfie, then use some prevalent Argument, as our reverend Brother and Fellow-merchant with us, Mr. *Samuel Bolton* in the like Case in Hand used this forcible Argument. *Though you cannot command the Wind* (said he) *yet you may spread your Sails*, and see what such an Argument as this will do; but if they will not be content with this (as it may be they will not) in *England*, *Scotland*, *Ireland* and *Holland*, and some other Parts, who are more quick-sighted then some other Places where we merchandize; if we cannot stand it out against them, that none can pray to God aright, but he that is come to the Spirit, and knows by the Signification of it what to ask, then let us grant them the thing, if we cannot help it, if Common-prayer, Forms of Prayer will not go off as they use to do amongst our Customers, then let us agree to them (but let that be the last Shift) that without Faith or the Spirit it is impossible to be accepted or heard of God; yet before this be granted, let us strive as much as in us lyes by forcible Arguments from the Scripture (if so be they will not allow the Authority of ancient Fathers, nor of our Cannon-Books) how that there is a Platform laid down in Scripture, and the general Heads of true Prayer are laid down in an Orthodox Method in the Scriptures, that is to say, Confession, Petition, Intercession, Supplication, with giving of Thanks; and if this will not stave them off from speaking so much of Prayer by the Spirit and with Understanding (for it will be a grievous thing if we let this Ordinance fall of set Form of Prayer which our Mother *Mystery Babylon* hath allowed so many Years, and ratified and confirmed in several great Councils, as *Nice* and *Lateran*, and di-

vers others) and if nothing will serve them but Prayer by the same Spirit as was in the primitive times (before we lose them quite) let us grant it them in Words, that Prayer by the Spirit is only acceptable.

And reverend Brethren, let us all agree not to be idle, but diligent, read the Scriptures, and pack them up together, a deal of Exhortations, Reprehensions, Admonitions and Prophecies, and read some old Authors, as *Irenæus*, *Ambrose*, *Cyprian*, *Jerom*, *Bazal*, *Austin*, *Origen*, *Damizin*, and it's not amiss if we take in *Luther*, *Calvin*, *Menno* and *Beza*, and some other late modern Writers; and so by much reading and Meditation our Actions will be whetted up and quickned, and those Words which we read often will lodge in our Memory, so that we shall be able to pray half an Hour *ex tempore*, or an Hour and an half upon a Fast-Day (for that is the best Traffick that goes off such Dayes as those) without Tautologies or Reiterations; and so though we pray several Times, and in several Places, as before Kings, or Councils, or a Synod, or Classis, Merchants of our own Order, yet by this Means we shall be fitted for all Places and Time, to sute the Business which we are about; and if any question the thing, let us say, we pray by the Spirit as it gives us Utterance; but now this is the last Beast of our merchandize, which is as Gold, and Silver, and precious Stone, and Pearl; if this will not go off, as upon the Account of the Spirit, or spiritual Worship, or a spiritual Ordinance, then there is little Hope of driving any more Trade, or getting any more sale with these men; then let us cry to the Magistrates, they are new fangled and giddy-headed, and delight in Novelties, and are erroneous Schismaticks and Hereticks, and are factious and seditious, which if they be let alone, and not be timely checked and reproved, they will overthrow us Merchants (call'd by our selves Ministers) and not only us, but also both Church and Common-Wealth.

And furthermore let us agree, reverend Brethren, in Unity and Peace, and strive all with one Consent to be furnished with such Merchandize as will sute with the Countries and Regions where we traffick, as Kings, Princes, Protectors, Parliaments, and Councils, Noble men, Gentlemen, and also take in the common People (if happily we can please them all) because that by the last mentioned we receive much of our Subsistance; yet if any of them do not like our Merchandize, it is the least matter of them; for then we have a King, a Prince, a Protector or a Parliament to appeal to; and if we can but satisfie them with Merchandize, upon Petition they will make us a Law, and set a Compass upon every one of our Ships to ride in at Sea, and they will command every Parish to buy our Merchandize, and if they will not buy it, at the worst compel them to give us our Price, whether they receive our Merchandize or Traffick or not, but if they will not (having a Law to guard us) we can take it from them, whether they will or no; and if at any time any seem obstinate, and refuse to pay us Easter-Reckonings and Midsummer Dues (which may be come to the Value of 18 d. or 2. s.) we can take a Pot worth 7 or 8 s. or a Pan, or a Kettle; and if they shall neglect to pay us a Mortuary, which hath been an Ordinance ordained by our mother *Mystery Babylon* seven or eight hundred Years ago or upwards, if they will seek to disannul such a laudable Custom, then we can sue them for it in a County-Court, and get 20 or 30 Shillings Dammage; and if any of the common People refuse to pay us our Tythes, which belong unto us Church-Officers, which were given

unto us by our Mother, who ſate upon the ſcarlet-coloured Beaſt at the leaſt 13. hundred years ago, that if our Tythe come to 40. sor 3.l. we can go to a Chapman or two, who reſents our Commodities, and they will give us a Warrant for treble Dammages, and then we ſhall get ſome Bailiffs (who are our Church-Members) and take away a Yoke of Oxen worth 8 or 10 Pounds; or a Horſe or a Cow worth ten or twelve Pound; and if the Tythe come to 5 or 6 Pound, then we can take five or ſix Cows, and a ſcore of Sheep, and half a ſcore of Swine, and threſh the Corn out of his Barn, and take it away, and take away the Feather-Beds, and Curtains, Court-cloaths, and Blankets, Rugs, Sheets, Kettles, Brewing-furnance, or the Rayment which the Family wore; and if we judge it too little to ſatisfie our inſatiable Deſires, take Pin-cuſhions, or if it be but half a Cheeſe, as our reverend Brother *Alexander Bradly*, in the Pariſh of *Elmſtone*, in the County of *Kent*, from *Robert Minter* of the ſame County and Pariſh; And in thus doing there will be little loſs or detriment to us: And if any refuſe to give us a Tythe-cock of Hay, or a Shock of Corn; (having the Power of the Earth of our Side) we can pull down the Hedges, and break open the Gates, and fetch away a Wain-load or two, or as much as we think fit, as many of our reverend Brethren of our Order have lately done; which are good Precedents to Poſterity that may come after us; and if any with whom we have traded (who are Neighbours) do think much at us, we can call them Hereticks, and ſay, they are Enemies to the Church and Common-wealth, therefore why do you pity them?

But reverend Brethren, it is not with us now in the North Regions of the World, as it hath been in time paſt, about two or three hundred Years ago, neither as it is with the reſt of our fellow-Merchants in *Italy*, *Rome*, *Jeruſalem*, *Arabia*, *Greece*, *Portugal*, *Spain*, *Hungaria*, *France*, and the reſt of the Regions, where our Mother ſits as a Queen, the People being all as aſleep at Midnight, any old, dark, ruſty cankered Ware will go off there at a good rate, and for *Ave-maries*, or *Pater-noſters*, *Te Deum*, or a *Magnificat Anima*, or the like, or ſome other Charm in an unknown Tongue, or a Story of St. *Damiſen*, or St. *Benedict* about Images, or a ſtory of St. *Francis* of his converting of Wolves and Bears; or ſpeaking an Hour from ſome old-Fathers, and call it the Word of God, and meddle not with the Scripture at all; for a ſtory of the Lady of *Laurette*, or the image of the Virgin *Mary*, and of what Miracles they have wrought, which the Members of the Mother-Church believe for good Doctrine, and receive theſe or the like, as Croſſes, Crucifixes, Pictures, Beads and Images, and ſuch other like Merchandizes of the baſer Sort, are all brought and received, without Queſtion, as Merchandizes of great worth, and things belonging to Happineſs and Felicity; but alas! it is almoſt Day, and the Night is far ſpent, and the People in theſe Northern Regions are come paſt Mid-night, ſome towards the dawning of the Day, and they queſtion our Merchandize, and with ſome the Night is quite over and they are come to the Day-break, and to the riſing of the Sun, and with theſe there is no hope of trading, (though with the beſt of all our Commodities) though with Cinamom and Odours, and Oyntment, and Frankincenſe, yet they will buy none of our Ware, nor there's no Hope of trading with them any more; for they are come to know the Pearl

which

which is more precious then Rubies, and the heavenly Treaſure that doth not ruſt, and the Word which is ſweeter then the Honey and the Honey comb, there's no Hope of them; but this is the Miſery, they will not be content with what they have found, but impart it to others, and ſo beget a Diſlike in other Peoples Minds to the beſt of all our Merchandize.

However, them that are gone from us, and deny our Mother and her golden Cup, and deny all her Merchants, great and ſmall, not only them that trade in Wood, and Veſſels, and Braſs, and Iron, but even them that trade with the beſt Merchandize, as Gold, Silver, precious Stones, Pearls, fine Linnen, Purple, Silk and Scarlet; however let us excommunicate them, and give them up to Satan, and let us call to the Beaſt with his ſeven Heads and ten Horns, who is ſcarlet-coloured, dreadful and terrible, and let us accuſe them of Hereſie, Schiſm and Blaſphemy, and call them Seducers, Deceivers and falſe Prophets, and let us brand them with Names of Reproach, as Sectaries, and ſay, they are ſeditious and rebellious and mutinous, and they are Enemies to Church and State and all good Government, Peace-breakers, factious and peſtilent Fellows, that bring all the Nations into an Uproar; and if that will not do, let us petition to Kings, Princes, Dukes, Parliaments, Protectors and Councils, that ſome ſpeedy and effectual Courſe may be taken for ſuppreſſing of theſe Hereticks, and for ſtopping of theſe blaſphemous Doctrines, as that *the Steeple-houſe is not the Church, and ſprinckling of Infants no Ordinance of Chriſt, and ſinging of Pſalms by Tradition no Part of the true Worſhip of God*; and it may be ſhall get ſome Law or Act of Parliament againſt them; or call them Vagabonds, and get them whipt abroad, and put in Priſons, while we take away their Oxen and Goods at home. and ſo by this Means it will ſtop others (whom we traffick withal) that they will not dare to hearken unto them; for if they will not buy our Wares, and take our meaſures by a Glaſs in Love to it, yet becauſe of Fear of Impriſonment, or Loſs of their Goods or Eſtates, they will be conſtrained to trade with us.

But alas! it is otherwiſe with us now then it was in Queen *Mary*'s Dayes, when *Maſs*, *Mattens* and *Even-ſongs*, *Proceſſionings*, *Ave-maries*, *Creeds* and *Pater-noſters* took up moſt Part of the Time, and went off among People for ſpiritual Worſhip at a good Rate; neither is it with us now, as it was in the Dayes of Biſhop *Laud*, our great *Metropolitan*, and the reſt of our Mother's Merchants; then would *Common Prayer* tranſlated out of the *Maſs-Book* into the *Engliſh*, and *Creed*, *Letany*, *Pater-noſter*, with a *Lord have Mercy upon us*, or *we beſeech thee to hear us good Lord*, forty Times over in a Quarter of an Hour, with ſome of *David*'s Pſalms turned into Meeter by *Hopkins* and *Sternhold*, Maſters of Muſick, ſung with Organs, with Choriſters and Boyes, with bowing to the Altar, and ſuch like Merchandize, which was then precious in the Eyes of our Mother's Children; then whoſoever would not be obedient to all the Rites and Ceremonies, we branded them with the Name of *Puritans* and *Non-conformiſts*, and haled them before Seſſions, Courts and Magiſtrates, cited them to appear before the Biſhops, ſerved them up to the *High-Commiſſion-Court*, before the Lords Spiritual and Temporal [falſly ſo called] and there the Fleſh was gnawn to the Bone, and Ears cut off, ſtigmatizing and burning with Irons, Impriſonment and Baniſhment: Now as People came nearer the Day, they began to ſuſpect all this, as not to be the ſpiritual Worſhip of God, having

no Ground nor Footing from the Spirit of Truth, nor Example from the Scripture, nor from the primitive Churches; then they over whom our mother once reigned, began to queſtion her, whether ſhe was the Lamb's Wife, yea or nay? And whether our Predeceſſors and Brethren were the meſſengers ſent out by the true Church, yea or nay? And whether the Ordinances and Practices were the Inſtitution of Chriſt and his Apoſtles, yea or nay, in the primitive Times? And the Day dawned upon them, and the Spirit came to be revealed, and did ſhine into their Hearts, and they began to ſearch the Scriptures, and to compare the true Church (which was cloath'd with the Sun, and crown'd with the Crown of twelve Stars) with our mother *Myſtery Babylon*; and they began to compare the Apoſtles and miniſters in the primitive Times, with our Predeceſſors, *Babylon*'s merchants; and alſo compared the Inſtitutions and Ordinances which were delivered to the true Church, with the Inſtitutions, Rites, Ceremonies and Inventions of our mother *Myſtery Babylon*; and ſo they found all out by the Revelation of the Spirit, and by ſearching of the Scriptures, they found out the Riſe of our mother, after the Woman was fled into the Wilderneſs, and that ſhe ſate not as a Queen upon Nations, Kindreds, Tongues and Peoples, till after the Woman did fly away upon the Wings of an Eagle into the Wilderneſs, for a Time, Times and half a Time; and likewiſe they found out, that our Predeceſſors and Fellow-merchants were not like the miniſters of Chriſt in the primitive Times, neither our Doctrines and Ordinances like the Ordinances and Doctrines which were once delivered to the Saints, before ever we merchants ſet ſail, or floated in a Ship on the Sea: And ſo finding our City to be raiſed up in its Glory, ſince the Glory of God was loſt in the Earth; and finding our Queen *Myſtery Babylon* ruling in our City, ſince the Lamb's Wife fled; and finding us merchants to receive her Traffick from her City, ſince the Faith was loſt that once was delivered to the Saints; and did ſee our *Creeds*, and *Beliefs*, and *Pater-noſters*, our *Prayers*, and our *Hymns*, that they are quite another Thing, which was Part of her Traffick, they have concluded, (and that upon infallible Grounds) warranted by a Cloud of Witneſſes in the Prophets and Apoſtles, that our mother is a Whore, and her Predeceſſors are her merchants, and that our Ordinances are, and Traffick hath been invented by ſome of our mother's children, which are Apoſtates, and they have found us out: And now alas! a Ship will be hardly able to ride any more upon the Waters, nor the Sea will hardly bear up our Veſſels any more; the Nations, the Kindreds, the Tongues and the Peoples are almoſt dryed up, eſpecially in the North Regions they will not buy our merchandize any more, our Ships are like to ſtand ſtill, and our merchandize is like to be all ſhipwrackt; therefore let us take counſel, leſt all the Sea dry up, and we all ſit down in Solitarineſs, and our Song be turned into wo worth the Day, miſery and alas.

Therefore now it behoves us all, reverend Brethren, who are of this laſt Edition (tything *Presbyters*) to deny our mother in her greateſt Fornication and Adultery, ſince ſhe hath committed Fornication with Kings and Nobles, and ſince all Nations have drunk of her cup; but yet let us own her three or four hundred Years after the Aſcenſion of Chriſt; for then though ſhe was inclining to Adultery, and it lodged in her Heart, yet it was not ſo openly known then, but only to a few, and then ſhe held Part

of

of the Form of Godliness, and had Part of the true Church's Attire and Ornaments on the outside; and so let us all agree to stick close to her here, and vindicate her then and her merchandize (the Form of Godliness) for if this Traffick will not go off, we are at an End; for either this must serve in the North Regions of the World, or we must pull down our Sails, and let our Ships stand still on dry Land; let us put on a Resolution, there is some Hope that this may serve a while; for that our Mother was a true Church three hundred Years after Christ; hardly any in this will gainsay us; and let us deny all the Popes, Cardinals, Legates, Fryars, Monks, Jesuites, Seminaries, and all their several Orders (which are one distinct from another) and let us deny the rest of our Fellow-merchants, or rather Fathers (which did ordain us to be Merchants to trade at Sea) seeing that kind of Merchandize which they then traded with (which they received from our Mother) will not go off now; for Nations, Kindreds, Tongues and People now will not buy that kind of merchandize which hath not the Face of Purity upon it; and though we were made Ministers by them, yet now when they are grown out of Date (a Parliament having voted them down) it's not safe for us to hold them up, nor none of their Worship nor Merchandize; so we having a distinct Order of our own, and are ranked into another Fellowship, distinct from the Fryars and the Monks, let us keep our Fellowship one with another; and so we may set up our selves, and so may bring Honour to our mother *Mystery Babylon* under another Name; and so let Bishops, Arch-Bishops, Arch-Deacons, Deans and Chapters, Prelates, Vicars and Curates be denyed; and seeing the traditional Traffick (before mentioned) will not go off, and all the Forms of publick Worship have been contrary to the Scriptures, and contrary to the primitive Times, and seeing we cannot hinder People from seeing of it, therefore we must let it all pass, and deny both them and it (at least in the hearing of them whom we trade with) therefore let them merchandize with it in some other Country, for our mother, where she hath more Reputation, and where the Beast hath more Power; and the Time may come, if we can but perswade People, that they cannot understand the Scriptures, nor come to know the mind of Christ without our Original, *Hebrew*, *Greek* and *Latine*, in some Time, it may be, this Traffick will go off, if we can keep People but ignorant enough, that so we may be a means to bring our mother and her messengers (that she hath sent forth) into more Reputation then they are: Notwithstanding, though the Day be dawned, and every man's Work made manifest of what Sort it is, yet it is well enough, that we receive the maintenance which our mother *Mystery Babylon* gave unto our former merchants, as *Tythes*, *Oblations*, *Obventions* and *Offerings*, *Easter-Reckonings*, and *Midsummer-dues*, and *Mortuaries*, *twenty Shillings for a funeral Sermon*, *ten Groats at the Grave*, *twelve Pence an Hour for ringing of Bells*, and such other like Commodities that befall us; and besides all this, we have got something out of Bishops Lands, and Deans, and Chapters, and Prebends Lands, some good Augmentations out of those; so that all the merchandizing and Traffick lyes in our Hands, and all the Wages that our mother gave to other Officers and Ambassadors of several Orders (which to speak plainly, is the very Reins and sinnews of our Gospel which we preach) and therefore, if we cannot keep the People blind, but they will see our Error in most Things; yet while we have the Powers of

the Earth to make us a Law, that all may be forced and compelled to pay that unto us which our mother, the Church gave us, when ſhe was in her Exaltation, while this is kept up, we ſhall carry about her Ships, and merchandize; though the People have no great Heart to it, we ſhall cry out to the Magiſtrates, to compel them to buy it, or elſe the People will turn *Atheiſts* and *Barbarians*, and however get our Price.

Yet now, reverend Brethren, ſeeing we cannot keep the People in Ignorance and Darkneſs, nor hinder the Day from dawning, nor the Sun from riſing, while it is but even yet Twy-light, let us work and carry about our Traffick; for the beſt Sort of Merchandize which our Mother hath, will hardly pleaſe now; for now it comes to that, *that nothing but ſpiritual Ordinances will be accepted among People now*; therefore we, which are of the tything *Presbyterian* Order, though we have denyed our Mother in ſome of her Sorceries, and though we have denyed the Biſhops, our Fathers, and Ordinances, and their eſtabliſhed Form of Worſhip, we being Heirs apparent to their Inheritance, and Revenews, and wages; now we being come to Maturity, and go under the name of Reformers, yet let our Mother Myſtery Babylon's Wages ſtand unalterable, as the Law of the *Medes* and *Perſians*; and though the Profeſſions of publick Worſhip have been denyed and aboliſhed, let us perſwade the Magiſtrates and Rulers, that if they aboliſh our Tythes and ſet Wages, then the Goſpel will ceaſe to flouriſh in theſe Nations; and though the *Maſs-book*, or book of *Common-prayer*, and the *Letany* will not go off for Goſpel any longer, we ſhall ſet ſomthing elſe up in its ſtead to be called the Goſpel; And becauſe we have not the immediate Spirit, nor an infallible, neither ever look to have, its requiſite, that we preſcribe ſome Form or Directory of Worſhip, to be as a Rule of Direction to all of our Order; and if we can get a Parliament to make an Ordinance for the Recommendation of it to the Nations, as the publick Worſhip of God, then we may trade yet with our Merchandize; and whilſt our ſet Wages is not altered, the matter is of leſs Moment; and though the *Directory* ſhould be diſcommended, as it is recommended, and our Form ſhould go down, and another thing ſhould be eſtabliſhed inſtead of it, yet it were lawful for us to joyn to another; and though they ſhould accuſe us for Time-ſervers, and Men-pleaſers, yet we have a Cloud of Witneſſes, as in *Edward* the 6. and *Henry* the 8. how many hundred of our Fellow-merchants denyed driving a trade with the *Maſs-book*; and likewiſe in the Dayes of Queen *Mary* many thouſands owned the *Maſs-book* as the publick Worſhip of God, which was then holden out. Again, how many thouſands of our Fellow-merchants denyed the *Maſs-book*, or publick Profeſſion, Doctrine and Diſcipline, and joyned to the book of *Common-Prayer*, and the *Letany*, as the publick Profeſſion of the Worſhip of God; and now of late Years we have denyed it our ſelves; and ſo we which are of this Order can diſpence well enough with this, ſeeing that we trade with ſome of our Mother's Merchandize under another Name, and ſo the Matter is leſs grievous, becauſe the Orders and Ceremonies about Worſhip are retained ſtill in our *Directory* under another Habit and Guiſe; and having theſe Witneſſes before mentioned for our Example, and if any ſeem to contend with us, this will take the Edge off People, (ſeeing it's no new thing with us, to ſet our Sails which Way ſoever the Wind blows) and it may be, we may bring them a Scripture or two, and an Inference from it, for a Cloak, as, to *ſubmit to every Ordinance*

of

of man for the Lord's ſake, and *let every Soul be ſubject to the higher Power*; ſo *Henry* the 8th. while he ſtood, he was the higher Power, and ſo *Mary, Elizabeth, James* and *Charles*, they were the higher Power, while they ſtood, and they did ordain, that ſometime the *Maſs-book* ſhould be the publick Worſhip, and ſome time the *Common-Prayer-book* ſhould be the publick Worſhip, and now the *Directory* a Plat-form of publick Worſhip; it may be, theſe and the like Arguments (to them that are dim-ſighted) will take Place for ſome time. But there is one thing above all, which ought to be conſidered of by us, who are allowed to be publick Merchants (ſeeing that we muſt go under the name of Reformation, for that is our Flag we carry in our Ships) ſeeing that generally People of the moſt underſtanding will not allow of any preaching to be effectual, to the converting of Souls, but that which is miniſtred by or from the Spirit; for the reading of old *Homilies* which ſerved in our Predeceſſors Dayes, will not ſerve now, or if we ſhould ſpeak ſome *Hebrew* or *Greek*, or *Latin* in an unknown Tongue, they will conclude, that is rather the Wiſdom of the Fleſh, and from natural Wit, rather then from the Spirit; and therefore it is not much amiſs, if we conclude to let ſome of the Ancient Fathers paſs, and not mention them, becauſe it is holden generally, that they lived in an Apoſtatizing time, and ſo it will not be effectual in the Audience of People: And ſo for *Auſtin* and *Cyprian, Jerom* and *Beda, Origen* and *Damazin*, their Traffick will hardly go off, for they will conclude, it's rather by Art and Study that we preach, then by the Spirit; and ſo we being fallen into ſuch a dangerous time as this is, now in the break of Day, when men begin to be quick-ſighted, and will not onely eſpie Hills, but alſo Motes; therefore, all we which are Merchants of this Order and Rank to our Mother Myſtery *Babylon*, had need to trade with the beſt Merchandize, as Gold, and Silver, and precious Stones, and fine Linnen, and ſilk, and Scarlet; and ſo let this be agreed upon by us all, that we ſtudy hard, and read the Scriptures, and other modern Divines, which are Orthodox, that ſo, if need require, every one may preach *extempore*; for elſe it will not go upon the Account of the Spirit, and ſo have Words to fit at all Times, Occaſions and Seaſons as before Protectors, Parliaments and Councils, or Noble men, or Claſſis, or Synods, or the like; and every one labour by Study and Art to raiſe many Doctrines from one Scripture, and make many Uſes, and Tryals, and Motives; and ſo carnal people's minds will be affected with ſuch dex-Terity and Readineſs, ſo that we ſhall clear our ſelves from Clamour, (which ſome of our Merchants have fallen under, becauſe of their Negligence) and if any ſhould accuſe us for ſtudying and patching up our Sermons out of divers Authors mixt with Scripture, and our Inventions, then bring ſuch a Scripture as that, 2 *Tim.* 2.15. *Study to ſhew thy ſelf approved unto God*; it may be, ſome blind People will take that for a good Proof; and ſuch a word as that, *Study to be quiet*; and becauſe the word *Study* is found in Scripture, therefore with a Conſequence or two we may prove in the Ears of people, that ſtudying of Sermons is lawful; and if any queſtion our ſet Wages and Heir, be ſure, that all with one accord do ſtudy to vindicate this; for this is the Life and Sinnews of the Propagation of our Goſpel.

And now Reader, I ſhall give thee an Account of the principal and chief Traffick, which is eſtabliſhed for the Publick Worſhip amongſt thoſe that

that are called Gospel-Professors; the general heads whereof are laid down in a *Directory* of the Publick Worship in these three Nations of *England*, *Scotland*, and *Ireland*; and the general Heads of that which they purpose to traffick with, is laid down in their *Directory* (so called) and what Traffick is of less Moment, may be ushered in, time will make manifest; and in their Preface to their Book, they say as follows.

Directory. *That the Liturgy hath been a great Means to encrease an idle Ministry, from putting forth themselves, for putting forth the Gift of Prayer, which Christ pleaseth to furnish all his Servants with, whom he calls to that Office.*

Answer, So then by this Conclusion all their former Fathers and Fellow-merchants were not sent out by Christ, because they contented themselves with set Forms of others made to their Hands; and if all whom Christ called to this Office be furnisht with the Gift of Prayer, then this must needs follow, that they that have no Gift of Prayer are no Officers of Christ; well, their Part being acted, and the *Exit* being come, let him go off the Stage, and thou shalt see the gifted men come on next.

Direct. *In the assembling of the Congregation together, the Direction is, that the People do reverendly compose themselves to joyn in the Ordinance of God, which is then coming in Hand*, as it is written in the 11th Page of their Book.

Answ. Here they are putting Self to perform the Ordinance of God, which whosoever comes to perform aright, or joyn with the Assembly of the righteous, they must deny themselves and all their own compositings.

Direct. *The next Thing is about reading the Scriptures, and Exposition of them; and in their expounding they are to take heed, that preaching and other Ordinances be not streightned.*

Answ. As for reading the Scripture, it is a thing so harmless, honest, just and good, that I wish that all their whole Ordinances (so called) had been all waved, and given Place to this; and if it were read oftener to the People, without adding or diminishing, the Understandings of People would be more opened, then by their cloudy and dark patched up Speeches, which is called preaching; but preaching I am not against, that is to say, to declare the Mind of God, as it is revealed by his Eternal Spirit, to and in them that speak; and why do you prefer one Part of your Worship before another? Was not a Psalm in the Church of *Corinth* acceptable unto God, when it was sung in the Spirit, and with Understanding, as good as Interpretation? And was not Prophecy as acceptable as speaking with Tongues? If your expounding, so called, of the Scripture be by the Spirit of God, why should that give Way to sprinckling of an Infant, till the Spirit cease to speak in him that spake by it?

Direct. The next Piece of Merchandize is, of their publick Prayers before Sermon, and to pray after this Manner, *to acknowledge your great Sinfulness by your Original Sin, which makes you liable to everlasting Damnation, and doth defile your best Actions, if it were not restrained by God's Grace*, as in Page 15.

Answ. What! is original Sin unwasht away? and is a deprived Nature alive, that poisons all your Faculties, and defiles your best Actions? What, is not this taken away yet? then you have confounded your Orthodox Doctrine, or else never have been baptized when you were Infants; for did not you use to say, that when an Infant was sprinckled, *That he was regenerate, and born again, and ingrafted into the Body of Christ's Congregation?*

And

And furthermore, to give Thanks to God on this wise, *We yield thee hearty Thanks, that it hath pleased thee to regenerate this Infant, and to receive it for thy own Child by Adoption, and to incorporate this Child into thy own Congregation*; then seeing that all that are baptized are regenerate, as you say, how is it original Sin and the Guilt is not taken away? and how is it that the best of your Actions are defiled? for Regeneration is a cleansing Work, and the Actions of the regenerate are pure and holy, but your best Actions are defiled, then you are not regenerate by your own Doctrine; and if Sin be restrained by God's Grace, then Actions do not defile; for Grace is one, that which restrains, and that which saves; for it's written, *By Grace you are saved*; and if you are restrained from Sin, or saved by Grace, then your Actions would not be defiled; what cankered rusty Merchandize is this? but I shall proceed to shew more of the like Nature.

Direct. The next Doctrine is, *to confess your actual Sins, the Sins of your Magistrates, Ministers and whole Nation, and how that you have broken all the holy just Laws of God, doing that which is forbidden, and leaving undone that which is injoyned, and not only ignorantly, but presumptuously, against the Light of our Minds, and Checks of our Consciences, but also despising God's Forbearance, and standing out against all the Offers of Grace in the Gospel.*

Answ. Was not the baptized Infant incorporated into a holy Congregation? and now you confessed you were a sinful Congregation, not only ignorant, but presumptuous also, and have sinned against the Light of your Minds, and the Light of your Consciences; what! is there any thing in your Minds or Consciences worth taking Notice of? what! will the Light in the Conscience shew Sin, and reprove for it? then how is it, that you Merchants of this Rank cry out against it as Delusion and heretical Doctrine, when any exhort them, that they sin not against the Light of their own Consciences? and if you stand out against all God's Invitations and Offers of Grace, then are you none of Christ's Ministers; and never blame me for calling you *Babylon*'s Merchants; for the Ministers and Disciples of Christ, they came at Christ's Invitation, and *Peter* and *John* left their Nets, and followed Christ when he invited them; and they resisted not the Offers of Grace, but received it when it was offered, and were saved by it; and if you walk so unworthy of him in your selves, then repent, and cease carrying abroad such Trumpery as this to deceive the People withal.

Direct. In the sixteenth Page you Reformers say, *You ought to bewail your Blindness of Mind, and Hardness of Heart, and Unbelief, Impenitency, Secureness, Luke-warmness and Barrenness, and not endeavouring Mortification, nor to keep your Garments unspotted.*

Answ. You had need to bewail your State indeed, if this be it; but see that you be not Hypocrites, to confess that before the Lord and your Congregation; and if any say, you are hard-hearted and Unbelievers, you deny it again, and so make your Lives transgress, and your Tongues utter forth Deceit; what! are you such a Company of blind Minds, and hard-hearted, impenitent, unbelieving, secure, luke-warm and barren, whom God will spue out of his Mouth, who do not so much as endeavour after Mortification, nor to keep your selves unspotted, and have broken Promises, and Vows, and Covenants? O that ever such a Company as you should carry a Ship to Sea, or think in your Hearts to give Directions to o-

others to reform, when you are unreformed your ſelves, and full of Unbelief! what People will take Directions at ſuch a Company of Heart-blind Guides as you? If this be Reformation, what is Deformity? the wiſe in Heart may judge of this Merchandize.

Direct. Yet you ſay notwithſtanding in the 18th page, *Let us draw near to the Throne of Grace, and incourage our ſelves with hope of a gracious Anſwer of our Prayers.*

Anſw. He that ſits upon the Throne of Grace, before whoſe face the Heavens and the Earth ſhall fly away, he will reject your Offering, notwithſtanding all the Encouragement you may take to your ſelves; and how can you have Hope to receive a gracious Anſwer? it's but the Hope of the Hypocrite, you that are blind in Mind, and hard in Heart, and do not ſo much as endeavour after Mortification; *David* a meſſenger of God, ſaid, *If I regard iniquity in my heart, God will not hear my Prayers*; and you that are ſo preſumptuous, and are ſo full of vain Hopes, as to think, that God will hear your Prayers, who are in Unbelief, and endeavour not after Mortification; he will ſend you empty away.

Direct. The next Doctrine is about *preaching the Word, the ſubject of his Sermon is to be ſome Text of Scripture, ſutable to ſome emergent Occaſions, and he may go on in ſome Chapter or Pſalm, as he ſhall think fit.*

Anſw. Here Reader, thou mayeſt take notice, theſe Artificers, of the laſt Edition have Traffique of divers Sorts, to fit the ſeveral Places and Occaſions; as when they come before ſome Princes, or Courtiers, or ſome Convocations, or Counſels, then ſome great ſwelling Words, and new coyned Expreſſions, and Rhetorical Speeches, and Philoſophical Phraſes, this will go off at a good rate; and by this the Merchant may procure his Diſcourſe to be printed, which may procure his Fame and Renown among ignorant People; beſides, it may be he gets Profit by printing his Sermon, ſetting all ſet-Wages, Tythes, and Salleries aſide; but if it be amongſt poor country People, or an odd Corner of the Land, then any ordinary Traffick, (a Sermon, which it may be he hath ſold four times over) this will go off among ignorant people, and make them more ignorant; and as you ſay, a *Text out of the Pſalms, or any other Scripture, as the Miniſter ſhall think fit, will ſerve to treat upon*; Reader, thou mayeſt take notice, that here is no notice taken of the holy Ghoſt, or Spirit, what it thinks fit; but what he that preaches hath ready muſt go off, and counted as fit for that People.

Direct. And in the 36th page your Direction is to the Merchant, *not to reſt in general Doctrine, but come to particular Application, which is a work of great difficulty to himſelf, requiring Prudence and Moderation, and to the natural corrupt man it will be very unpleaſant.*

Anſw. The Doctrines and the Applications of the natural corrupt man will not be profitable nor powerful at all upon the Hearers, neither will diſarm the Thoughts of the Heart at all; and you that give Preſcriptions to natural corrupt men what to preach, who ſet them about performing the Work of God (that know it not) are very ignorant; for the natural man underſtands not the things of God, and the corrupt man in Heart ſees not God; and he that underſtands not the things of God, muſt needs preach a Divination of his own Brain: Well, let who will take this Traffique, the Children of Light will have none of it; it may be,

ſuch

such Husks as these will satisfie a Herd of Swine, and so let them take it.

Direct. And you say, *He that preaches, is to be perswaded in his own Heart, that all that he teaches is the Truth, and that he is to walk before his Flock as an Example.*

Answ. How is he like to be perswaded in his own Heart, that sins presumptuously against the Checks of his own Conscience? And you set Examples indeed, but they are but bad ones; would you have your Flock to follow your Example? would you have every one of your Flock to have a long Gown, or a long Robe, and make them all like Cardinals, Princes? Would you have every one to have a Ring on his finger, and a company of Points at his knees, like a Beasom, and a company of Ribbons and Cuffs, like a Fidler? Or would you have any of your Flock to come and fetch away a Yoak of your Oxen, or a couple of your Horses, or take his Teem, and come into your Field, break down the Hedges, and throw open the Gates, and load his Waggon with Corn, if one could not pay it him for Conscience sake? Or would you be sued up two hundred Miles into a Court for a Tythe Hen, worth four Pence or six Pence, and thrown into the Fleet a Year or two, for four or five Shilling? Many such Evidences and Examples we have from you, you late Reformers; but to the Light in all Consciences I leave to judge (which you have presumptuously sinned against) what Examples you are to your Flocks.

Direct. And now Reader, I come to Prayer after Sermon, and thou shalt see what Traffick is there; *The Ministers are to give thanks for the blessing received, as Election, Vocation, Adoption, Justification, and Hope of Glory; and likewise to turn the Heads of his Sermons into some few Petitions, and after to pray for the Preparations for Death, and to entreat of God to forgive the Iniquity of your holy things.*

Answ. Here, Reader, thou mayest see as bad Merchandize as the Story of the Lady of *Lauretta*, or the Story of Saint *Francis*, which the begging Fryars, your fellow-merchants traffick withal. *First*, you give thanks for Election, Vocation Justification, and Hope of Glory, and afterwards pray for the Forgiveness of the Iniquity of your holy things; How are your things holy, when they are full of Iniquity, and sinful? Is that which is holy, Iniquity and sinful? Or is that which is Iniquity and sinful holy? Are they Elected, Justified, Adopted, and Sanctified, whose Sins are not blotted out, whose Iniquities are not forgiven? let the wise in Heart judge of this Dream: What! are not they well prepared for death, that are Elected, Adopted, Justified and Sanctified, but they must needs have your Prayers full of Iniquity? will that prepare them better? What ignorance is here? And where learned you this Article of Faith, to turn the Heads of the Sermon into Petitions? let the wise Judge; Was not Prophesie one thing, and Prayer another? But now Prophesie must be turned into Prayer, and Prayer into Prophesie; Sermons into Petitions, and Petitions into Sermons; what mangl'd Traffick is this?

Direct. In the 38th Page, *This kind of Prayer fore-mentioned ended, a Psalm may be sung, if it be convenient, if some other Ordinance doth not follow.*

Answ. Then it seems that your Psalm is no Ordinance, but if it be, it must give Way however if the Priest think fit; God must have no Prayers at that Time; it may be sprinckling of an Infant may serve in stead.

Direct. And now I come to the great Ordinance, *Infants Baptiſm* (falſly ſo called) in the 40th Page, *The Miniſter is to uſe ſome Words touching the Inſtitution, how that it was inſtituted by our Lord Jeſus Chriſt, that Infants ſhould be baptized, and that it is a Seal of the Covenant of Grace, and of our grafting into Chriſt, and of our Union with him, and of Remiſſion of Sins, Regeneration, Adoption and eternal Life.*

Anſw. Reader, take notice, Chriſt never ſent them forth as Miniſters to tell Lyes, as to ſay, he ordained that which he never did; and furthermore, take notice, that the Spirit of the Lord is turned out of Doors, there is no Place for it; outward Water, with which the Infant is ſprinckled hath taken up the Authority and the Work of the Spirit; the Miniſter of Chriſt declared, that the Spirit of Promiſe, and the Spirit of Truth, was the Seal of the Covenant of Grace, and Remiſſion of Sins, Regeneration and Adoption, and that the Faith and the Spirit are the Seed of Eternal Life; but theſe Reformers have excluded both, and have ſet up a beggarly Element in the room; let the ſpiritual Man judge what kind of Traffick this is.

Direct. And in Page 42. *That Children by Baptiſm are received into the Boſome of the Church, diſtinguiſhed from the World.*

Anſw. Now what Kind of Church yours is, and what Kind of a Boſome your Church hath, diſtinct from the World, the wiſe in Heart may judge; you have confeſſed, that Magiſtrates, Miniſters, and the whole Nation, do not ſo much as endeavour after Mortification and a Newneſs of Life, and that you are blind, hard-hearted, full of Unbelief, impenitent, ſecure and luke-warm, and have not ſo much as endeavoured to receive Chriſt into your Hearts by Faith, (as in the ſixteenth Page of your Directory may be ſeen) and how your Church, and the Boſome of it, is diſtinct from the World, if your Church be as you have ſaid, the underſtanding may judge; for you that are impenitent, and full of Unbelief, and have not received Chriſt into your Hearts, you are of the World, and your Boſome full of Deceit, and are none of the Church of Chriſt.

Direct. *And moreover, the Miniſter that baptized the Infant* (which is a Popiſh Invention, and not an Inſtitution of Chriſt) *however he is to preſs it upon People as ſuch an one, and to exhort them to look back to their Baptiſm, and to repent of their Sins againſt God, and to ſtir up their Faith.*

Anſw. Said ye not even now, that Baptiſm with Water was an ingrafting into Chriſt, and of Regeneration, and of eternal Life, and he that is baptized hath the Seal of all this; and yet they are to repent of their Sins? and how ſhould their Faith be ſtirred up, that have none, which yet have to repent? what blind Doctrine is this, that theſe blind Merchants of this laſt Edition have given out for a Platform?

Direct. In Page 44. *The Miniſter is to joyn Prayer with the Word of Inſtitution, for ſanctifying the Water to this ſpiritual Uſe.*

Anſw. Mark Reader what Sorcery is here; was not the Water inſtituted in the Beginning by the Word, and gathered together into one Place by the Word? and then it was ſanctified & holy; and how became it unholy again? & how hath the Water tranſgreſſed, that it is become unholy, that it needs ſanctifying again? But inſtead of ſanctifying it, you abuſe it, and would make it ſerve for that End which God never ordained, *viz.* to be a Seal of the Remiſſion of Sins, a Seal of Regeneration and eternal Life; all which

is

is contrary to the Scripture, contrary to the Miniſters of Chriſt, and contrary to the Precepts of the Miniſters of Chriſt, but are indeed Inſtitutions of your Mother Myſtery *Babylon.*

Direct. And now I come to the Celebration of your great Sacrament of Bread and Wine; you ſay in Page 48. *We judge it convenient to be done after the Morning Sermon, and that all the ignorant and ſcandalous are not fit to receive this Sacrament.*

Anſw. And why after the Morning Sermon, ye great Reformers? If you intend that Chriſt's breaking of Bread, and giving the Cup to his Diſciples, that this muſt be your Foundation for your Sacrament, that was at Supper in the ſame Night he was betrayed; and if he had judged it more convenient, why could he not have given it them after ſome Morning Sermon? what Example have you for ſo doing? it may be Saint *Gregory*, *Benedict* or *Damaſen*, or ſome other of your Mother's Merchants: And if they be unfit that are ignorant and ſcandalous to receive this Sacrament (as you call it) then none more unfit then your ſelves, none more ignorant and ſcandalous, who have left that undone which God hath injoyned, and have done that which he never commanded, and that not only out of Ignorance, but alſo preſumptuouſly againſt the Checks of your own Conſciences, and Motions of his holy Spirit! what, not ſo much as endeavoured after Mortification or Newneſs of Life, but are a blind, hard-hearted, unbelieving and impenitent People, witneſs the ſixteenth Page of your *Directory*; and if ſuch as you be fit to receive this Sacrament (as you call it) I know none unfit to receive it.

Direct. In Page 50. *The Miniſter is to warn all that are ignorant, and ſcandalous, and prophane, that live in any Sin or Offence againſt their Conſcience, that they come not to this holy Table; and on the other hand, to encourage and aſſure them of Refreſhment and Strength by coming to this Table, if they deſire a further Progreſs in Grace.*

Anſw. Whom do you call ignorant, prophane and ſcandalous? Is not he a ſcandalous Perſon that ſins preſumptuouſly, and againſt the Checks of his own Conſcience, and God's holy Spirit? And if ſuch be prohibited, all you Reformers are excluded; and if you do come, you are like to have no Refreſhment or Strength here (if your own Doctrine muſt ſtand good for Refreſhment and Strength) which you promiſe to them that have a Deſire after the Progreſs in Grace; but ſay you of your ſelves, we have no Deſire after Mortification or Amendment of Life, and ſo you are without Hope, come or not come: Furthermore, Bread and Wine was a Seal of Eternal Life (before you ſaid) and now Refreſhment and Strength is promiſed to the weak; I ſay, as the Apoſtle ſaid to them who diſcerned not the Lord's Body, but came unworthily, *For this Cauſe many are weak, and many are ſick, and many are fallen aſleep*; and though they have come to your Table, they have come ſick and weakly, and have gone away ſo, and have found your Promiſes and Aſſurances of no Effect at all.

Direct. And now I come to the Conſecration, *The Miniſter is to begin the Action with bleſſing the Bread and Wine, ſetting them aſide for this holy Uſe.*

Anſw. I ſay, Bread and Wine was ſanctified by the Word, for that End and Uſe that God created them, that is to ſay, for the Nouriſhment for Man, and they were holy and good before ever the Prieſt touched them, as it is written, *Unto you that believe are all Things clean*; but if you ſet them

apart for any ſuch End or Uſe, as to be a Seal of Remiſſion of Sins, Regeneration and eternal Life, then you convert them, or rather pervert them to that End which God never intended; but this is like the reſt of your idolatrous Merchandize.

Direct. In Page 55. *Then after the Sacrament is taken, the Miniſter is to put them in Mind of the Grace of God held forth in the Sacrament, and to entreat for Pardon for the Defects of the whole Service.*

Anſw. The Church of *Rome*, your Mother, ſaith, that the Body and Blood of Chriſt is held forth in the Sacrament, and you ſay, the Grace is held forth in the Sacrament, and the Seal of Eternal Life; what! do you think to make it the Fountain of Life, from whence all Good comes? And in the Concluſion of all the whole, a Sacrifice muſt be offered up for the Defects of your whole Service; what pitiful blind Merchandize is its? before it was a Seal of the Vocation and Election, eternal Life, and Pledges of Adoption; and by it the Comers thereunto are not made perfect, but are full of Defects, and ſinful, and your whole Services full of Iniquity, and Sin, and Defects; will not any, who hath but the leaſt Sight, abhor your hypocritical Sacrifice, and your mouldy, ruſty, cankered Traffick? And now their holy Ordinance and their moſt holy Things are ended in Defect, in Sin and Iniquity; and theſe Worſhippers the more they offer, the more they ſin; and how the reſt of their Ordinances will end, thou may'ſt judge, before thou paſs any further.

Direct. And now I come to the Sanctification of their Sabbath, *The whole Day* (you ſay) *is to be celebrated, as being the* Chriſtian *Sabbath.*

Anſw. If you intend the firſt Day of the Week, where is that called the Chriſtian Sabbath? The Sabbath in the firſt Covenant was given for a Sign of the Chriſtian Sabbath, which was to be revealed, when they ceaſed from their own Works, Words and Thoughts, then the reſt was to be known, the Chriſtian Sabbath; and whether is the Chriſtian Sabbath a viſible or inviſible thing? But ſtay Sirs, do you keep this Day (which you call a Chriſtian Sabbath) holy to the Lord? Is not this your Market Day, upon which you ſell your Traffick, one or two Glaſſes for twenty or thirty Shillings a Day, beſides what you get for ſprinckling of Infants? Do you not ſpeak your own Words, nor think your own Thoughts, nor work your own Works? If you ſay, you do not, how comes it to paſs that there are all theſe Defects in your Performances, and all this Iniquity in your holy Things? I hope you dare not ſay, that Defects are from God, or that Iniquity or Sin is of God; and if you have not a Male in your Flock, let ſacrificing or offering alone, and do not think that God will be pleaſed with your lame, blind, maimed, defective Sacrifices, neither with your ſtrangled Things, nor your Swines Fleſh; ſo I ſay unto you, repent, and learn to be reformed in your ſelves, before you preſcribe Rules for others, leſt both you and them that follow you fall into the Pit; & becauſe the Merchants of this Rank and Order do love to be medling with every Thing, wherein there is Hope of any Thing to be got, they will try all kinds of Merchandize, and ſo preſent they their Direction about Marriage to any who will take their ignorant Counſel.

Direct. They ſay, *Marriage is no Sacrament, nor peculiar to the Church of God* (and they ſay) *we judge it expedient that it be done by a lawful Miniſter, and to be publiſhed there Times, before it be ſolemnized, by the ſaid Miniſter.*

Anſw.

Answ. If you mean by Sacrament an holy thing, then Marriage is either holy or unholy; if unholy, then fit to be done by none; if holy, why is it not proper and peculiar to the Church of God? if they who are Members of the Church of God may marry (in the Lord, and in the covenant in which man was made) the male and the female; then what hath any to do with it, who are not of the Church of God? and what hath the Church of God to do with them that are without? and what hath a Priest to do with this? where was *Abrahams* and *Sarahs* Priest when they were married? and where was the Priest to solemnize the marriage of *Isaac* and *Rebeccah*? and of *Zachariah* and *Elizabeth*? and becauſe you ſay it is not peculiar to the Church of God, whether were theſe of the Church of God before mentioned? but what hath the Priest to do to publiſh it three times, like a Bel-man for the loſs of a Horſe or Cow through the Market? or rather, why ought not the Man and the Woman both, in the fear of the Lord (if they be moved thereunto by the Lord) publiſh their own intentions? And moreover, their joyning together in the Church of God, when the members of the Church of God are preſent; but this fruſtrateth the Prieſts 5 or 10 s. and his Clerk 6d. or a Shilling more or leſs as they can get.

Direct. Further more, they ſay, *It may be done any time of the Year, but on a Faſting-day, or on the Lord's Day.*

Answ. Why are theſe Dayes prohibited? if Marriage be a holy thing, or an honourable thing, why may it not be done in the Fear of God, and the Power of God, why not on any Day? were Dayes made for man, or man made for Dayes? your ignorant Predeceſſors, the *Phariſees* judged as you do, that it was not expedient or convenient, that he ſhould heal a Daughter of *Abraham*, whom Satan had bound, on the Sabbath day; And now they ſay, that the honourable Eſtate of Marriages, is the Covenant of their God; and before it was laid, It was not peculiar to the Church of God if entering into a ſtate of Marriage be the Covenant of God, and if the Covenant of God be peculiar to the Church of God, then what is the reaſon (you Reformers) that Marriage is not peculiar to the Church of God? And now take their directions (who hath a deſire to Trade any more with their Merchandize) concerning the viſitation of the Sick.

Direct. *The party ſick is to ſend for the Miniſter timely and ſeaſonably before their underſtanding fail them: and if the Miniſter ſuſpect the party of Ignorance, he ſhall not examine them in the principles of Religion, eſpecially touching Repentance and Faith, and to make known unto him the danger of deferring Repentance.*

Answ. If he be ſuch a one who is the ſick, as hath traded much with the Prieſts Merchandize, if he be capable of underſtanding, there is ſome hope he may give the Prieſt 5 Pound, or ten Pound; and it hath been high time for the Miniſter to have ſhown him the danger of deferring Repentance before now, (when he is like to go out of the Body) not to have deferred his exhortation till this time; and if the party be ignorant, it were more time to inform him about the Principles of Religion, and Repentance, and Faith, then to have him make anſwers to that which he knowes nothing of; and then you conclude, if deſired the Miniſter ſhall pray for him to this Effect.

Direct. *Confeſſing and bewailing Original and actual Sin, and the miſerable condition of man by Nature, and that God would give him an evidence of an intereſt in Chriſt, and the Seal of Eternal Life by Chriſt.*

Anſw. In Sin you began, and in Sin you will End; complaining of original and actual Sin before you know what it is, and holden on till you come to the Grave, and never depart from it; and what! muſt not the Miniſter pray except he be deſired? it ſeems they alwayes muſt pleaſe other mens deſires, rather then mind the Spirits motion in themſelves; And what! is intereſt in Chriſt yet wanting, and evidence, and Seal of eternal Life yet wanting, and it may be the party 40 or 50 Years old? What, was not this man baptized when he was an Infant; and have not you ſaid, in the 48 page and 45 page of your *Directory*, that Water-baptiſm is the Seal of the Covenant of Grace, and of being ingrafted into Chriſt, and of Regeneration, Adoption, and eternal Life; and what, is the evidence and Seal loſt now; uſeth not this to be the doctrine amongſt you, once in and ever in Chriſt, and whom he loves once, he loves to the End? and hath not this man partaken of the Sacrament, and eaten the Fleſh of Chriſt, and drank his Blood, and a Church-member (as you call it) and is his Evidence now to ſeek, and the Seal now wanting? utter Darkneſs is your dwelling Place.

Direct. And now we come to the *Directory* for ſolemn Faſts, *That when ſome great and notable Judgment is inflicted upon ſome People, or apparently evident, or when ſome ſpecial Bleſſing is to be ſought or obtained, then ſolemn Faſting is a Duty that God expects from a Nation and People, and they are to abſtain from all Food, and from worldly Labour, and Diſcourſes, and bodily Delights, and rich Apparel, and Ornaments, and ſuch like (although lawful at other Times) and gorgeous Attire, and laſcivious Habits, and if any ſuch Thing be, the Miniſter may reprove them at a Faſt.*

Anſw. To faſt unto the Lord, is not to ſet a Day apart by the Will of man, but by being moved thereunto by the Lord, and not to hang down the Head for a Day like a Bulruſh, nor to ſmite with the Fiſts of Wickedneſs, but to looſe the Band of Wickedneſs, and let the Oppreſſed go free: And as for gorgious Attire, Rich Apparel and Ornaments, it's no where found ſo much as amongſt you Steeple-houſe Faſters; and for Delights and Pleaſures and theſe Things, which you ſay is lawful at other times, that which ſo judgeth, will not forſake them in your ſet Times; and if they be lawful at any time, then the Apoſtles Exhortation is made void, who ſaid, *Not in Gold, nor coſtly Array, nor broidered Hair*; that which abſtains from them one day, and takes them up another day, is Hypocriſie and Deceit: And as for your Abſtinence from one ſet Meal in a day, and it may be go to a Banquet or a Riot the next day after, this is Abomination to the Lord: And how ſhould the Miniſter reprove any for Pride, when it may be hath as many Points at his Knees as a Beaſom, Ribbons and Cuffs, and a long Robe to his Heels, and a broad Hatband, enough to cover one moſt Part down the Waſte, if it were ſpread out; and who do you think will receive this man's Reproof for Pride, that thus is gorgiouſly attired? And what do you judge this man will have on the Thankſgiving day?

Direct. The next comes on the Performance of the Worſhip, *which is reading, preaching, with ſinging of Pſalms, fit to quicken the Affections, and eſpecially Prayer, wherein Sin is to be confeſt, with ſeveral Aggravations, and with greater Inlargement then at other Times.*

Anſw. You that have nothing to quicken your Affections, but to turn *David's* Cryings and Tears into a Song, and ſing, *You roar for the Diſquiet-*

neſs

ness of your Hearts, and as Men distracted, when your Hearts are whole and unrent; and you that think to be heard for your feigned Confessions, and if you speak from your Hearts (as you say the Ministers ought to do) there is no such Hypocrisie and Deceit among any People, as among you, who do that which is forbidden, and leave that undone that is commanded, and presumptuously sin against the Light of your own Consciences, as you confess, and do not so much as endeavour to receive Christ into your Hearts, nor so much as endeavour after Mortification and Newness of Life: And how can you think for your multitude, and Inlargement of Words, and seeming Importunacy, God will hear you for your much Babling? many hypocritical Fasts have been made, which I have observed, as well as some other men, what would be the End thereof, the Beginning thereof was Feignedness, and the Performance thereof like them that *Amos* speaks of, *that howled for their Corn, Wine and Oyl, and mocked God, and drew near with their Lips, but their Hearts were far from him.*

Direct. But to proceed, *Such Texts ought to be used for preaching, that may best work the Hearts of the Hearers into Humiliation and Repentance, and the Minister is to exhort before they depart, that their Assembly may improve their whole Life to the Glory of God, by re-inforcing themselves and their Families in all private Resolutions towards God, which they professed in publick.*

Answ. You that have no other things to bring people to humility and repentance, but by a Text (as you call it) of Scripture, which you may judge in your carnal minds will do it, and pick and chuse too, the Scripture where you like: What! was not the Scripture spoken forth by the Spirit of God, and cannot be broken? And one Scripture is as good as another, and is as effectual as another; but none is effectual without the Spirit, which is that which leads to Repentance, and brings down the Pride of the Transgressor; and except People come to receive the Spirit, and believe in it, which convinceth them of Sin, and leads them to Repentance, all your stirring up, and composing, and re-inforcing, will do no Good at all; and re-inforcing of self began your Fast, and there it will end, without Christ, which whoso comes to follow, deny themselves, and otherwise taught, then to take the Kingdom by Force: And concerning their humiliation, thou hast heard, and mayest judge, Reader, what their Thanksgiving will be like the rest.

Direct. *The Minister is to make some pithy Narration of God's Deliverance, and sing some pertinent Psalms, and choose a pertinent Text to the Occasion.*

Answ. The Thanksgiving doth not arise from any Sensibility that people feel in themselves; but it arises from the pithy Story, as they call it, of the Minister, and likewise from his devised Sermon, which hath fed the carnal Minds, to rejoyce in Words without the Life, and then ring the consecrated Bells, and get Bonfires, and eat and drink, and satisfie the flesh; and these are the Thanksgivings, and the Rejoycings that the World makes over the Witness in themselves.

Direct. And now I come to the singing Psalms, and their Mass-house, the place of their Worship, and so I have done with their Traffique: First, they say, *that singing of Psalms publickly in a Congregation, with a tunable Voice, is a Christian's Duty.*

Answ. Where it was injoyned by Christ, or any of his Ministers, I am ignorant, and yet the Scriptures I know, but no where read in it, that

ſinging of Propheſies, and Prayers, and other mens Conditions, turned into Ryme and Meeter by Poets and Maſters of Muſick, in an inverted Tune, (in the ſame Mind which invents Tunes for Ballet-mongers) and to ſing ſuch Conditions amongſt proud, wanton and diſdainful People, covetous, envious, and ſuch as have not ſo much as endeavoured after Mortification, or newneſs of Life, (as generally your Parochical Congregations are) as you have confeſt in your *Directory* for publick Worſhip; this is no way accounted as a *Chriſtian*'s Duty; for whoſe Souls are not brought out of Death, cannot praiſe the Lord; and you confeſs, Miniſters and Congregation, that you are blind in Mind, hard in Heart, full of Unbelief, Impenitency, Luke-warmneſs, and Barrenneſs, not endeavouring to receive Chriſt into your Hearts, your State is Howling and Lamentation, and not rejoycing; yet ſinging with the Spirit is owned, and with underſtanding.

Direct. And now we come to the place of publick Worſhip: They ſay, *It is not unlawful or unconvenient for* Chriſtians *to meet together in the place which was dedicated to Idolatry, or conſecrated to an idolatrous Uſe, yet we hold it requiſite, that the Places of publick Worſhip ſhould be imployed, and continued to that uſe.*

Anſw. And upon what Account, do you count it lawful, convenient and requiſite to meet in an Idol's Temple, or a Maſs-houſe? your Account will be but ſlender and poor, which will be without Example from the Saints: Did *Joſiah* or *Hezekiah*, when they had broken down the Altars of *Baal*, and thrown down the high Places, did they ſay, it's requiſite and convenient, that our Prieſts, and the *Levites*, and the Congregation, do meet at the Altar of *Baal*, or at the high places? Or did the Apoſtles bid the *Gentiles*, who did believe, go to their Idols Temple again, and ſay, it was a convenient Place to worſhip the true God in? And have you forgotten that Exhortation or Precept, *Abſtain from every Appearance of Evil*? And though ſome know an Idol is nothing in the World, how be it there is not in every man that Knowledge, and is it not yet called by moſt of you yet, *The Houſe of God, Houſe of Prayer?* But as you did begin, ſo will you end, to carry no Traffiqe, but for your Mother, Myſtery *Babylon.*

And thus, Reader, I have led thee through many things, from the riſe of the Whore, and through the moſt of her merchants, and through the moſt of her Traffique merchants, of divers orders and Ranks; but I find them all to trade with nothing but Inchantments and Sorceries, which hath long bewitched the Nations; but the time is come, that ſhe is manifeſt, with her Merchandize and Sorceries, and turned from, by me and many thouſands more, which is my exhortation to thee, that ſo thou mayſt come to the Church, which is in God, and to the Elect aſſembly, and to know the Seed which is heir of the promiſe, and of the Life which is without end: Which Myſtery Babylon, with all her merchants, have ſought to Deſtroy, ſince ſhe got up to ride upon the Beaſt, who hath compelled all, both ſmall and great, to worſhip him, and alſo all Nations to buy the Whores Merchandize and Traffique, which hath deceived the Nations, and bewitched them: but the time is come, that ſhe ſhall be hated of her Lovers, and they ſhall forſake her; and her Merchants ſhall ſay, Alas! alas! which day is dawning and dawned, which diſcovers the Whore, the Beaſt and falſe Prophet, with all their Sorceries, and the Lamb ſhall reign, and the holy men of God and Prophets ſhall rejoyce over her, when the ſmoak of her Torment aſcends up forever and ever; which the Lord haſten ſaith my Spirit, *Amen.*

A

A Warning to Friends to beware of ſuch who had departed from the Faith.

FRiends and Brethren, who have heard, believ'd and received the Word of Truth, as it is in Jeſus, and kept the Word of his Patience, which will preſerve all that abide faithful in this Day of Tryal and Hour of Temptation, wherein Satan is let looſe for a Seaſon, to try them that dwell on the Earth, even to try your Faith and Patience and Love, that you may be made manifeſt unto all that love the Lord, my Bowels earn after you all, and my Spirit is vexed in me for the Lord's Inheritance, which the old Dragon, which was and is a Deceiver, ſeeks to deſtroy and root out: But all who ſtand on the Rock, and are built thereon, the Gates of Hell cannot prevail againſt you; therefore dear Friends, be more circumſpect and diligent, becauſe dangerous Times are come and coming, wherein many ſhall depart from the Faith, and give heed to the Deceit of their own Hearts, and will endeavour to ſubvert and overthrow the Faith of ſome, and will labour by all Means to make your Hope vain, and your Faith void; and they themſelves *having made Shipwrack of Faith, and put away that far from them, which works the Anſwer of a good Conſcience*, and now ſeek to devour all and deſtroy all, eſpecially the weak and unſtable Minds; but bleſſed are they that are not offended, and that turn not aſide for a Thing of nought, after lying Vanities, which the Wrath of God will come upon, and be revealed upon to the utmoſt, becauſe they have not the Truth; and this could not have come upon them, but that *they take Pleaſure in Unrighteouſneſs, whoſe Hearts are filled with Miſchief, and the whole Courſe of Nature ſet on the Fire of Hell, being filled with Unrighteouſneſs*, and now it pours out of their unclean Veſſels, to defile all who come near it or touch it: Friends, I ſay, all be awakened, for this Spirit could not have come forth nor appeared, but firſt there was a Departure from the Faith, and then giving heed to the lying Spirit and Doctrine of Devils, their Underſtandings being darkened, have brought forth theſe Fruits, whereof all that dwell in the leaſt Meaſure of Truth will be aſhamed; and therefore give no Place to the Devil, nor to none of their lying deceitful Confuſion, nor enter not into conſulting with it, none have done or ſhall do, but they ſhall be defiled; dwell in that which ſavours Words, & the Ground from whence they come, and that diſcerns Spirits; take heed of feigned Words, and feigned Humility, and feigned Tears, and feigned Joy; touch not, taſte not, handle not, but all keep your Garments clean, leſt you be turned out of the Lord's Camp, as they are, and be a Vexation to the Children of Light, which would be a Lamentation: And therefore having ſeen the Deceit, and having heard it judged with the Life of God, which anſwers that of God in every Man, and being warned, and your Eyes have ſeen, and your Ears have heard that which the leaſt Meaſure of God cannot but abhor; therefore ſtand not gazing, and wondring, and ſparing one, and accuſe another; for from Head to Tail it is all accurſed, and curſed is the Father of it, and the Womb that brought it forth, from this time

forth and for evermore; and all that ſhelter under it, who have been diſobedient, here ſhelter; and all who would have the Offence of the Croſs to ceaſe, that ſo they may glory in the Fleſh, will find a Shelter here, but the End is Death and Bitterneſs, & greater Tribulation then before will come, which the Lord will haſten, that all who have turned the Grace of God into Wantonneſs, may receive a juſt Recompence of Reward, Flames of everlaſting Wrath, which ſhall never be quenched; never heed it; the ſame came in the Apoſtles time, after they had planted, the Devourer entred, and there aroſe from among them that had believ'd, Men ſpeaking perverſe things, and were proud, ſelf-willed, treacherous, high-minded and preſumptuous, of which Generation theſe are the ſame, who are turned from the Truth, Life and Power of God, after their ungodly Luſts, and having ſtarted aſide from the holy Commandments of God, and having ſlain God's Witneſs, now make merry, and call it greater Glory, this will God confound; for thus is the Enmity got up again, which is not of himſelf, but of another, and he will not give his Glory to another; keep out all feigned Love and fooliſh Pity, and all Imitations, and all ſloathful Spirits, and all thoſe that run gadding up and down in Idleneſs and Fooliſhneſs, and are not diligent in their Places, all ſuch Practices are denyed; and therefore every one be diligent in your Places and Callings, and there abide; and all wait to have your Minds ſtayed, that you may adorn the Truth by a chaſt, ſober and holy Converſation, and your Lives preach, and anſwer the juſt in every Man, that ſo Truth may be exalted above all Deceit. And Friends, keep your Meetings on the firſt Day at your ſeveral Places, where you might hitherto have waited in Stilneſs and Quietneſs, but it hath not yet been prized as it ought, and you may all yet learn, and ſee all thoſe that run up and down, being heady and ſelf-willed, that ſtill run after Words, and never come into the Obedience of the Truth, and now are turned out where they were before, nay worſe; and a Fan will yet come, and all that ſtumble at the Croſs ſhall all fall, and they that get above it deny the Power of God: But Friends, ſince the Truth hath been declared among you, you have not known a Want, and that makes the careleſs and the full now to loath *Manna*, the leaſt of which if you had had in Time paſt, would have been accepted unto you: And ſo now all you who have kept your Garments clean, whom the Lord hath preſerved out of the Snare of the Enemy, be low, and dwell in Love, in Meekneſs and Peace one with another, and grow up in the Wiſdom of God and Life of God; and now ſee that all keep in the Fear, look to your own every one in Particular, that you may ſavour and diſcern all Deceit, and keep the Faith, that ſo you may ſee Victory daily; and do not talk of things above what you enjoy; and let none think of himſelf above what is meet, and he that is leaſt ſhall be Miniſter: And ſo the Lord God of Life preſerve you all in Uprightneſs, that you may come through all this Mud and Dirt, and may find your Strength renewed, and the Power of the Lord more made manifeſt; the Deſire of my Soul is to the Lord for you all; fulfil my Joy in your Obedience to the Truth, as it is made manifeſt in you; and the God of Life and Power be with you all, who are of an upright Heart.

I am yours, as you continue in the Faith, which hath been declared and revealed in as many as have believed. F. H.

THE

THE Invisible Things OF GOD BROUGHT TO LIGHT BY THE REVELATION OF THE ETERNAL SPIRIT,

Who was an Eye-Witness of the Wonders of the Lord in the Beginning.

Wherein is declared the *Felicity of all Things* in the Beginning, and the sad Estate of all Things after the Transgression.

How all the reformed Churches (so called) in *Christendom* are yet in the Apostacy.

The Estate of the true Church before the Apostacy, and her State in the Apostacy, and the Glory that shall appear after the Apostacy.

By one who believes God will shine out of *Sion* in perfect Beauty again after the dark Night of Apostacy.

F. H.

The Light of the Moon shall be as the Light of the Sun, and the Light of the Sun as seven Dayes; and he will destroy in this Mountain the Face of the Covering cast over all People, and the Vail that is spread over all Nations, Isa. 25. 7.

AN EPISTLE TO THE Reader or Readers

TO the upright-hearted Reader in all the Regions of the Earth where-in this may come, who have walked in the Thick Fogs and Mists, which have arisen out of the bottomless Pit, which have been raised up since the Transgression, which have dimmed your Eyes, and hurt your Sight, so that you could not behold the pure cælestial Being, nor him that dwells in it, whose Presence gives Life, nor any thing within the Vail, because the Vail hath been spread over all Nations, and it hath been so thick, that it hath been hard for any to rent it; and the Night of Apostacy and Darkness hath been so long, since the Woman fled into the Wilderness, and since the Manchild which was born hath been caught up to God, that few or none for these many Ages past have come to see the End of the Night, but have mourned without Hope, and few or none have seen or have been able to discern the time of the Woman's Return out of the Wilderness again, into which she fled; and few or none have seen to the End of the times, after which she should return; & Mens Sight in the Apostacy hath been so dim, and in the Vexation, that when the Man-child, which was caught up unto God, would appear again, few have had Faith to believe, or Sight to behold him, or an Understanding to discern of the times: But Praises be to the Lord God everlasting, who hath opened, and is opening the Windows of Heaven, and showring down his Wisdom as a mighty Rain, and his Knowledge as the Morning Dew, and an Understanding is pouring forth, as the Water out of the Bottles of Heaven, and as the Water Spouts, so that Ages, Times, Things, Dayes and Years are measured and seen.

And him that was before all things is beholden, by whom all things were made, who hath been as in a far Country, all this long Night of Darkness; but the time is fully expired, and now is he returning, and his Appearance is as a Morning without Clouds, as clear as the Sun, and as pure as Christal; and now is he scattering the Clouds, Fogs and Mists, as with the East Wind; and his pure Breath clears the Air; and by his Arm which is mighty, is he renting the Vail of the Covering, according to his Promise, and revealing himself in his naked Glory, that the solitary may rejoyce, and the feeble may be comforted, and them that have erred may come to a good Understanding; what I have writ thou must read me only in that which is invisible and eternal in thy self, else I am sealed from thee, my Words are a Riddle; the Dreamers of this Age in the Apostacy say,

Immediate Revelation is ceaſed, and not to be looked for; yet I muſt needs bear my Teſtimony againſt them all; for what I have here written I neither received of Man, nor from Man, nor Books, nor other Words, but by the Eternal Spirit, who ſaw theſe things, and was an Eye-Witneſs of them, and God through it hath revealed them in me and to me, that I might bear my Teſtimony of the hidden things of God, which are eternal; although I have made Uſe of the Scriptures, and the Saints Words, and cited ſome, it is not for my ſake, but thine, who readeſt, that ſo every Truth may be confirmed by two or three Witneſſes; if thou wait to know and find the Key of *David*, who opens, in what I have declared, thou wilt ſee the State of things before the Fall, and after the Fall, and how all Men in the Fall have corrupted themſelves in all Adminiſtrations; thou wilt ſee the State of the Church before the Apoſtacy, in the Apoſtacy, and what ſhall be after the Apoſtacy; and if thou cannot reach into the things, as they are declared, judge them not before the Day appear in thy ſelf; for till then, they will be obſcure to thee; but as it appears in thee, thou ſhalt bear me Witneſs that theſe are holy faithful and true, and have and ſhall be fulfilled, in that which is immutable, I bid thee farewel.

F. H.

The

The chief Particulars or Heads in the enſuing Diſcourſe treated upon, and opened by the Spirit of the Lord, who was an Eye-Witneſs unto theſe Things.

1. *THE Work of the Lord declared, which was in the Beginning, when the Word was with God, and man in the Image of God.*
2. *Although the Heavens and the Earth were created, and all Things therein finiſhed, yet the World was not begun, that lay in Wickedneſs, which the Devil is the God of, neither was Chriſt the Myſtery hid, nor the Lamb ſlain.*
3. *The underſtanding may read the Wiſdom of God in a Myſtery, and alſo may ſee the ſottiſh doctrine of the Apoſtates.*
4. *An Objection anſwered.*
5. *Another Objection anſwered.*
6. *How Peace, Joy and Delight poſſeſſed every Thing that God had made; how every Thing which he had formed glorified him with one Conſent in the Beginning.*
7. *How Man loſt his State, and Dominion, and Unity with God and all the Creatures; and how the Lamb came to be ſlain, and the World that lay in Wickedneſs came to be framed in Man after the Tempter entered; how endleſs Miſery came in upon all after the Tranſgreſſion.*
8. *How Sin entered into the World, and Death by Sin; and how Man is dead while he lives, and all are dead Works that he acteth; and the States of all the Sons of Men and their Works may be ſeen in the Fall.*
9. *Three Objections anſwered about this Particular.*
10. *Self-Righteouſneſs, Deeds of Darkneſs alſo, and dead Works, are to be condemned alſo, and Man who acteth them in the Fall.*
11. *An Objection anſwered, as to the preſent State of the Miniſtry of the Nations, their Practice and their Worſhip.*
12. *An Objection, as to the Churches, ſo called, and their Worſhip in the Nations.*
13. *The dark and blind Doctrines of the Ranters denyed.*
14. *An Objection about reading the Scriptures, and conforming to the outward Practice of the Saints in former Ages.*
15. *How all Men upon the Earth in the Degeneration and in the Fall have corrupted themſelves, and been Idolaters in every Adminiſtration, being gone from the Life and Power of God in themſelves, and having loſt the Power of God, Man can neither worſhip, honour nor obey God aright.*
16. *A few Words to that which is called* Chriſtendom, *who profeſs* Chriſtianity.
17. *Something about Water-Baptiſm to both Prieſts and Separatiſts.*
18. *Something about* Rome *in the Apoſtacy, and all their Worſhip in the Degeneration.*
19. *The* Proteſtants *or reformed Churches, ſo called, not yet come out of the Waters, nor from under the Beaſt's Power.*

9. *The* Presbyters *and* Independents *are yet under Anti-christ's Reign, in the Apostacy, and have among them yet the Attire of the Whore.*

21. *How the Woman that travailed in Birth, who was clothed with the Sun, and brought forth the Man-child fled into the Wilderness, when the Dragon had Power, and the Man-child was caught up unto God.*

22. *How the Woman comes out again, and when, and he that was caught up unto God descends again, and appears again to take the Rule to himself, and how he makes War with the Dragon and all the Apostates, and overcomes them.*

23. *How the Glory of the Lord shall appear after the Apostacy, greater then before, and the Ministration into which them that follow the Lamb shall be brought, shall be more spiritual and cœlestial then before; for that shall appear, in which all visible Types and Shadows end in, and shall be the last that is to be expected by the Sons of Men, the Sight of which hath appeared, which yet cannot be uttered.*

THE

THE Invisible Things OF GOD BROUGHT TO LIGHT.

The work of the Lord declared, which was in the beginning, when the Word was with God, and was the Fathers delight, and man made in the Image of God, and lived in the Lamb's Power, and he was mans Life, and this was before the Transgression of these declared, as God hath manifested them by his Spirit.

IN the beginning was the Word; and the Word was with God; and the Word was God; the same was in the beginning before the Foundation of the Earth was laid, or the Hills were framed, he was with the Father, and was the Fathers delight, and he delighted in the Father, and the Father in him, then did the morning Stars sing together, and the Sons of God shout for Joy. In the beginning were the heavens created, and the Pillars thereof set; and the Earth was framed by the *Power*, and all things both in the Heaven and in the Earth were created by the *Power*, God's Son; every Beast of the field, every fowl of the Heaven; and the decreed place for the Sea was broken up, and all things that moveth therein were created by the Word and by the *Power*, and man was made by the *Power*, and in the *Power*, and he was the Image of God; as it is written, In the Image of God created he him, Male and Female created he them, and he had dominion over all the Works of his Hands, over every Beast of the field, which were created by the *Power*, over the Serpent, among the rest, which was created by the Power, and was good, as he was made in the Power; and by the Wisdom they were all brought forth, and man made in that Wisdom that brought them forth, who was better then them all, and was made Partaker of the Power and of the Wisdom more then them all, and by the Wisdom called every thing, as it was in its Nature, so named he every thing, and the Dominion he had was in the power, over all things, over all the Creation of God, which was good, and the earth and all things that are therein, the Tree of Knowledge good, that stood in the Garden also, but not for Food; so these be the Generations of the Heavens and the earth, in the Day when God

created them, they were all good, made and created by God in the Power eternal, which is good, unchangeably good, without Variation, and the unchangeable Power, in which and by which they were made, moved in them all, and they all received Virtue and Power from the Power, God's Son; and the Power moved in them all, and ſhined through them all, and ran through them all; and they were all to abide in the Covenant in which they were made, and not any to move or act without the Power, but only as the Power, which was the Life of them all, moved them and acted them, and ſo Goodneſs poſſeſſed them all; for all were Partakers of the Goodneſs of God, and it was the Life of them; and they were none of them to move nor ſtir, but as the Life of men, the Power by which they were created, moved them, which was God's Son; the Heavens and the earth were finiſhed, and all things that therein are, and they were all good; and this Saying was true then, which was ſpoken by Chriſt, the Power, many Generations after, *I in them, and thou in me, and all was perfect in one*, the Father was in the Power, the Power was in the Father, and all the Creatures in the Power; now was the Father glorified, now was the Son glorified, now was man in Dominion, in Power, crowned with Honour, Lord over all the Works that God had made in the Power; and now the whole Family, both of Heaven and earth bowed their Knees to the Lamb, to the Power; and this was then fulfilled, *At the Name of Jeſus every Knee ſhall bow; both of Things in heaven and Things in Earth*; and his Name was now the Word of God, and this was in the Beginning, and the Word of God is the power of God; and now both the cæleſtial Bodies and the terreſtrial Bodies were all ſubject to the Power; and all the Works of the Lord's Hands were finiſhed, and he reſted, and all things, both in Heaven and earth reſted in the Power, and all kept holy Day, and rejoyced.

Though the Heavens and the Earth were created, and all things wrought and finiſhed, yet the World was not begun, that lay in Wickedneſs, which the Devil is the God of, neither was the Power, which is Chriſt, the Myſtery, hid, neither was the Lamb ſlain yet.

Now after all was made and created, and were good, and bleſſed, and endued with Power, Life and Vertue, according to the Purpoſe of his heavenly Will, which is eternally pure, yet was not the Lamb ſlain, nor the Myſtery hid, which is the Power, which is Chriſt; for what ſhould ſlay him, or what ſhould hide him? he that reads let him underſtand; this that I ſpeak of cannot be reached to with that Wiſdom that ſtands in time, which was not in the Beginning with God, that is ſhut out; but the wiſe in Heart ſhall underſtand Knowledge, and the prudent ſhall know what hath been in the Beginning, and of his wonderful Works in the Dayes of old, and of the Myſtery which was before the World began, when the Lamb was in Glory, the Son in Glory, Chriſt in Glory, the firſt born of every Creature, and was born before the World began; he that hath an Ear to hear, let him hear; when all that God had made, and brought forth by the Word, by the Power, was bleſſed, and ſtood in the Power; then did the Lamb ſit in his Throne, then was he the Delight of God, and God in him, and all that was made by him rejoyced in him; here was Love, here was Glory, here was Purity, Unity, and a ſweet Harmony, Joy, Peace, Love, eternal Life, God's Power ran through all, all was good; Chriſt was not now hid, he ſhed himſelf abroad, and all things were Partakers of his Pow-

er,

er, in which they were made; here was Happineſs, Bleſſedneſs, Joy, Dominion, everlaſting and eternal Felicity, Innocency, Purity and Perfection, and man in it, God in it, the Lamb in it, man in it after his own Image, the Myſtery of Godlineſs was not hid, there was nothing to hide it, or overſhadow it, no Vail, no Covering; but Righteouſneſs was manifeſt, and was the Covering of all, Innocency the Cloathing of all, Purity the Robe of all, and Life the dwelling Place of all; and all the Works of his Hands reſted with the Father, with the Lamb, with the Word, with the Power, with Chriſt in Glory, with the Father in the eternal Glory, whereby all was upheld, in Purity, Unity, Harmony, anſwering the pure Will of God; and man had Power to anſwer the Will of his Maker, which he received from God the Father of Life, by the Power in which he was made, and to abide in the Will of God forever; and herein he, and all things in Heaven, and the whole Family thereof, and all the holy Hoſt of God bowed to the Lamb's Power, and he reigned, and the Angels were ſubject to the firſt-born of every Creature; before the Angels or before any thing was made, he was, his Age who can declare, or his Generation? his Age runs parallel with Eternity, with Immortality, & came from the eternal Womb, and from the Boſome of the Father, where he is, even where he was before the World began; he that reads let him underſtand; now the Power ruling in all, and over all, all were in Peace, and was bleſſed.

Now the Angel ſtood in his Power, moved in his Power, and all the cæleſtial Bodies went in and out at his Command, and moved not, nor ſtirred not, but when he moved; and this was then fulfilled, *let all the Angels* worſhip him, and ſo they did, reverenced him, and were ſubject to him, ſang and rejoyced in him, triumphed in his Power, and all the holy Hoſt moved at his Command, and marched on in his Strength to perform his Will, and to accompliſh his everlaſting Purpoſe, and to fulfil his eternal Decree, and gave Glory to him who ſate upon the Throne of Righteouſneſs, and judged in Righteouſneſs forever, and ruled in Righteouſneſs forever; there was Joy in Heaven, the Father rejoyced, the Son rejoyced, the Angels rejoyced, the Morning Stars ſang, the Sons of God ſhouted for Joy, the holy Hoſt gave Praiſe, and all praiſed in the Firmament of his Power, in which they ſtood, moved, walked, lived and accompliſhed the pure, perpetual and eternal Decree of their Maker: Moreover, the terreſtrial Bodies were all ſubject to him, he reigned in all over all, moved all, gave Life to all, and was the Life of *Adam*, of the Male and the Female; and then was this fulfilled, even then, which was ſpoken in time, though by him who was before all time, who was the Life of all things; I ſay, he lived then, and becauſe he lived Man lived alſo, for he was his Life; now Chriſt, the Power, reigned over all, and all in the Lamb's Power were ſubject in a ſweet Harmony, anſwering the pure Will of their Lord, their King that lived forever, who was upon his Throne in the Heavens; and now his Kindgom was over all, there was Joy in Heaven, there was Peace on Earth, the good Will of God was done in Earth as it was in Heaven: Oh beautiful, oh glorious, oh comely, oh admirable, oh incomprehenſible was the Glory! my Tongue cannot expreſs, and time would fail me to declare the eternal Excellency which God hath revealed by his Spirit, and that which I ſee is not lawful now for me to utter; now were no Mountains nor Hills to hide the Myſtery,

but it ſhined upon all, in all, over all, and above all, was not hid; as I ſaid there was now no hiding Place, that could or did overſhadow the Myſtery of Godlineſs; for the Eyes of all things looked upon him, whether Cæleſtial or Terreſtrial, and all and every thing, according to its Kind rejoyced in the Light of his Countenance, and of his Power was glad, and gloried in him, for then there was not another; he that can hear let him: Now the Earth rejoyced, and the Floods clapped their Hands; now the great Deep ſmiled, and all things that were therein, the Springs thereof laughed, which flowed forth as though they had iſſued out of a Womb; now every thing that had Breath and lived, praiſed the Lord, neither was there any thing but bowed and ſubmitted to their Maker, and he Lord and King over all, yet in eternal Glory; yet let the wiſe in Heart underſtand, this was in the Beginning, and though it was in the Beginning, yet this was when the Heavens and the Earth were created, and all Things that therein are, even then the Lamb of God was alive, and the Son of God glorified with the Father, and Man in Happineſs and in pure Perfection, without Sin, in Innocency; for nothing that was nocent or hurtful had yet appeared, neither was there any ſuch Thing in all that God had made.

Here the Wiſe may learn, and they that have a good Underſtanding may read the Wiſdom of God in a Myſtery, and alſo ſee the dark ſottiſh Doctrine of the blind Apoſtates, who have loſt the Power, and are keeping People ignorant of the Myſtery of God.

NOw this hath been a common Doctrine, and received to be orthodox, and as they call it, authentick, that while we are in this Life, there cannot be an overcoming of all Sin, nor no Expectation of it in this Life; and their main Ground hath been this, becauſe we have natural Bodies.

Now I ſay, had not *Adam* a natural Body when he was in Purity and Perfection, in Innocency, in Paradiſe, in the Garden, yet was this any Hinderance to him to anſwer the Will of his Creator? No; For as the Soul, Spirit and Body was moved by the *Power*, out of which *Power* he was not to ſtir, then I ſay, he had Ability to perform the will of his Maker in the Body; for as he was created by the *Power* in the inward man, that led about the natural and earthly or outward form according to its will which Will was pure, and kept the Body acting in its Place in the *Power*, for then I ſay, all was good, for the Celeſtial *Power* in which he was made, moved the whole man, according to its Will; and while he ſtood in the *Power*, he was in Innocency, and Purity, and without Blemiſh, and in the *Power* was his Health and Peace, and he knew no Evil.

Object. But ſome may ſay, *what is this as to the Confutation of the Doctrine which hath been taught, as to the Freedom from Sin in this Life?*

Anſw. This declares that there was ſuch a thing in being, to wit, a natural Body, and an earthen Veſſel, and yet without Sin, as he ſtood in the power; for the earthen Veſſel was good, as all the reſt of God's creation was in its Place to ſerve the *Power*, as the reſt of God's Creatures did in the Beginning; and who ever comes to know that ſtate again, may come to glorifie God in Soul, Body and Spirit, though in the Body, in this tabernacle

nacle; but take their own Phraſe for the clearing of the thing, not to be freed from the committing of ſin in this Life, I ſay, in the corruptible Life or the Life of Unrighteouſneſs, which may be properly called Death, there is no freedom from Sin, neither of Soul or Body or Spirit; but who comes to know Regeneration or the Life of men, in which *Adam* was created in the Beginning, in that incorruptible Life, there is no Tranſgreſſion, and if he live in man, the Body is dead becauſe of Sin, and I know none who have preached any other Life, who have ſpoken by the Spirit of God, in which freedom from all Sin is obtained, but onely the Life of Chriſt, and whoſoever comes to know the Lord from heaven, who ruled over all in the Beginning, and was the Life of all, and all moved in his Life, before the fall, whether they were things viſible or inviſible, and that ſame *Power* or Life of Chriſt, the *Lamb* of God, who was alive then, if he live in man, and man come to be guided by his *Power*, as in the beginning he living in man, the Soul, Body and Spirit being quickned by his *Power*, and raiſed from under the Bondage of Corruption, then Death hath not power over man (but Life) and becauſe he lives in them, they live alſo, their Souls to praiſe him, and their Bodies, and the Members thereof to be Servants of righteouſneſs, and ſo that unbelieving Doctrine of the World is turned into the Pit, and Truth is ſet above it.

Object. But further it will be objected, *That our Bodies are not like* Adams, *in innocency, we are in the Fall, and therefore we ſay, they hinder from being freed from all Sin, and ever will, while upon Earth.*

Anſw. That the naked Truth may appear to them, that ſeek after true Knowledge, I anſwer freely, that I grant that the Soul lies in Death, and the Creature is ſubject to Vanity, and the whole Creation groans in travail and in Pain, and waits for the manifeſtation of the Son of God, and the Redemption of the body; and in this State is all mankind upon the Face of the whole Earth in the firſt *Adam*, but he who is the ſecond *Adam*, the Lord from Heaven, who was in the Beginning, and is now what he was, and ſhall be forever; I ſay, as man comes to believe in the Son who hath Life in himſelf, and he comes to be revealed in man, and man ſubject to his leading, he brings the Soul out of death, to have Union and Communion with himſelf, and reſtores the Creature from his Bondage, and breaks the Bond, and knocks that down which hath imbondaged, and ſo changes the Body, I do not mean the form of the Body, but the quality and Nature thereof, for the Form of *Adams* body was not changed, but the quality, & it was degenerated from its pure Nature wherein it glorified God, as he ſtood in the *Power*; ſo I ſay, Chriſt who is the Life of men, the true Light which lighteth every man that comes into the World, he changes all that follow him into his own Nature, & reſtores the Creature into his firſt eſtate again into Purity, that like as the inward man is renewed and reſtored by the *Power*, and ſerves the Power, ſo the Members of the Body, are alſo yielded Servants unto Righteouſneſs, and they receive Vertue and Power, from the *Power* the Life, and ſo the whole man comes out of condemnation, to glorifie his Maker, and the Will of God is done in Earth, as it is in Heaven, and he ſaves to the utmoſt them that come unto him; now if he ſave the Soul and not the Body, then he ſaves not to the utmoſt; But this is a high State; bleſſed are they who wait in the Faith, to the end are happy, that they may ſee and know

the redemption of their Souls, and also the redemption of their body; For I deny redemption in the Grave, or in Death, or after this Life; for the holy men of God never mention a cleansing from Sin in the Grave, nor after men be Dead, for they that have served Sin in their Life time, & served the Devil as long as they live, and have yeelded their Bodies to be Temples, for Uncleanness, while they live upon the Earth, eternal Misery will be their Portion, and not redemption: Think on this, you who are holding this forth for an Article of your Faith in the World, among poor Ignorant People, that they must not expect redemption from all Sin in this Life, and so leads them on to Perpetual Misery, Misery will be your End, and in the day of the Lord you shall Witness this to be true; But to return to the Beginning again, where there was no sorrow, but pure Joy and Peace both in Heaven and Earth, but I go hither and thither, as the Spirit leads, and shall speak as it gives Utterance, though but here a little and there a little, yet shall it be in Truth and Righteousness.

How Peace, Joy and Delight possessed every Thing that God had made, every Thing which he had formed glorified God their Maker with one Consent in the Beginning, before the World was framed, that lay in Wickedness.

NOW the Lord rejoyced in all the Works of his Hands which he had made, and rested, and all that he had made rested in the Power, whether Cœlestial or Terrestrial, and rejoyced in him, walked in him in the Motion of the Power, of the Life, they were happy, and partook of the Life that endures forever and Happiness immortal, and knew no Evil, for there was none; there was no Hell yet prepared, *Tophet* yet was not ordained, neither the Devil had yet any Being at all, there was no Wrath, no Sorrow, no Condemnation, no Death, Vexation, Grief or Perplexity, no Pit of Darkness, no Angel of the bottomless Pit, no Shame, no Tribulation, no Anguish nor Pain, no Misery; and in a Word, there was nothing that did destroy; but all in Quietness, in Peace, in Life, in Power, in Wisdom, glorifying him which sate upon the Throne, the Lamb, who was living, and the Life of the Male and the Female, and of every Thing that God had made by the Power, subsisted in the Power, and in the Motion thereof was good, purely good; and here was the Goodness of him who was eternally good, manifest in all, above all and over all, God blessed forever; even then the Heavens rejoyced, and the innumerable Company of Angels were hearty glad, and all the holy Host sang for Joy with a living Voice, which none that stand in Time ever yet heard, or can learn; then the Earth and all Things therein that moved and had Life, were in pure Solace and Mirth, and pleasant Joy unspeakable, all knit together in Unity and Harmony in one Consent, as one Family, and were one Body, and there was Health in the Body, and it was pure, and comely, and perfect, and pleasant to behold, crowned with Dignity, covered with Righteousness, beautified with the Comliness of the Lamb, who was the Life of all; and now Man had Right to the Tree of Life, while he moved in the Power, and went not out.

Oh happy State! oh beautiful State! oh admirable State! eternal Felicity

city, oh glorious State! Life it ſelf, the Life of all, and all in the Life, moving in the Power, and man had right to the Tree of Life, while he lived in the Lamb's Power, had Unity with his Maker, and with all the Creatures that God had made, and was in God's pure Dominion and Authority, and ruled all, over all things that God had made, in God's Wiſdom; thus in ſhort was the State of all things in the Beginning, as they were created and brought forth; and theſe be the Generation of the Heaven and of the Earth, and of all Things that therein are, in the Day when God created them, when the Father was glorified, when the Son was glorified, and when Man was in Glory and Honour and in Dominion, created in the Image of God, and yet there was no Evil; Time would fail to ſpeak of the State of all Things in the Beginning, as it was, and as it is revealed by the Spirit of Truth; but in that which I have declared, they who have a good Underſtanding may take a Glimpſe of the happy State of all Things, as God hath revealed them by his Spirit, which I never received of nor from man, but by the Holy Spirit of God, which was in the Beginning with God, which ſaw all this, and was an Eye-Witneſs of this before the World, that lyes in Wickedneſs, began; and he that hath an Ear, let him hear, and bleſſed is his Ear.

How Man loſt his State and Dominion and Unity with God and all the Creatures; and how the Lamb came to be ſlain, and the World that lyes in Wickedneſs came to be formed and founded; and how the Curſe came, and the Woe upon the Serpent, which was bleſſed before, and upon Man and Woman, and the Ground that received the Temptation, which was bleſſed before, in the Motion of the Power, came to be curſed; and how endleſs Miſery came in upon all in the Tranſgreſſion, declared to them who have a good Underſtanding.

NOW the Serpent was more ſubtil then all the Beaſts of the Field; for that was his Nature in which he was created, and it was good in the Motion of the Power; and therefore Chriſt ſaid, *Be wiſe as Serpents, yet as harmleſs as Doves*; and though the Serpent was wiſe and ſubtil, more then all the Beaſts of the Field, till he acted & moved without Commandment, and out of the Motion of the Power, he was not curſed; he that can receive it let him; but he moved in the Subtilty and Wiſdom, out of the Light, out of the Power, and went out of the Truth, out of his Place, without Commandment or Authority from the Power, and acted and ſpoke of himſelf, out of the Power, and out of the Truth, as it is written, *Joh.* 8.44. *when he ſpeaketh a Lye, he ſpeaketh of his own, for he is a Lyar, and the Father of it*; now he knew there was a Law and Command, not to eat of the Tree of Knowledge of Good and Evil; for God had forbidden it; now he went out of the Power without Commandment, of his own Accord, without Motion; now he went and talked with the Woman, and ſhe was good before, being in the Motion of the Life and Power, ſhe alſo looked out, and not in the Power, and reaſoned with him out of Power, contrary to Commandment, beyond the Command, or before the Power, and ſaid unto the Serpent, *we may eat of all, but the Tree of Knowledge of Good and Evil, we may not eat, leſt we dye*; this ſhe knew, and the Serpen

knew; now the Tree of Knowledge was good in the Powers Motion, though not to live upon, or for Food, for it was not good for Food; therefore God, the Truth, the Life, the Power, did forbid to taſte of it, or to eat of that Tree, but the Serpent out of the Power, and the Woman out of the Power hearkened to him that was out of the Truth, who turned the Truth that God had ſpoken into a Lye, ſhe joyned to the Tempter, and hearkened unto him, and eat of the Tree of Knowledge without the Power, and ſhe looked out, and the Eye ran out from the Life, from the Power, and was deceived, and did eat of the Knowledge without the Power, without the Life; and ſhe alſo tempted the Man, and the Temptation entered into a Ground which was bleſſed before and good, in the Motion of the Life, of the Power; but ſhe having tranſgreſſed, contrary to the Command, and the Man received it, contrary to the Command, without the Motion of the Power, or the Life that all was to move in; he alſo going out of the Power, received it in, and fed upon Knowledge without the Life, without the Power, out of the Truth, he became one with the Woman, one with the Serpent, who went out of Truth, and abode not in it, and they all were disjoynted and cut off from the Life and the Power; and here was the Beginning of the Father of Lyes, and of him who ſpoak of himſelf, out of the Power, out of the Truth, and his Beginning is without Foundation; now he that is wiſe in Heart, read his Generation, or who made him; now appeared the Angel of the bottomleſs Pit, and not before, and made War againſt the Power, againſt the Lamb; and ſo the Heart of Man was turned away from obeying and feeding upon the Power, to obey and feed upon Knowledge without the Life or Power; and here was the firſt Tranſgreſſion, out of the Power and the Motion of the Light, which made all Things good; and ſo as this Knowledge was fed upon and grew, Man dyed unto the Life, unto the Power and Wiſdom and Dominion that he had over all that God had made, he loſt, and ſo dyed unto the power, and lived upon Knowledge without the power, and now became afraid of the power, becauſe he was in the Tranſgreſſion of it: And thus the Serpent who was moſt ſubtil, went out of the Truth, and acted in Sin, and led into Tranſgreſſion; and ſo there became Fear where there was none, and Shame where there was none, and Nakedneſs where there was no Nakedneſs, before the power was dyed unto, which was their Clothing in Righteouſneſs, and there was a hiding place ſought by him, who before Iniquity needed no hiding place; and this is the Foundation and Beginning of that Seed in the Tranſgreſſion, which ſhall call to the Mountains to cover them, and to hide them from the Wrath of the Lamb.

Oh how is Man degenerated now, and grown quite out of the pure Quality, and Kind, and Nature, in which he was made; now afraid of the Power that made him, which before he had Union with, and was his Life, and gave him Dominion; and this fulfilled upon Man, he was planted a Noble Vine, a holy right Seed, now become a degenerate Plant of a ſtrange Vine; now when the Lord appeared and examined him, and Man knew his Fault that he had acted againſt the Power, yet that which acted in Tranſgreſſion would excuſe; here is the Fruit of the Devil's Work, tranſgreſs, and then hide and excuſe it, and ſo the Woman put it off to the Serpent, he was the Beginner of it; but if ſhe had ſtood in the Power, he would have had no Place, nor his Counſel; but they all went out of the Light and Life into the Knowledge, without the Power and Life, and ſo the Curſe came upon all;

now

now the Man cursed, and the Ground for his sake, and the Woman cursed, in Sorrow to bring forth, and the Serpent cursed, the Beginner of Iniquity, cursed above all the Beasts of the Field, to go upon his Belly, and Dust to be his Meat forever, and an Enmity put between the Seed of the Woman and his Seed forever, and an Eternal Decree passed against him forever, and he made War against the Seed of the Woman, which the Lord promised to bruise his Head; now came the miserable Estate in, that which led him into Transgression grew, and he in it, and to be at Unity with it, then came Hardness of Heart, and then came the World to be founded in his Heart, and he grew in the Heart, and he grew in the devouring beastly Nature, to follow the earthly Imaginations of his Heart, and became earthly, and fed upon that which the Beasts of the Field fed upon; and now the Lamb came to be slain since the Foundation of the World; now was Man driven out from the Tree of Life, and out of the Garden, and could no way come there again, he had no right to it, the Lamb being slain, and was cut off, to wit, Man, from him which before gave him Peace, and from the Power in which he was made, he was driven out from, and the Sword set, that go what way he could, he could not come into the Life again; the Image of God lost, then the joyful Day was lost, and Rejoycing in the Lord at an End; then the Day of Peace was finished, and perpetual Misery and Wo came in; then Unity with the Lord of Glory gone, and now Shame and Contempt came, and woful misery.

Now Hell was formed, and the bottomless pit sprang up, and the Angel thereof ruled and advanced, and the Lamb slain; and now the lake was prepared, and Tophet ordained; now came the Day of Anguish, of pain, of Wo, Sorrow and Misery, Blackness and Darkness, Terror, Horror, Fear on every Side, and the Day of great perplexity, Dominion lost, power lost, Authority lost, peace lost, Joy lost, Health lost, Unity lost with God, and Unity lost with every Creature, and endless Misery brought in; Alas, alas! what is become of him who was the Son of God? now become as the Beasts that perish, now a Vessel of Wrath, a dishonourable Vessel.

Oh unspeakable Loss, forfeited all, Life and all, gone into, plunged into the deep Pit of endless Misery, driven from the Presence of the Lord, from Blessedness and Happiness into Cursedness and Misery, never to come to Life again, but through the loss of Life; man in Honour, in Dominion, partaker of Eternal Riches, and the durable Riches, now turned out of all, and become vile in the Sight of the Lord, and hath forfeited Life and all, Eternal Life; and he who was in perfect Freedom become a Bondman, a Slave to the Devil, and to noysome lusts; he who was Lord over all, now became a Servant to all and every Creature; he who was in Dominion in the power of God, now became base and vile; he who was the Image of God, now became the Image of the Devil; he who was Heir of Life and Felicity, now became Inheritor of Death and endless Misery; he that was partaker of the unchangeable Love, now partaker of Wrath; he that was in the Covenant of Life, in which he had Union with God, and all the Angels, and all the holy Host of God, now hath Union with unclean Spirits, which are cursed from the presence of the Lord forever; he that had Union with all God's Creatures, hath lost the Union with all, being gone out of the power in which all were created, and moreover now in Enmity to it, and joyned to him who hath the power of Death, which is the Devil, and now draws Iniquity as with a Cart-rope, and Vanity as

with a Cord; and he who was joyned to the Lord and to the Lamb, now joyned to the Dragon, who makes War againſt the Lamb; he that had Union with the Seed, the Heir of all Things, now hath Union with the Seed of the Serpent, the firſt born of Wickedneſs, Heir of Condemnation and everlaſting Vengeance, who is driven from the Lord's Preſence, and curſt forever, and to be tormented from the Preſence of the Lord forever.

Now the World ſet in the Heart, and the Heart gone out after earthly Things, even Things that periſh, and now his Life grew in that and after that which fadeth, his Delight on tranſitory Things, in Luſt, in Pleaſure and Wantonneſs, delighting in the Fleſh, hath forgotten God his Maker, and now diſhonours him: Oh let the Heavens mourn, and let the Earth be without Joy, let Hills lament, and the Valleys be grieved, let Gloominеſs cover the Face of the Deep, let the Floods be ſorry, and Springs lament, let all that is movable take up a lamentation, and let it be for a lamentation forever; Miſery is ſpread over all, the Earth is polluted and defiled and all is out of Order, disjoynted from the Lord, and great Confuſion and Perplexity is come upon all, and the whole Creation groans and travails in Pain, in Grief and Sorrow, and all is made ſubject to Vanity; the Oppreſſor bears Rule, the land mourns, the lamb is ſlain, the Serpent and his Seed rejoyceth and triumphs, all is filled with Violence, the Seed ſuffers, the Lord is grieved, the Angels mourn, the proud and preſumptuous are now counted happy, and now the Worker of Iniquity ſet up to be a Ruler and a law-giver now to man, and in man, who before had the Lord to be law-giver and his King; Oh woful Change! oh ſad State! oh deplorable Condition! gone from Honour and Glory into perpetual Miſery and Contempt: And here all the whole Earth and all Mankind may read themſelves, as in a Glaſs, in what State they are in in the Fall, in the firſt Nature, in the Diſobedience; Time would fail me to expreſs the Miſery and the ſad State of all Mankind in the Curſe; yea, it is unexpreſſible, and undeclarable, and unfathomable, and incomprehenſible by the Sons of men in the Unbelief; but God hath revealed to me by his Spirit that which is now ſpoak, and he ſhall bear me Record that my Witneſs is true; alſo that of God in every man's Conſcience, when the Book of Conſcience ſhall be opened, and the Secrets of all Hearts revealed, ſhall bear Witneſs that this is true.

How Sin entered, and Death by Sin into the World, and now Man dead while he lives, and all are dead Works that Man brings forth, wherein the State of all the Sons of men may be ſeen, and their Works in the Fall.

NOw the Serpent being more Subtil then all the Beaſts of the field, in preſumption of himſelf, moved without the Power, and formed a thing without the Power, and began his Work, and brought a lye; being gone out of the Truth, Sin conceived, and a Lye conceived, he is the Father of it, and not the *Power*; he ſpoke of himſelf, who was gone out of the Light, motion or the Powers acting, man alſo his Eye being abroad out of the Life and Power, let in the Temptation upon him; but if he had ſtood in the Power, as God had ordained him, and commanded him,

and

and had not moved out of it, he would have seen when the Serpent, or any other thing had gone out of the Power, and have still had Dominion over it; and though it was Evil in the Serpent to Tempt, who moved without Commandement from the Lord; yet if man had stood in the Power, he had kept him out; and it had been no Sin to him, neither condemned should he have been; and so that blind Doctrine of the world, and the Teachers thereof is a lye, who have said and taught that God ordained him to Fall, and upon this account, that so Christ might be revealed, and that his Son might be honoured; for if man had not Faln, say they, there had needed no Saviour.

This is Ignorance and Blindness; he created man in his Image to stand in the *Power*, and ordered and Commanded him so to do, and to Glorifie him, who made him to stand in the dominion over all the Works of his Hands: And this doth not make Christ useless, or of no use; yea, he was of use before, and was his Life, and the Life of all things, and what if I say Salvation, the wise will understand; the unlearned will say, what need their Salvation, when there is no Sin? yes, there needed Salvation and Preservation, in that State that he was made in, that he might be upholden in that state, and saved from any thing that might hurt him in that State, so as to weaken him, that he might not have Power to fulfill the Will of God, and to glorifie his Maker.

Object. But some may say, *He was not saved and preserved, but was Created and left to himself, to order himself, whether he would stand or Fall.*

Answ. I say, whose was the fault, that he was not preserved, and saved in that state, was it in God? nay; and that he was left to himself, is also as false, and Unlearned; he left him in the Power, and in the Dominion everlasting, and Commanded him to stand there, and he was not to go out of it, but to act in the Motion of the Word, and in the Power by which he was made, which was Christ, who was glorified with the Father before the World began; I say according to God's appointment and Ordination, man was not left to himself, but to stand in the Power and authority of the Word, wherein man had power to fulfill the Will of God, and keep all in Order according to God's appointment, but he going out of the Power, contrary to God's command, giving heed to the Woman, and the Serpent, who were gone out of the Command before; I say he of his own accord going out, when the Power commanded him not to Hearken to any such thing, but on the Contrary forbad him, so let in a Lye, and believed the VVoman, and the Serpent, and so went from his Preservation, and Protection and Salvation, and so was catched in the Serpents Snare, who abode not in the Truth.

Object. But then some may say, *He had a voluntary Will to do as he would, and was not that will good?*

Answ. The will was good in it self, as it stood and went out in the Lifes Motion, but moving or acting contrary to the Motion of the Life, was not good; for that was out of God's Order, and Appointment, for nothing in man or without man, of all that God had made, was to stir or act without Commandments; now the Son was not honoured by man's Falling, but both the Father and the Son was Dishonoured, and now the Son or power was not revealed by the Fall, but vailed as from men; so the foggy Mists of Darkness are scattered, & the blind doctrines of the VVorld laid VVaste.

Object. Some will be ready to say, *how dost thou say, he was in Dominion everlasting? then how should he fall? that lasted but a while.*

Answ. I say, he was made by the Word which abides forever, and in it which was in the Beginning with God, and was God, and God's Son and his Dominion is an everlasting Dominion, and his Throne is established in Righteousness forever and ever, and in it self it is what it was ever, and after the Fall retained the same Power and Authority in it self, and so will do forever; Man's Power stood in it only, out of it he had none, so going out of it, dyed to it, and not any more Power to do, or to will, or to order, or to rule any things but by it; but he lost the Feeling of it, and the Guidance of it, the Virtue of it and Life of it, and became dead to it, and alive in his Heart and Mind to another Power, to wit, the Power of Deceit, and to the Power of him which hath the Power of Death, which is the Devil; so God is clear, no Fault in him nor in the Power, nor Weakness in the Dominion and Authority which he had, but Destruction meerly, wholly and only of himself, and he is to bear his own Burthen.

Thus man receiving in the Devil's Conceptions, who was gone out of the Truth, and became one with it, feeding upon Knowledge without the Life (this was evil) thus Sin entered, and Death by Sin, man cut off from the Power, from Life, from the Dominion which he had in the Power; now man is dead while he lives, and in the Day he eat he dyed, dead to the Power, dead to the Life, dead to Good, dead to Truth, dead to Purity, dead to Righteousness, estranged and alienated from it; the Grave covers him, Death hath Preeminence, and bears rule, and not Life, and he gone into its Nature, and loves it and imbraces it.

Oh sad Life! oh sad State! now his Life cursed, which is Death, he cursed, all his Actions cursed, all his Conception cursed, all his Works cursed, labouring in Sorrow, in Travail, and Pain, and Grief, and Sweat, and Perplexity: Now all may as in a line read the happy Estate of Man before the Fall, the sad and deplorable Estate in the Fall, which who can declare, or who can measure, or who can demonstrate the miserable Estate of man, dead in Trespasses and Sins? and Life swallowed up of Death, Death and Destruction lives, and man in it; and now in the Grave God is not remembred, but forgotten.

Now the World set in the Heart, and the Earth in the Heart, the Heart becomes earthly and vain, Thorns and Bryars spring up, and the Earth covers the slain; now Death lives, and man lives in; and one with the enmity, and in enmity against God, who was before his Life, man now in Chains of Darkness, when any thing moves Heaven-ward, the Power of Death draws the Mind down again into the Pit of Darkness; now the Nature of all things in the Earth set in the Heart, Beasts, Rocks, Hills, Mountains, Dogs, Swine and brutish Creatures, and man becomes brutish and vain, they have all Dominion over him, he is a Slave to all, all rules over him, and Death grew, and dead Works brought forth, he cannot now perform any thing whereby he can purchase the Love of God, nor give a Ransom for his Soul; *now the Root of Bitterness grew, and the Enmity, and man in Lust, and when his Lust is croſt, or his Will croſt, then the Enemy which liveth in him riseth, he would kill that, and destroy that, imprison that, and bring it into Bondage*, that the enmity might be Lord over all, and bring the innocent into Bondage, that which is nocent is set up, and the higher Deceit

ceit grows in the Heart, the more Stir it makes, and the greater Deſtruction of that which croſſeth it; *and here came in Oppreſſion, Murder, Cruelty, Tyranny, Priſoning, Imbondaging, Revenge, Maliciouſneſs and Envy, Rage, Fury, Headineſs, Pride*; this is all in the Curſe, and ſprings up from the Foundation of the World in the Heart, and ſo being given Way unto and loved, grows in Strength, and Iniquity multiplies, and the Beaſt grows, and the Name great and numberleſs; the Serpent's Root ſpreads forth it ſelf, and ſprouts out in the earth, and comes to grow great, and is admired; now the Deeds of Darkneſs and the Works of Darkneſs come to be many, *Envy, Murder, Adultery, Fornication, Uncleanneſs, Riotouſneſs, Sporting, Covetouſneſs, Defrauding, Cheating, Maliciouſneſs, Theft, Diſſimulation, Feignedneſs, Hypocriſie, Witchcraft, Curſed Speaking, Railing, Reviling, Filthy Communication, unſavoury Speeches, Wantonneſs, Lightneſs, Fooliſh Feſting, Idle Talking, Vain Babling, Back-biting, Swearing, Lying, Curſing, Blaſphemy, Slandering, Pride, Arrogancy, Vain Boaſting, Contention, Strife, Emulation, Miſchief*; theſe and many more are now the Fruits of the degenerate Plant, and dead Works, and the Works of Darkneſs in man, who was once a noble Plant, a holy right Seed, now the Fruits of *Sodom* and the Grapes of *Gomorrah*, whom God deſtroyed and overthrew, are brought forth, and the whole Earth is filled with Violence; and theſe be the Fruits that grow, and are become great over all Nations, which are wrought by the Devil, the Father of Lyes, who ſpoke of himſelf, and works of himſelf, in the Dark, in the Night, out of the Light, out of the Day, who went out of the Truth, and now worketh in all the Children of Diſobedience, who are out of the Light, and out of the Power; and here are all the Sons of fallen *Adam* in the Curſe, under the Wo; and theſe be the Works that are wrought and brought forth, which have ſtained the Earth; and the Father of them, and man in whom they are wrought, and the Works themſelves, are all for Condemnation, never to be numbred among the Saints in Light, nor among their Works.

Self-righteouſneſs, Deeds of Darkneſs alſo, and dead Works, which though they be not counted as bad as the former by them that act in them, yet they are to be condemned alſo, and man who acts them, being in the Fall.

Cain who was the firſt begotten in the Fall, the Similitude, Likeneſs and Image of *Adam* his Father, who had tranſgreſſed, and diſobeyed, and loſt the Power, and became dead to it; *Cain*, I ſay, his expreſs Image, out of the Faith, out of the Power, he brought a Sacrifice, and offered in the ſame Nature he ſlew his Brother with, and envied him (who was in the Faith, and was accepted of the Lord through Faith in the Power of God) I ſay, in this Nature he offered, and was not accepted, for he was in the Imitation, out of the Life, out of the Power, in Feignedneſs, and this was ſelf, and not the Lord that moved him: The *Jews* in the Prophets Time, who were in *Cain*'s Nature, in Envy and Maliciouſneſs, grinding the Faces of the poor, and oppreſſing the needy, and chopping them in Pieces, as Fleſh for the Pot; they brought Sacrifices, Oblations, Burnt-Offerings, kept Faſts, Sabbaths and New Moons, and all theſe Things,

and lyed, swore and dealt falsly, and left no room for the poor, and yet they said, the Lord was among them; the Lord sent his Servant the Prophet to tell them, the Lord was weary of them and of their Oblations; why? they were out of the Faith, out of the Life, out of the Power, and Deceit lodged in their Hearts, Covetousness, Envy, Murder, Oppression, and Violence, as ravening Wolves hunting for their Prey; the Prophets propheſied for hire, their Priests bear Rule by their Means, and people were one with it, and liked it, and loved it should be so, the End of those things was Misery, the Judgment of God came upon them, they were scattered among their enemies, their prophets slain, and for their sake *Sion* became as a plowed Corn-field, and *Jerusalem* a Heap; and now he that offered an Ox was no more accepted then if he slew a man, no more then if he blessed *Chemosh*, *Ashteroth* or *Baal*, all was Sin, and to be condemned by the power, out of which they were gone: The *Scribes* and *Pharisees* in Christ's Time, great Worshippers, devout Men, devout Women, zealous Men for Temple, Priests, Tythes, Dayes, Sabbaths, Oblations, and were acting all those Things that were commanded in or about the Worship of God, yet Christ said unto his Disciples, *Except your Righteousness exceed the Righteousness of the* Scribes *and* Pharisees, *ye cannot enter the Kingdom of God*; they might have said (which at least they did in their Hearts) this Man sayes, *he is the Son of God*, and yet saith, and teacheth his Disciples another Righteousness then is commanded in the Law, and moreover tells them, *Except their Righteousness exceed ours, they cannot enter into God's Kingdom*; where is there in all the Earth any better Righteousness then ours? we do not as the *Heathen* worship Idol-gods, we keep the Sabbaths, and purifie our selves, and pay Tythes, and keep the Ordinances, given by the Lord to *Moses* and our Fathers; well, these Things they were doing, but they were but dead Works; they were out of the Faith, out of the Power, and had not God's Word abiding in their Hearts, from which their Power and Ability should have come, to have answered the will of God; here was self-righteousness, although they did the outward things, which were commanded of the Lord, yet they were dead works; their Temple left desolate, worship desolate, *Jerusalem* compassed about with Armies, not one Stone left upon another, which was not to be thrown down, & they scattered among the *Heathen*, their Priests slain, and their Oblations ceased, Plagues and Judgments pursuing whithersoever they went; did all those things save them from wrath? all their works, dead worships and self-righteousness save them? were they accepted? oh nay, rejected, a Seed of Falshood, a crooked Generation, an hypocritical Generation; these things with many more which I could instance, all shewing, that Man in the Transgression of the Life, of the Power, whether he sinned, or wrought that which he might judge was righteous, yet they were but dead works.

Object. But some may say, *What sayest thou to their Generation of Ministers, Preachers and Ordinances? we live in a Gospel-time, and are under Gospel-Ordinances, and they teach, that Man is redeemed by Christ from Sins past, present and to come; and the Ordinances that we practise now, I hope you will not call them dead works.*

Answ. I say, the Ministry in these Nations, made by man's will, and by the will of the Flesh, and that are seeking their Gain from their Quarter, and

and are ſuing Men at Law, and throwing Men in Dungeons and Holes, to the Loſs of ſome mens Lives already, and hundreds have been and are like to be ſpoiled, only to uphold their greedy devouring Nature, who have ravened, and devoured like evening wolves ſome mens Eſtates wholly, and ſometimes taken ten fold the Value, who raven from place to place, from one end of the Land to another, and into other Nations alſo, for filthy Lucre, or a greater Benefit; I ſay, they are in the Fall, in the Tranſgreſſion, Death rules in them, over them, and they are Miniſters of Death, and never brought any to God; but of them many other Brethren, who are in the Faith of our Lord Jeſus Chriſt, have born a large Teſtimony, which any conſiderate, wiſe, prudent and reaſonable man may ſee them to be Miniſters of Death, demonſtrated by many ſound Grounds and unanſwerable Arguments, and the Scripture of Truth clearly bearing witneſs to the ſame; and ſo I refer the Reader to thoſe things, and ſhall content my ſelf at preſent in what I have ſaid in this particular: Now as to the Worſhip, or Ordinances or Practices themſelves I come unto, and ſhall ſpeak no otherwiſe of any thing, then God by his eternal Light and Spirit hath made me underſtand in the true Ground of things, elſe I know well how to be Silent.

Now this I ſay, to all Sects, Opinions, and Fellowſhips (though they be divided into many Heads or Societies) man acting or performing any thing of worſhip, Ordinance, or any practice whatſoever, which the Scripture declares hath been or ever was, though they ſhould do it in the ſame manner, ſutable in every Circumſtance to that which others did, till all or every man come to believe in the power again, which man went from in the Tranſgreſſion, all that he doth is Self-righteouſneſs, and dead Works, Preaching dead, Prayer dead, Baptiſm dead, their Communion dead, their Conferences dead, their exhortations dead, their Faſts dead, their Offerings like as if one had offered a dead Beaſt under the Law, or a Lame Lamb, which had been abomination; even ſo I ſay, till man come to that which he hath loſt in the Tranſgreſſion, till man find the Power, the Life, the Light, the Meſſiah, and feel him in them, to Work, move, and lead, guide, and act, all will be accounted with the Lord, Self-righteouſneſs, dead Works, dead Fruit, and if all would examine and try, they might ſee the Nations almoſt ſpread over with dead men in *Adam*, and dead Works abound, and coverings which God will Rent, and lay all waſte together, falſe Reſt, imitated Forms, and repreſentations without Life, I ſay till men come into the Power again that *Adam* went from, and ſo died in that Day, cannot do any thing well-pleaſing to God; and whoſoever comes to that again, paſſeth every ſtep through Death, and denyes himſelf and all Self-actions, ſelf-righteouſneſs, and muſt come to be bare and Naked again, even as he was before he came out; he and his wife were Naked and were not aſhamed: Self-acting was not known; now Self-will, Self-worſhip, Self-righteouſneſs; nay, they moved in the Power, Righteouſneſs was their covering, and as I ſaid before, there was no ſhame; I might ſpeak largely in this thing, and truly my Tongue is the Pen of a ready writer: Oh that all had an Ear to hear that their Soul might live, and that every one might be unbottomed, of his falſe reſt, falſe and feigned Hope and Faith, and of his own ragged Garment, and let go his Self-righteouſneſs, and his dead Works, and come to Chriſt the Life of men again, that man hath run from, that ſo he might have Life and Peace

Object. But ſome would ſay, *That thou wouldeſt have all upſide down, and unchriſtian the Nations, and unchurch Churches, and throw down all our Worſhip, and then what ſhouldſt we do, all would be as Heathens, and turn into Atheiſm.*

I ſay a time of fanning and ſifting and trying is come, when nothing ſhall ſtand but that hath the Image, ſtamp, and Character of the living God upon it, and all that which hath been brought up, and raiſed up, ſince man hath been in the Tranſgreſſion, muſt be turned down into the Pit again, and all that have got a Name of Chriſtian, and wants his Life, to live among them and in them, ſhall be ſcattered as Clouds with the East-wind, and all imitated Worſhips, and will-Worſhippers, and the feigned Faith, and the feigned Hope ſhall be confounded, and all will-worſhips and Worſhippers will be overturned, who are not come yet to the true Light that lightens every man that comes into the World; and till man comes to the Light, and tryes his deeds and works by it, he never ſees what he is doing, nor what he is working, nor what he works; and ſo all that man doth here in the unbelief; it is but Sin or Self-righteouſneſs, which is brought forth by him who abode not in the Truth, in the Unbelief, and ſo who be come to the Power which was in the Beginning, before Sin entered, and death by Sin, hath and doth meaſure all deeds, and all works, and man that is in the loſs, in the Fall, and ſees that a dead man cannot act a living work, nor bring forth living Fruits unto God, nor living works of Righteouſneſs, being in the Unrighteouſneſs, neither the fruits of Faith, being in the unbelief, neither the works of the Day, being in the Night, neither the works of charity, being in the Enmity; in a word, without Chriſt the Power, the Light, the Life, which was glorified with the Father before the world began; I ſay (he ſaid it himſelf, who is the Beginning of the Creation of God, the firſt born of every creature) he ſaid, and his Teſtimony will be found true, without me ye can do nothing, nothing that is well-pleaſing to the Lord, nothing that ever ſhall be acceptable; and here is the true State of all the Earth diſcovered, and all mankind drove out from God, miſerable, Naked, Hopeleſs, Helpleſs, Faithleſs, and ſo can do nothing as to the glorifying of God his Maker, or to the ordering of any thing in the Creation to his glory, having loſt his Dominion and God's Wiſdom, and this being conſidered ſeriouſly by all, and brought to the Light in all, and their Deeds tryed by it, would make the lofty bow, and the Stout-hearted fear, and the conceited ſit down in Solitarineſs, that they ſhould ſo long deceive their own Souls, with a conceit of Righteouſneſs and redemption, when as Death yet reigns in them, and over them, and not Life eternal: So the Devil is a diſtinct being from God, and his Works are diſtinct, and his Deeds, from the Works of God, and neither he nor his works ſhall ever be numbred among the works of God; but he and they that obey him, and follow him who is out of the Truth, they, their works (of what ſort ſoever they may ſeem unto men to be, whoſe Eyes the Devil hath blinded) ſo I ſay all is to condemned, and ſhut out from God's preſence forever, and to be Deſtroyed by him who is a conſuming Fire, and all the Righteouſneſs of man burned, as combuſtible ſtuff in unquenchable Fire. And by what hath been ſaid, the Principle of that ranting Crew (who are become vain in their Imaginations and fooliſh, their underſtandings being Darkned) are ſeen, and their Principle overthrown, As that Light and Darkneſs is one, and good and Evil one, and Sin and

Righteouſneſs

Righteousness one, and Truth and a Lye one, and that God is all and doth all, and whatever is done is of God, and that there is no Evil but to him that thinks it so, and it is only a false apprehension of things, and that there is no such thing as Sin, and that Sin is nothing: Unto all these things I might speak, but the understanding Reader may by what is before written, see each of these plainly declared, and the true Ground of things laid down as the Spirit gave utterance, and this shall at present suffice in this Matter.

Object. But some may object further, and say, *will not reading the Scriptures and conforming to the practice of the Saints in the use of his Ordinances, will not this make us accepted, and bring us out of the Fall, and make us good Christians?*

Answ. No; while Death hath dominion in man, and over man, and the vail over the Heart, man doth not understand the Mystery of God's Kingdom, neither understands the Scripture, which was spoken from the Spirit of Truth, or any thing of Truth, as it is in Christ; for none understands the things of God, but by the Spirit of God; so that every man that comes to have a good understanding, must come to know the pure Spirit of God in him, to direct him, and inform him; (which Spirit) was the Original of the Scripture; for the holy men of God spoke as they were moved by the holy Ghost; & without the holy Ghost in some measure be known, and that which is infallible, the sayings, the writings, the Scriptures cannot be understood, & because of the want of this, all the Earth is run into Heads, and Sects, and Opinions, and large Treatises and Volumes, and expositions have been written, and yet differing one from another, and all from the Spirit, and in all these particular Sects, Persecuting one another, and Envying one another, and hating one another, and would compell others to believe what they believe in what they say, if they had but power; and for proof of this, it is most evident in the Scripture of Truth, and in latter Ages since the Apostles, it hath been, and it is evidently seen, both among the Papists and Protestants, and among all them that are called the reformed Churches; but all this is in the Fall, and in the Transgression, and in the Apostacy, and is an evident token, that they are all under the Power of the Beast, who makes War against the Lamb; so all compellation, and they that do compell, are not Worshippers of the Lamb, but of the Beast which is to be destroyed, and cast into the Lake.

For the *Jews* under the first Covenant had the Scriptures, the good and wholsome Words of God, and the Prophets, and read the Law and the Prophets on the Sabbath dayes, and yet the Vail was over their Hearts, and though they did perform many things commanded, yet they being erred from the Spirit, did not understand of what the Scripture spoke, nor know him nor his mind, to wit, Christ, of whom the Scriptures spoke, neither were they accepted of God, but reproved and Rejected by Christ himself, who said, they erred, not knowing the Scriptures, nor the Power of God; doubtless they did know the words naturally and read them, but the Spirit's mind in so speaking they knew not; and *Jude* reproves all such, and said, what they knew, they knew naturally as brute Beasts, and in that Knowledge, they corrupted themselves, and therefore *Peter* well said, many things were herd to be understood, which the unlearned wrested (they that were ignorant of the Spirit of the Father, and

had not learned of God, who is a Spirit) they, I say, perverted and wrested the good and wholsom Words of the Scriptures, and were no more accepted of God, then if they had never heard the Words, nor read them at all; and as for the *Jews* conforming to the outward Commands, when the Vail was over their Hearts, and their Hearts Uncircumcised, these things did not make them any whit more accepted then the Heathen, so the Christians since Christ's time, in the Apostles days, and after the Apostles dayes, who held the form of Worship, and the form of Godliness, and the outward part of Worship, and hold and retain it in that part which is above the Seed, and deny the Power, this no more makes a Christian inward, then outward Circumcision made a *Jew* inward; neither any of these things do recommend any unto God, but are covers made, and rests formed, from that part which is above the Seed, and so man comes to be Counselled in those things, when alas he is Miserable and Naked, and hath not the righteous Garment on, which should make man accepted of the Father, through the beloved, God's Righteousness.

How all men upon the Earth, in the degeneration, and in the Fall, and in the Transgression, have corrupted themselves, & have been Idolaters in every administration; (being gone from the Power) in which man had the Ability, Power, and Wisdom to Worship God aright, and honour the living God of Heaven and Earth.

IN the State and Condition which man was created in, when he was the Image of God, and lived in the Power of God in which he was created; he in that Power (which was his Life) had Wisdom and Understanding and Power to worship the living God, and to glorifie his Maker, the which thing I have treated on before; but being gone from the Power, & grew in Knowledge without the Power, his Thoughts became vain, his Imaginations vain, and his Desires earthly and corruptible; and so the Creatures were worshipped in his Heart, and not the Creator (the Life of the Creatures) and he bowed to the Creatures, and they had Dominion over him, and that Nature began to grow and multiply in all the Earth, and that Seed that was at Enmity with God, and against the Seed, which is Christ, and few there were that called upon the Name of the Lord in Truth and Righteousness, although some, yet few, one in a Nation, or a few in an Age, nay, in many Ages; and men multiplyed in the Earth, and Wickedness multiplied also, and Idolatry and the Seed of the Serpent grew great; *And God saw the Wickedness of man, that it was great in the Earth, and that the Thoughts and Purposes and Imaginations of his heart were only evil continually*, Gen. 6. 5. And the Earth was filled with Violence, Cruelty and Oppression, and the living God forgotten, and not worshipped; but on the contrary, they followed the Imaginations of their own Hearts, and bow'd down to every corruptible thing, and to every Creature, and did not worship the Lord God in their Hearts, till the Lord was grieved at the Heart, and repented that he had made man; and this was before the Flood: and after the Flood, when the Earth was a little multiplyed, Iniquity grew in the Earth, and the cursed Seed sprang from *Ham*'s Stock, of whom was *Nimrod*, the Hunter before the Lord, the Beginning of his Kingdom was *Babel*, of the which became

great

great Idolaters; and of this Seed came the Philistians, who were uncircumcised, who were *Heathens*; and the *Jebusites* and *Gargasites*, and the *Canaanites* and *Hivites*, and their Generations were great in the Earth, and they were great Idolaters, and committed Idolatry with Stocks and Stones, and with Brick, having forgotten the Lord, they began to work exploits in the Earth, and to build Cities, and *Babel*; having forgot the Name of God, they would have got a Name in the Earth, and builded a Tower, whose top might have reached to Heaven; but the Lord, whom they had forgot, scattered them; and this was the Seed of evil doers, whom God scattered, and drove out of *Canaan*, who were great Idolaters, and gave it to *Abraham*, who feared the Lord, and to *Jacob*, and to his Seed, to possess.

And when Transgression grew, he added a Law (the Sence of God's Power and Wisdom was so lost in man, and they so gone from his Wisdom, that a Law was added after *Israel* came out of *Egypt*) which was outward, and written in Tables of Stone, wherein was the Statutes and the Commands, that they should only worship him, and that they should not make them Gods of Gold and Silver, neither the Likeness of any thing in Heaven and Earth; yet nevertheless, that uncircumcised Part which kept the Seed in Bondage, and that corruptible earthly Nature that ruled in them, made Gods like the *heathen Egyptians*, and they made a Calf, and bowed to the molten Image, and forgot God, and provoaked him to Anger, till many of them were consumed in his sore Displeasure, and tempted him, and lusted, and eat and drank, and rose up to Play, and committed Whoredoms with the Creatures, and abused them; and therefore the Lord sent his Prophets, and rebuked them; they abused the Gold and the Silver, the Stone and the Wood, which were good Creatures, but not to make Gods of, nor Images thereof, nor Idols to draw away their Minds from the Lord; but they in whom the Seed was not made manifest, they worshipped dead things, and Likenesses of things, which were not Life it self, and so transgressed the Law, acting from that Part, and living in that Nature which the Law was against (which was added because of Transgression) to limit the Transgressor, and to slay him, and to bruise that under, till the Seed came up that fulfils the Law; but the Seed of the Serpent had so much Rule in them whom God had often delivered out of the Hands of their Enemies, so that many perished, *Corah* and many Princes, and many Thousands of *Israel*, who followed their own Inventions, and were cut off in God's sore Displeasure, being gone from that which was upright, in which man was created, and following their Imaginations, and out of that mind formed Idols and Images, and set them up, and answered that Part in themselves which transgressed the Seed, and not that which doth overthrow all Idols and the Ground thereof: And after they were come to the Land that God had promised them, they were commanded not to worship Idols, as the *Canaanites* did (that were *Ham's* Stock) who was accursed, and set up cursed Idols, yet nevertheless breaking the Law which was to limit that Part which had transgressed; that which was contrary to the Law was set up in themselves, even the Nature of the *Canaanites*, *Gentiles* and *Heathen*, and then they worshipped the *Heathens* Gods, or else formed Gods and Idols and Images of their own, and worshipped *Baal*, *Ashteroth* and *Chemosh*, and the *Sidonians* Gods, and every Nations Gods & Images where they came; and so the Lord sent his true Prophets, who

feared his Name, and worshipped him, to declare against them, even the House of *Israel*, a distinct People from the *Heathen*, great Professors. *Ezek.* 14. 4. *They set up Idols in their Hearts, and put a stumbling Block of Iniquity before their Face, the Lord said, he would answer them according to the Multitude of their Idols, they being gone into Vanity, they hearkened to the Idols that spake Vanity.* Zech. 10. 2. *And baked Bread, and rosted Flesh with Wood, and of the same made a God*; and they transgressed at *Dan*, at *Bethel*, at *Gilgal*; yea, their Idols stood in their Hearts, and they formed such without as were suitable to their Hearts, as you may read through many Ages and Generations before the Flood, and after the Flood, in the Wilderness, in *Canaan*, and in the Nations where they were scattered. Hab. 2. 18, 19. *What profiteth the graven Image, and the molten Image, and Teachers of Lyes? wo unto him that saith to the Wood, awake, to the dumb Stone, arise, it shall teach; behold, it is laid over with Gold and Silver, and there is no Breath at all in the midst of it; seek not to* Bethel, *nor enter into* Gilgal, *for* Gilgal *shall go into Captivity, and* Bethel *shall come to nought.*

Furthermore, they corrupted themselves in those things which God had commanded (which were Commands in their time) and made Idols of those things which were but Figures or Shadows of good things to come, which they should have waited for; for as the Brazen Serpent, Temple, Offerings, Oblations, Tythes, Priests, Sabbaths, New Moons, Solemn Feasts, Circumcision, Passover; and all these things were given to be observed till the Seed came (the end of all these things and of the Law for Righteousness) but Christ, the Seed, the Heir of all things, when he came (after many Prophets had declared of him, from *Moses* to *Samuel*, from *Samuel* to *John*) they exalted those things above him, and neglected him, who had Life in himself, and would not come unto him, that they might have had Life; and then their Temple, Priests, Sacrifice, Oblations became Idols, and their Practice became Idolatry, and so are in Blindness to this Day; and so in the Dayes of Christ they held up those things, and were counselled in their Works, and Observances, and Dayes, and Times, and came not to believe in him in whom all Dayes end in, and so continued in their large Observations all along in the Apostles Dayes, and did as they had done in the Dayes of the Prophets, slew the Prophets that were sent of the Lord, and set Dreamers, and such as prophesied for Hire, and divined for Money, and said, no Evil should touch them; and they said, the Law should not depart from the Priests Mouth, nor Vision cease from their Prophets, but believed their Lyes, and prophesied of Wine and strong Drink, and cryed Peace to them that God's Controversie was against, and so persecuted the Apostles from City to City, and from Place to Place, till the Wrath of God came upon them, and *Jerusalem* compassed about with Armies, and not one Stone left upon another, and for their sakes *Sion* became a plowed Corn Field, their Temple burnt, their Priests slain, their Sacrifices ceased, their Oblations at an End, and they scattered among the Heathen, and they and all their Idols and Worship blasted and cursed from God, and from being a Nation to this Day; and thus hath the Lord brought Shame and Contempt upon all through all Ages, who have worshipped the Works of their own Hands, or that have holden up any Figure or Representation, and have set it up and exalted it above the Life, and with it have opposed the Power, the Life, in which all Figures, Types and Representations end

in: And thus far I have passed through Generations, and also through Administrations, that all who have a Desire of the true Knowledge of God may see, that Man in the Degeneration, being out of the Image of God, corrupts himself in all things, and maks Idols of all things, being from the Life in which Man hath Power only to fulfil the Righteous Will of God.

But to descend and come nearer to our Age, because all that which is called Christendom will say, this is nothing unto them, because they hold not up the Heathens Images nor the Jewish Idols, nor the Jewish Types and Worship, and therefore they are no Idolaters; when *John* the Prophet came and preached repentance in the Wilderness of *Judea*, which was a preparer of the way, he Baptized in *Jordan*, and many believed and Repented, and were Baptized, and Christ also was Baptized, and so was he Circumcised, and eat the Passover, and observed what was written, because he came to fulfill all Righteousness, and also bad his Disciples hear them that sate in *Moses* Seat, for he was not yet Sacrificed up, nor Glorified; I say, *John* Baptized not in his own Name, but bore Witness unto Christ the Lamb of God who takes away the Sins of the World, who came after him and was preferred before him, whom *John* said, *should Baptise them with the holy Ghost and with Fire*, and many of *Johns* Disciples followed Christ the true Light, that lighteth every one that cometh into the World, and *John* was not Offended at them for following of Christ but rejoyced; take notice of this, you Baptizers who are offended with them that follow Christ, the Light that lighteth every one that cometh inthe World, and Excommunicate them like the envyous *Jews*, out of your Assemblies, and say, they are deluded, and are so far from *Johns* Spirit, that in stead of bearing your Testimony to him, who is the (Light) that you would bind them up, and Counsel your Disciples not to go after him, *The true Light that lighteth every man* (the Christ of God) I say to you, you are in the Idolatry, who prefer your water before the (Light) but *John* bore witness to Christ the Light, & said *he was preferred before him*, and some Imitaters and Idolaters say the Baptism of water is the door, or Entrance into the Church of God, when as Christ saith, *He is the door, none comes into the Fold but by him, and none comes to the Father but by him, and he is the way*; so who sets up another entrance unto God, or into the Fold, or into the Church, which is the Pillar and Ground of Truth, sets up an Idol, and prefers an Idol, above the Life, and so are in the Idolatry; But let none mistake, that I say Water is an Idol, nay, it is a good Creature of God, or that I say, *Johns* Baptism with Water was an Idol, nay, he was in the Power and Spirit of *Eliah*, and his Baptism a Figure of a good thing which was to come, which afterward was received by the Disciples, and Christ's words made good unto them; John *indeed Baptized you with Water unto Repentance, but ye shall be Baptized with the Holy Ghost, and with Fire, not many dayes hence*; that was Christ's Baptism. I am not Ignorant of the many and great Contests in this Age, that have been about these things, and I know many Scriptures that speak of Baptism, all which I have searched narrowly, with the Measure of God's Spirit given unto me, into the true Ground of things, and the true State of each administration, and in this thing I am satisfied fully, that the Baptism with Water was *John's* Baptism, and not Christ's, and the Baptism of the Spirit is

Christ's, and now *John's*; I have no desire to Wrangle or Jangle about words, or contest about Shadows, but that all may come to know him in whom all Ministrations end in, and there will be Peace and Satisfaction (to wit, in Christ).

But to say something to the main Basis and Foundation which Priests and Separatists build much of their Arguments upon, the last of *Matthew* and the last Verse, *Go, teach, and baptize all Nations in the Name of the Father, Son and holy Ghost*; as for all the Priests about their baptizing of Infants, here is no Ground at all; for here is first teach, and then baptize, and here is no Infants neither; and so I know what Consequences have been drawn from this by the unlearned in their Imaginations; but them that have the least Measure of true Light will not take a Consequence to build a Foundation on, for this is contrary to their own Rule, they say, *the Scripture is their Rule*, then their Consequence is not the Rule; and if the Scriptures be the Rule, let all People of your Parishes know, if you can by the Scripture shew, when *John* or any Disciple of his or Christ's baptized Infants, and taught them Principles of Religion twenty Years after; but they are willingly ignorant that see not you to be Idolaters; and as for the *Baptists* Separates, who build upon this for their Water-Baptism, they are as groundless as the Priests, and all their Agruments are as invalid as the rest; for here is baptizing the Nations in the Name of the Father, in the Name of the Son, and of the Holy Ghost; and any who are judicious or wise, and are in any Measure of God's pure Wisdom, will not say, that the Name of the Father is Water, or the Son or holy Ghost is Water; the Name of God is, *I am*, and a strong Tower, and the Name of the Son is the Word, and the Word is the Power; but this is not Water; but further they say, the Disciples had received the holy Ghost, and did baptize with Water after, and they were baptized with Water after they had received the holy Ghost; and they bring divers Scriptures to prove this.

I shall not deny but *Peter* baptized with Water, and *Paul* two or three Families, and thanks God he baptized no more; and said, *he had declared the whole Counsel of God*; and he makes not mention in all his Epistles, that Baptism was any Part of his Command; neither in all his Counsel to the Churches any where, doth he exhort either to *Timothy*, *Titus* or *Apollo*, or any of the Brethren, to baptize with Water; but as for *Peter's* baptizing with Water, I know no more Command he had then *Paul*; as for the Commission which *Matthew* writes of, *Mat.* 28. & 19. and that *Mark* mentions, *Mark.* 16. 15. there is no Water; and so it's the Baptism of *John*, I grant, and Christ bearing Witness to *John*, that he was a Prophet, and did baptize many; and therefore he or they, in Honour to *John's* Ministry might baptize some, as well as *Paul* did circumcise *Titus*, and then in 1 *Cor.* 7. 19. said, *It was nothing*; and again in another Place, *Neither Circumcision nor Uncircumcision did avail, but a new Creature*; and because it was a Figure which People did not idolize so much then, as they did Circumcision, for the Weakness of the People for a time; and the wise in Heart may understand, that when any Representation or Figure outward was set up, it was not easily denyed again, nor an easie Thing to be laid down, when the thing signified was come; for many of the *Jews* believed in Christ, and were said to be Brethren, and yet they came from *Jerusalem*, and troubled the Church of *Galatia*, and would have brought them under the Figure

[Cir-

[Circumcision] again, and the Apostle in *Gal.* 4. asks them, *Now when ye know God, why turn ye again to the beggarly Elements* [Circumcision] *observing Dayes, Moneths, Times and Years?* I would ask the moderate a Question, whether Water be not an Element, and pertains only to the elementary Part in man, which is to pass away and be dissolved, when the Seed is raised up, whose Nature is not elementary, but cælestial? I shall say no more to them at this present who are contentious, who are so zealous for their Water upon so weak a Ground, but take heed, that while you are striving about your outward Water, you neglect not the washing of Regeneration and the cleansing of the Spirit; many have been baptized, but which of you have received the holy Ghost? there is not one among you dare own or witness an infallible Spirit, but count it an Error, that any should speak, or witness, or look to enjoy any such thing in these Dayes; well, I say unto you, your Day is a Day of Darkness, and Gloominess you live in, and thick Darkness covers your Tabernacle; for whoever have received the holy Ghost or Spirit of Truth in any Measure, are led by that which is infallible, and not fallible; and if you look not for this, ye are no Sons, notwithstanding all your washing the outside; *For as many as are the Sons of God, are led by the Spirit of God*; and this is witnessed, Praises to the Lord forever; the Lord is unto his People an everlasting Light; and this is the Sum, that Water is owned to be a Figure of the one Baptism, and was an Element, and pertained to that which is elementary; but the Elements shall melt with fervent Heat, and be dissolved in the Day of the Lord, and then the Seed comes up, which is Heir of the Promise, which is nourished with the Water of Life, which is not an Element nor elementary, but is cælestial, and springs up in them that believe unto everlasting Life, and come to be born of the Water and the Spirit, and enter into God's Kingdom, Dominion, Power, Life, Wisdom, Excellency and eternal Glory; happy is he that believes and abides in Patience unto the End.

Now since the Dayes of *John*, the Kingdom of God hath been preached, and as many as were ordained to eternal Life believed; and many in the Day when Christ was manifest in the Flesh believed, unto whom he declared the Mind of the Father, and by him was the Father glorified; he fulfilled the Law, and did many Works and Miracles by the Power of the Father, and herein was the Father glorified, and them that did believe in him, their Faith was strengthned; and he opened the Mysteries of the Kingdom of God to his Disciples, and bore witness, and propheſied the Destruction of *Jerusalem*, and of all their Worship, and said, *No more at* Jerusalem *nor at* Samaria, *but the Time was coming, when they that worshipped the Father, should worship him in Spirit and Truth*; and declared against the *Pharisees* Righteousness, and said to his Disciples, *Except their Righteousness did exceed the* Pharisees, *they could not enter the Kingdom of God*; and yet the *Pharisees* performed all the outward things commanded, but were in the Idolatry, and did not believe in the Life: Now he declared of his Suffering many things, and also how *he would go away*, and how *he would come again, and would not leave them comfortless*; but these things were hard to be believed then by his Disciples; and further he told them, *he must be betrayed, and suffer, and rise again*; and when the Hour was come that he was betrayed, when he was with his Disciples, even *the same Night he was betrayed, he took Bread, and broke it, and blessed it, and said, take and*

eat, this is my Body which is broken for you, this do in Remembrance of me; and after he took the Cup, and after he had ſupped ſaying, this is the Cup of the New Teſtament in my Blood, as often as you drink it, do it in Remembrance of me, 1 Cor. 11. 23, 24. and *Matthew*, *Mark* and *Luke* delare the ſame, and this was real Bread and real Wine, which was a Repreſentation of that which was to be enjoyed in the Spirit, and never intended for any further thing but as a Figure or a Repreſentation of the Bread of Life, and of the Cup of Bleſſing which afterward they came to be Witneſſes of, and as oft as they eat and drank, they did *ſhew forth the Lord's Death till he came*: Now this was practiſed among the Diſciples after he was riſen from the dead, and did converſe with them at many times, and exhorted them, and comforted them, and inſtructed them, and told them, *that they ſhould be Witneſſes of his Name unto the Ends of the Earth*, and gave them Commandment to *teach all Nations, and baptize them in the Name of the Father, Son and holy Ghoſt*, and did promiſe *to be with them to the End of the World, and told how the Comforter would come*, and *that the Father would ſend him in his Name, even the Spirit of Truth, which was with them, and ſhould be in them, to be their Teacher, Leader and Guide, and bring all things to their Remembrance*: Now that which he gave them as a Figure, and to be a Sign unto them of the clearer Manifeſtation of himſelf, which afterward came to be fulfilled, and they Witneſſes of it, who grew up in the pure inviſible Being, and did ſee the Myſtery, through the Revelation of the Spirit, which did more clearly ſhew unto them the Myſteries within the Vail; for as I ſaid of Water, it was a Sign of a good thing to come, ſo the Bread and the Cup was alſo a Sign of a good thing to come, as all outward Figures were; but they that did believe, and grew up in the Faith, in the Seed, Chriſt, they came to ſee the Subſtance, in whom all Figures end, and had Communion with him within the Vail, after he was aſcended where he was before; now the Apoſtle he ſpoke as to wiſe men, judge ye what I ſay, 1 Cor. 10. 15, 16. *The Cup of Bleſſing, which we bleſs, is it not the Communion of the Blood of Chriſt? the Bread which we break, is it not the Communion of the Body of Chriſt?* And Ver. 17. *For we being many, are one Bread and one Body, for we are all Partakers of that one Bread*; mark, all they that did believe, though they were many, yet they were one Bread and one Body, and were all Partakers of that one Bread, which Bread was the Fleſh of Chriſt. *Joh.* 6. 48. *I am the Bread of Life.* And *Joh.* 6. 51. *I am the living Bread that came down from Heaven, if any Man eat of this Bread, he ſhall live forever, and the Bread that I will give is my Fleſh, which I will give for the Life of the World*: Now I ſpeak unto wiſe men, and let the Wiſdom of God (in them manifeſt) judge what I ſay; for where the Body of Chriſt is witneſſed, and the Fleſh of Chriſt known, they know that which all the Figures end in; the Manna that God gave to *Iſrael* in the Wilderneſs, they dyed that did eat thereof, which was as pure a Type of the hidden Manna, as lively a Type as Bread outward, which was but a Type of the Fleſh of Chriſt; and both they that did eat the Manna, and they that eat the Bread outward, and drank the Cup outward, are both dead; but he that eats the Fleſh of Chriſt, and drinks the Blood, lives forever; and he that eats the hidden Manna hath overcome Death, and lives forever, and feeds upon the Bread of Life, feeds upon eternal Life.

Now this is a Myſtery to the *Papiſts*, who are Idolaters, who have ſprung

up

up in the Apoſtacy, though they have Scriptures as it was to the *Jews*, *John* 6. 52. who ſtrove among themſelves, and ſaid, *how can this man give his Fleſh to eat?* And ſo the Papiſts, who ſtrive about the Fleſh of Chriſt and his Blood, and yet have the Scriptures; and they ſay, *it's in the Bread and in the Wine, after Conſecration*; and ſo they worſhip the Imaginations of their own Hearts, not diſcerning the Lords Body, and have Killed thouſands, and taken away the Lives of thouſands, becauſe they would not confeſs their Idol to be of God.

And the Proteſtants, they are ſetting up the Bread and the Wine, and contenting themſelves therewith, and are making an Idol of it, and come not to diſcern the Body of Chriſt; but one ſaying, he hath *a carnal Body*; and another, *a Fleſhly Body*; another, a *Myſtical Body*; and another ſayes, *his Body is divided from his Members*; and ſo ſpeak out of thick Darkneſs, their own Imaginations, and have no communion with the Body of Chriſt, neither know the Fleſh of Chriſt, *which is the Bread of Life, which is given for the Life of the World*, *John* 6. 51.

And as Godlineſs began to work, and the Myſtery thereof in the dayes of Chriſt and the Apoſtles, wherein the Lord diſcovered much of his Wiſdom and Power, and manifeſted his pure Preſence, and poured out his Spirit plentifully upon Sons and Daughters, and fulfilled that which *Joel* propheſied of, *Joel* 2. 28. which came to be fulfilled after Chriſt's aſcenſion, *Acts* 2. 17. and *They received the Holy Ghoſt, and ſpoke the wonderful Things of God, as they were revealed by the Spirit*, which ſhed it ſelf abroad among them that waited for it; ſo alſo the Myſtery of Iniquity began to work even in that time, and as the Apoſtles laid the Foundation of Truth, and declared the Truth, Chriſt to be the Foundation, even ſo the Myſtery of Iniquity did Work, and a Beginning, or a Foundation of error was laid by them, who were gone out of the Truth, the falſe Prophets, Deceivers Anti-chriſts, who were Profeſſors and Preachers, but they were ſuch as were *Covetous and Greedy of filthy Lucre, and made Merchandize of Souls for diſhoneſt gain, and denyed the Power of God, Chriſt, and were Enemies to the Croſs, and gloried in the Fleſh, and ſpake Swelling words of Vanity, and did all live in the Luſt of the Fleſh, and were proud Boaſters, and denyed the Lord that bought them*; for denying the Power of God, they did deny Chriſt, though in Words they preached him, as this Generation, who are their Offſprings do out of Strife and Contention, as the Apoſtle writes, and *they held the Form of Godlineſs but denyed the Power*; and they were they that once were Convinced of the Truth, and came into the form of Truth, but denyed the Power of Truth; but were in Craft and Deceit, and *they ſubverted whole Houſes from the Faith, and led them back into the World*, into Unbelief, in the Apoſtles dayes, and yet had a worſhip, and did Worſhip, but not in the Power, not the Life, and this began to work, and wrought more cunningly, and Subtilly in the latter Times: And the Apoſtle *Paul* in many of his Epiſtles, *John* and *Peter* and *Jude*, declare againſt them, and *Paul* propheſied of them before his departure, *of grievous Wolves, which ſhould ſpring up, which ſhould not ſpare to make Havock of the Flock of Chriſt*; ſo the falſe Apoſtles, Deceivers, Anti-chriſts, and deceitful Workers, they went out then, and did what they could to lead Diſciples after them into the World; *inwardly they were ravened from the Spirit, and were gone from it into the Earth, into the world, and ſerved not the Lord Jeſus*

Christ, but their own Bellies, and the God of the world which is the Devil, and they went into the World, and the World received them; and then they and their Disciples turned against the Saints, and they held Truth in Words, and the Form for a wile, but it was in Unrighteousnes; and here was the beginners, and the beginning of the Apostates, and of the Apostacy; it was began in the Apostles dayes, by them that went out of the Truth, out of the Light, and were ravened from the Spirit, and erred from the Faith, and were Enemies to the Power of God, and these were the beginners and the Layers of the Foundation, and then it grew, that root of Wickedness faster then the Truth; for the *Jews* resisted, and the *Heathens* resisted, and the Apostates and false Prophets resisted, and they that were Apostatized they resisted, and they caused many to Stumble, to Err, to make Ship-wrack of their Faith, and so the World went after them, the World, the Nations, the Kindreds, the Tongues, and the People went after Kings, Princes and Potentates of the Earth, and in process of time they had over-run all and Killed the Saints, the Woman fled into the Wilderness, and the man-Child was caught up unto God; then all Nations who were gone from the Rock became as a Sea, reeled to and fro, Unstable, Unsetled; what were they like to settle in the Sea? then a great beast arose with his seven Heads and ten Horns, and the Whore which had Defiled the bed, and She sat upon the Beast, and She reached out her Cup of Fornication to the Nations, and all Nations were Drunk with her Cup, and then the Beast made War, and the Nations were Drunk, and they loved the beast and received his Mark, became Cruel, and pushed at the Saints, (and followed him) and made War with them, and the Whore she drank the blood of the Saints, and the *Dragon appeared, and with his Tayl, drew the third part of the Stars after him to the Earth*, the false Prophets they are the Tail of the Dragon, who were gone from the *Testimony of Jesus, the Spirit of Prophecy*, and drew after it the third part of the Stars from the Firmament of his Power into the Earth, *Rev.* 12. 4. *The man Child was caught up unto God, which was to rule all Nations with a Rod of Iron; and the Woman fled into the Wilderness, where God hath prepared a place for her, and then the Dragon went out and made War with the Remnant of her Seed*, to wit, the Woman's Seed.

And so out of the Sea arose the Beast, out of Nations, Kindreds, Tongues, and Peoples, which are Waters, and the *Dragon gave Power to the Beast, and his Seat, and great Authority*, Rev. 13. 2. *And all the World wondered after the beast, ver.* 3. and *ver.* 4. They Worshipped the Dragon which gave Power to the beast, and the beast likewise; and now the world cryed (which wondered after the beast) *who is able to make War with the beast?* and ver. 6. *He opened his Mouth in Blasphemy against God, to blaspheme his Name and Tabernacle, and them that dwell in Heaven, and he made War with the Saints, and did overcome them, and all that dwelt upon the Earth worshipped him, whose Names were not written in the Lamb's Book of Life.*

And the Beast deceived the Nations, and them that dwelt on the Earth, and now Kindreds, Tongues, People and Nations, and all the World which wondered after him; they who had lost the Image of God, now became the Image of the Beast, that blasphemed God and his Tabernacle, and them that dwell in Heaven; and now the Kings of the Earth that had drunk the Whore's Cup of Fornication, and the Nations, Kindreds,

Tongues

Tongues and People, who were become the Beast's Image; now the Image of the Beast spoak, and caused as many as would not worship the Beast and the Image should be killed; take notice of that, all who are called *Christians*, it was not God's Image, who compelled to worship, or else be killed, but it was the Beasts Image; and whereſoever Compulsion and killing is exercised and practised, they worship the Beast.

Chap. 13. Ver. 16. *And he causeth all, both small and great, rich and poor, bond and free, to receive a Mark in their Forehead, or in their right Hand, and none might buy or sell, but he which had the Beast's Mark, or his Name, or the Number of his Name*; here was Worship, but it was the Beast's Worship, and idolatrous Worship, and the Dragon's Worship, who sought to destroy the man-child, which all the Angels are to worship; all this Worship is inthe Apostacy.

So let all take notice of this compelling, causing, forcing, killing and destroying about Worship, all they that so do, yet are worshipping the Beast on which the Whore rides; and this is that Generation who slew the Lamb, and they are of the World; and this is the Dragon's Brood, who sought to devour the man-child; and this is the Serpent's Seed, and a Seed of Falshood, who made War with the Remnant of the Seed of the Woman, through all Ages unto this Generation; and so all that which is called *Christendom*, is more or less under the Beasts Power, and hath his Image, even to this Day; and yet some of them are professing the Saints Words, and imitating their Actions, who were Followers of the Lamb, and kept the Faith; now this that *John* saw, as come in, did grow Deceivers, Anti-christs, false Prophets, who were before, and troubled the Churches *Galatia* and *Corinth*, and made Havock, brought in Deceit, and infected many, as *Colos*. *Pergamus*, *Sardis* and *Laodicea*, *Rev.* 3. But now all Nations were erred, and gone from their Maker, their Husband, and did drink of the Cup of the Whore, and were adulterated from the Life, Faith and Power, and now worshipped the Beast, and the whole World went after him; there was some of his Adultery, Whoredom and Fornication in the Apostles Dayes, and some had drunken then; but now Nations, Kindreds, Tongues and People drunk the Cup of Fornication; and now *Jezabel*, who slew the Prophets, and drunk the Blood of the Saints she reaches out her Cup, Kings, Merchants, noble men, great men, Nations, Kindreds, Tongues and People were made drunk, the man-child sought to be devoured, Floods cast out after the Woman, the Saints Blood drunk, the World worships the Dragon, and the Beast and his great Authority, and wonders after him; now *Jezabel*, the VVhore, who made the Nations drunk, she propheſies, all the Nations made drunk with her Cup of Fornication, and drinks in all her false Doctrines and deviſed Fables; now she is as a Queen; now the Nations worship; after a Beast ariseth, she gets upon him and rides, she and the Beast become one, she drinks the Blood of the Saints, the Beast makes VVar, compels, kills, being of one mind with the VVhore; none to buy or sell, but they that have his Mark or his Name, or at least some of the Number of his Name; and who were not defiled were killed (or sought to be killed) this is since the Apostles Dayes? So now we have found the Whore, her Beginning in the Apostacy, having lost the Faith and Power that the Saints were in, we

have found out the Riſe of the Beaſt in the Apoſtacy, ſince the Apoſtles, that all the World wondred after and worſhipped.

Now *Rome*, we have found thy Foundation, and the Beginning of thy Riſe, and ſee how thou art elevated; we have thee, and all that ſprang out of thy Stock and Root, betwixt this time and the Apoſtles, and we read beyond thee, though thou boaſt thy ſelf of Antiquity, and glory in thy Councils and Convocations; for thy Proof we have ſounded thy Bottom, I have thee and all the Apoſtates ſprang from thee betwixt me and the Apoſtles; the Anti-chriſts, falſe Prophets, Deceivers, falſe Apoſtles, they began, they laid thy Foundation, who went out from the Apoſtles, and denyed the Croſs of Chriſt and the Power of God, and the Apoſtle propheſied of their Increaſe; here thy viſible Members began to gather, and they went out into the World, and the World received them, according to Chriſt's Saying, out of the Light, out of the Power, out of the Faith, out of the Life that the holy men of God were in, being ravened from the Spirit, whored from the Life, they went out in an outward Dreſs, had a Shew, a Form of Godlineſs; the Nations received the Cup, the Kings of the Earth, the Nobles and the mighty men thou boaſts of, they drank of thy Cup, and were inflamed with Adultery after thee; and then the Nations over which the Whoredoms ſpread, Kindreds, Dominions, Tongues, Nations and Peoples became Fornicators, all became as a Sea, rolling, toſſing, foming, raging, caſting up Mire and Dirt, unſtable, reeling; then the Kings, the great men, thy Nobles, who were Rulers over the People, being drunk with the Nations Cup of Fornication, they ſprang up as a great Beaſt with ſo many Heads and Horns, and their Teeth became as Lyons, their Feet as Bears, and then thou beganneſt to ride in the Nations, and to ſit as a Queen: then thou aſſociatedſt they drunken Fornicators together; then thou began to uſurp Authority, and ſitedſt as Judge over the Heritage of God, and of the Saints, of the Apoſtles, and of them that kept the Teſtimony of Jeſus; then thou beganedſt to kill and deſtroy, and ſuck the Blood of the Saints, and to be drunk with it; and then thy Kings, whom thou calleſt Converts and Chriſtians, having drunken thy Cup, they formed Laws, and made Laws to guard thy Whoredoms, and Adulteries, and Idolatries; then thy became they Executioners; and what thou ſaidſt was good, the Beaſt maintained, and what thou condemnedſt by thy Councils for Hereſie, they became Executioners of; then came in compelling to worſhip by the Beaſt that roſe out of the Sea; and then thou cryedſt Hereticks, and condemnedſt the juſt; and then thou got'ſt a Cover; thou wouldſt not kill, but the Beaſt muſt upon whom thou rideſt; then if there were any that kept their Virginity, and the Faith of our Lord Jeſus Chriſt; which was in the Apoſtles Dayes, then thou condemnedſt them for Hereticks; then the Beaſt compelled, and cauſed to worſhip; but if they would not bow to his Image, then thy Merchants cry up, they deſpiſe Governours and Rulers, when thy Doctrine and thy Lawes are corrupt; then the Beaſt muſt kill; then he blaſphemes the God of Heaven and his Tabernacle; and then thou ſayedſt, *thou killeſt none*, but the Beaſt muſt (upon which thou rides) and ſhall have a whole Council to confirm it to be lawful; and now thou call'ſt thy ſelf the *Catholick and Apoſtolical Church*, and thy Seat, *the Apoſtolical Chair*, and the Rulers

lers and Leaders, *Defenders of the Faith:* Nay, we find thee contrary to the primitive Church, and thy Seat and Chair is raiſed up ſince, and thy Bed of Whoredoms made ſince, and the Kings and Rulers in thy Dominions are become Defenders of thy Idolatries and VVhoredoms, and are indeed the Beaſt that makes VVar with the Saints, and hath prevailed, and Truth overcome; but he is riſen who is able to make VVar with the Beaſt, and to take the VVhore, and to burn her Fleſh with fire, for he is able to judge her; and the Beaſt's VVeapons and thine are carnal, but the Lamb's and the Saints are ſpiritual; and ſo thy Doctrine and Practice is quite another thing, patched Stuff, ſome brought in from the firſt Prieſthood, ſome borrowed from the *Jews*, as thy Altars, thy Veſtiments (that thy idolatrous Merchants wear, when they celebrate thy great Idol, the Maſs) and the reſt borrowed fragments from the *Heathen*, and the reſt invented in the Night of Darkneſs; and all that you have is invented Trumpery, as bad as the *Heathen*; all your Croſſes, Altars, Crucifixes, your Cells, your Lent, your Faſts, your Feaſts, your Hair-cloth, your Images, Pictures, your Reliques of dead mens Bones, your Tythes, your Offerings, Oblations, Obventions, your Tapers, Beads, your holy VVater, your baptizing of Infants, your Purgatory, your praying for the Dead, your viſiting of old VValls and old Tombs, and rotten Sepulchres, your Pilgrimages, your Inquiſition; all this is come up ſince the Apoſtles Dayes, and thy conſecrated Bread and Wine, which thou calleſt *the Body and Blood of Chriſt*, about which Idol thou (and all that have drunken the Cup of Fornication) and the Beaſt hath ſlain Thouſands of men in your Blood-thirſty Cruelty; and all your Works you call meretorious, they are all dead, and will be ſentenced by the Lamb (who is riſen) to be ſelf-Righteouſneſs; and ſo we have found out your viſible Church had no being, but ſince the Apoſtacy, ſince the Apoſtles Dayes; and you are erred both in Doctrine and Practice; and all your Ordination of your Miniſters, your Schools and Colledges are all in the Will of man, all this is in the Fall, in the Tranſgreſſion, and under the Curſe.

Obj. Some of the *Proteſtants* or reformed Churches (ſo called) may ſay, *we like this well, that you declare againſt Popery, we agree with you in that; but we have renounced the Whore's Cup, and have denyed all the Powers of the Beaſt long ſince.*

Anſw. Although many of you Prieſts have denyed your Mother, becauſe ſome Kings and Rulers, or Dukes and Magiſtrates have caſt off the Yoak, and they protect you, and give you Maintenance, yet we cannot but remember you of your Genealogy and Deſcent, and your Doctrine and Practice ſhall prove it, and make it manifeſt, and that you take Part with the Beaſt, and worſhip his Image, ſhall be evidenced more and more, even before this Generation paſs away; are not you a Stem ſprung from the ſame Root? do not the Fruits you bring forth evidence it, and Practice demonſtrate it? If you grant that *Rome* is apoſtatized from the Faith which the Apoſtles were in, and their Practice (you muſt not deny your Fathers) who made the Biſhops, and ordained them; did not the Pope, who ordained you Miniſters or Prieſts; did not the Biſhops, who ſet up your Maſs-houſe with all the Pictures and Croſſes in and upon them, which you call your Church? who eſtabliſhed Tythes, Offerings, Oblations, Eaſter-Reckonings, Midſummer-Dues? did not the Pope firſt, and them that were ſub-

ject to his Power? who invented Schools and Colledges to fit you for the Miniſtry, and qualifie you for the Miniſtry, as you ſay? is not this ſet up in and ſince the Apoſtacy began, your ſet Wages, your baptizing of Infants, your conſecrated Bills, which the Pope hallowed, or his Emiſſaries? do not you preach up the Letter for the VVord, and the Letter for the Goſpel? and are not you calling your Bread and Wine a Sacrament? which Word you have received from *Rome*, your Pulpits and your Hour-Glaſſes, your Cuſhions, your black Robes and long Robes, falſe Prophet like, your funeral for the Dead, like the Popes Exequies for the Dead, your devouring Widdows Houſes, and ſuing men at the Law, your haling them to Courts and Priſons, your taking away mens Goods by force, three-fold, yea, ten-fold that which you claim, and from them that you work not for; neither dare you ſay, this was the Apoſtles Practice, or any of the primitive Churches; if you ſay yea, all that know the Scripture, or the leaſt of God in them, or to open their Underſtandings, they will ſee you nearly related to *Rome*, and to the Apoſtates, and Deceivers, and falſe Prophets of old, and that you are greatly inflamed with the Whore's Cup; and did not the holy men of God ſpeak as they were moved by the holy Ghoſt and divine Inſpiration, and as the Spirit of Truth revealed it ſelf in them? and do not you all, Head and Tail, deny any ſuch thing to be now? and further conclude, that it's a great Error to look for any ſuch thing? then be convinced in your ſelves, you are Apoſtates, and apoſtatized from that Faith, Hope and Spirit that was in the primitive Times, and now read old Authors, it may be twenty or thirty Books, before you can get an Hours Diſcourſe patched up, to hold you dreaming till the Glaſs be run; and dare you be ſo impudent and confident as to ſay, *that you are not Apoſtates*? and are you not Followers of the Beaſt? and have you not his Mark? and bear you not his Image? do not you count that Diſorder, which the Apoſtles and the Churches counted Order, *If any Thing was revealed to him that ſtands by, let the firſt hold his Peace*? are not you apoſtatized from this Order, and cry; *Take him away*, and yet you would be called *Apoſtolical*? well, theſe things being true, and obvious enough to behold to any who know any thing of God; I need not ſay much more in this thing, but all wiſe men will come out from among you, and out of *Babylon*, the Mother of Harlots, which hath made you and your Root and Genealogy drunk with her Fornication; and this is my Call, to ſeparate from her and you, that are in the Apoſtacy; and wait to know the Word which was in the Beginning, and the Goſpel which was preached to *Abraham*, which endures forever, whoſe joyful Sound is come forth in Power and great Glory, which will ſhake the foundation of your great City, even *Myſtery Babylon*, and not leave one Stone upon another, which ſhall not be thrown down; and then the holy men of God ſhall rejoyce, and the Saints of the moſt high ſhall ſing, they that have been as Sheep for the Slaughter, ſhall reign over the Earth, and ſhall ſay, *The Lord God Omnipotent reigns, and let us rejoyce and be glad, and he hath taken to himſelf great Power, and is coming to gather his Lambs out of your Mouthes, and to feed in a Paſture you never ſaw, which was manifeſt to the Saints in Light, before you Apoſtates ſprang, and ſhall be again, when you and all your dark muddy Traditions and Inventions are gone down into the Pit, where there is no Remembrance.*

Object. But it may be the pure Reformed Church of *Scotland* (as it hath been

been called) and the old Episcopal and Prelatical Priests of *England*, who have borrowed their Images to set up here, will be ready to say, *We have denyed the whore, and the Beast, and the Apostacy, and we have pure Reformation; we have denyed Bishops, which were made by the Apostate, the Pope, and now we have setled all things according to the primitive Church.*

Answ. There never did spring up any Deceit, since the Apostles or before, but it called it self by the best Name; as for the Priests of *Scotland*, their Doctrine and Practice is made manifest, and their Reformation by their Principles, which I refer the Reader to, intituled, *The Principles of the Priests of Scotland*, their Reformation, and discipline is nearly related to the Spanish Inquisition; for their Doctrine, they say, Grace is not free, and Faith is not without Sin, and the Letter is the word of God, and that they are Cursed that say, there is Light within which will lead up to God; and as one said, although it meant Christ; and if any will not submit to their words, and conform to their Practice and Traditions, then they call a Counsel together, as their fore-fathers at *Trent*, and pronounce him a Heretick, and within these few Years Banished them, or else took their whole substance outward from them; and if any out of Conscience could not submit unto their Invented Tradition, then if he ever came to have any converse with them again, he must have a Pennance before he could get an Indulgence from them, like the Pope; and furthermore, if any deny them, because they are out of the Doctrine of Christ, and are contrary to the Scripture, then, as I said, they Excommunicate them, and charge all People neither to buy nor sell, nor eat nor drink with them, nor work for them; and so the Beasts Power is exercised, compelling to come to their Mass-houses; and as for the denying the Bishops, then you have denyed your Fathers that begat you, and Ordained you, then you have no Ordination; but may be, you have Cryed so for setling your Gospel, you have got a Committee to ordain you, or one Company to lay Hands on another; but when receive ye the holy Ghost? Oh that is an error in your Church, but are not you got into the old Cathedrals (so called) and into the Steeple-houses, and the old Mass-houses, and where you had, may be 20 Pounds, or Forty in the Year, now you have gotten a Hundred, it may be two; heres Reformation indeed; well, we must needs remember you of your race and Stock, the Apostates since the Apostles dayes, and the former Practices which is found among the old Protestants and Papists, is among you, and you are still Drunk with the whore's Cup, and are crying for *Cain's* Weapons to guard you; well, I say, you are part of the Dragon's Tail, that draws to the Earth, and to the Pit, which will be the end of all Idolaters and Apostates, except they come to Repent.

And as for the Independants Churches, so called, you are a Branch of the same Root, you have declared against the Bishops and court Prelates, and said, they were in error, and many of you declared against them for Pluralists, because they had too great Benefits, and declared against Tythes, as to be Anti-christian, and whoso received Tythes, denyed Christ come in the Flesh, who are wheeled about, and now take them your selves, and Creep into the old Mass-houses, and have taken that up which you condemned in others, and so have made your former Testimony void, and all sober People see your Hypocrisie and Deceit, who have gathered a company together, which you call Select People, or Members of your

Church, and you exclude the reſt, who have as good right to your Ordinance, as you, for they profeſs Chriſt in Words as you do; And yet you will receive their means, whom you judge not capable of your Ordinance; and your Church will no more maintain you, then it would maintain them that you have denyed in Words, if you had not the Beaſts Power to compel, your Vineyard would Starve you, your Goſpel and your Preaching is one with the former, and the People is the ſame in Nature they were before; you have got Biſhops Lands, Augmentations and Stipends more large then your fore-fathers had, for the moſt part, and ſue Men at the Law, and hale them before Judgments Seats, and take away their Goods, whom you loook upon to be in error; yet this ſtands as good with you as any Article of your Faith, to force, to compel, to Sue, to hale into Priſon, to take away their Goods, and get a Scripture for your Cover, and ſay, *He that Preacheth the Goſpel muſt live of the Goſpel*, and them that neither hear you, nor receive you, neither believe your Goſpel; yet you conclude, it's lawful to take their Goods; and if you cannot get them, hale the party into Priſon; are not you drinking ſtill the Whore's cup? and do not you follow the Beaſt? and do not you own that Law to be Juſt, that compels People to pay Money to you, who deny your Miniſtry, and are none of your Sheep? and are not your Ordinances and Worſhip Imitated Things from the Scripture, the Saints words, and yet out of their Life and Practice, are not you in the Apoſtacy? have you not your Profeſſion, and Confeſſion of Faith to make year after year, as the Magiſtrate changes? doth not this Evidence, that you are Unſtable, and are yet in the Waters, upon which the whore Sits, and ſituated in *Babylon*, the Mother of Harlots, who yet makes you Drunk, and that makes all the Filth and Vomit appear in the Earth, that Stains the Earth, and your Idols corrupt the Earth; & all Separates under what Name ſoever, who have not denyed the Ground of Apoſtacy, but are in the Apoſtacy, for all Sects ſince the Apoſtles dayes, have taken up ſome part and left another, ſince the Life hath been loſt, and the Power loſt, all hath been in the Idolatry; and the Proteſtants who have denyed the Papiſts, yet they have not denyed them in the Ground of their worſhip, but have retained ſome part, and have kept ſome part of their worſhip; and all Sects ſprung out of the Proteſtants, in them all there is ſome part remaining; for they have not denyed the Ground of the worſhip ſet up in the Apoſtacy, the Whore's cup is Drunk of, and the Dragon hath Power, which ſought to deſtroy the man-Child, and made war with the Remnant of the Seed of the Woman, who was Clothed with the Sun; you all ſtick yet in *Babylon*, and the beſt of you all, are but yet in the Suburbs thereof.

For ſince the Apoſtles dayes their Foundation hath been either Traditions, Imitations, Inventions of their own, or Borrowed things from the *Jews* in the firſt Covenant, or at the beſt, the Letter hath been the ground of their Faith and their Foundation, which they have twined and tranſlated this way and that, according to the wit and Reaſon of every particular Sect and Opinion, and according to the underſtanding of their private Spirits; now all theſe buildings, and Towers that men have builded up in the Apoſtacy, they would faſten upon the writings of the holy men of God, and ſo have raiſed an Imagination of their own, and ſo would have the Scripture prove what they ſay; and the writings of the Apoſtles, they all call the Goſpel; and the word of Faith, and the Light of the Goſpel,

and

and the Foundation and the Tryer of Spirits, and the Touch-ſtone, and ſay, it's the Foundation of their Faith and Religion; and ſo are all in the diſtraction, one Envying another, and Perſecuting one another about the words of Truth, ſpoken from the Spirit of Truth, which cannot be underſtood again but by the ſame Spirit; and ſo all them that have not the Spirit of Truth, are in the Apoſtacy: And all Sects, Judgments and Opinions that have riſen up ſince the Apoſtacy from the Faith, that was once delivered to the Saints, when the woman Travailed and brought the man-Child, which after, becauſe of the Dragon's Power, fled into the VVilderneſs, and her Child caught up unto God, all the Faith and worſhip, that ſince is ſprung up, ſince the VVhore hath ſitten as a Queen in Majeſty, is all denyed, the Ground of their Worſhip, Laws, Traditions, Inventions, and all their invented Practices, and Forms, and Images, and Likeneſſes are denyed and diſowned, as to be the Dreſs and Attire of the Whore, which hath allured People through her enticing pretences, and ſhews of Holineſs, when indeed all is but ſpiritual Adultery, and this muſt be all turned under again, the Whore's fleſh Burned, and her Attire plucked off, and her Nakedneſs appear, and her ſhame to them that have committed Fornication with her, and they ſhall be aſhamed of themſelves, and of her, and abhor themſelves, and abhor her, and Deſtroyed ſhall ſhe be; and the Lamb's Wife ſhall be beautified, and come out of the ſecret Place, into open View, out of the Solitary Wilderneſs, into the beautiful place that the Lord will bring her into, and the time, times, and half time is out, the thouſand two hundred and threeſcore Dayes are at an End; and he bears witneſs of it, who ſaw her fly away upon Eagles Wings into the ſecret place, which was prepared for her, for theſe Dayes and Times appointed: and I ſay, he that knows the Counſel, of the moſt High (in this matter) can account the time, times, and a half, and the Dayes; and what ſhall be after the dayes be expired, which is at an end; bleſſed is he that ſees, believes, and Underſtands, he ſhall ſee that which yet hath not appeared, neither can it be believed by the moſt, though it were declared; but yet a little while and the Earth grows ripe, and an Ear will be opened in many who cannot yet hear, and for a little while in this I ſhall be ſilent, and Treaſure up that which the Spirit hath revealed, till the time be fully accompliſhed, which God hath determined, and then his Glory ſhall be revealed, and all the former things which have lived ſince the man of Sin hath been Exalted, ſhall all dye; and an utter Conſumption ſhall be of all the changeable Laws made ſince the Apoſtacy, and the many changeable Dreſſes of the Whore, and Attires in which ſhe hath appeared, and Imaginary worſhips into which all have run ſince they were Apoſtatized from the Faith; all this ſhall be diſannulled, and come to an End, and be Blaſted forever, the Spirit of the Lord ſaith, Amen.

How the Woman that was clothed with the Sun, and had the Crown of twelve Stars upon her Head, which did flee into the Wilderneſs, comes out again, after the great Whore is judged, and her Child that was caught up unto God, comes to appear again.

NOW after the time, times and half a time, after the thouſand two hundred and threeſcore Dayes, ſhe returns, after the Whore is judg-

ed, and the great City *Babylon* is fallen, which hath made the Nations drunk, and brought forth Children in Fornication, who had drunk the Blood of the Saints in the Apostacy, after the Whore was judged, and the *Voice was heard in Heaven of much People, that sang Halelujah, Salvation, and Glory, and Honour, and Power,* who witnessed to the Righteousness of God's Judgment: *And a Voice came out of the Throne, saying, praise our God all his Servants, and ye that fear him both small and great,* Rev. 19.5,6. *And I heard as it were the Voice of many Waters, and as a great Multitude, and as the Voice of a mighty Thunder, saying, Halelujah, for the Lord God omnipotent reigneth*; the Whore is now judged, the Mother of Harlots condemned with all her Inchantments and Sorceries.

Now the Lamb's Wife appears, who is the Mother of the man-child which was caught up unto God, she that was cloathed with the Sun, with the glorious everlasting cælestial Light, she is both the Mother and the Wife; he that hath an Ear, let him hear: Now *Jerusalem*, that is from above (spiritually so called) who was the Mother of all the Saints before the Apostacy, she appears again, and comes to be the Wife of the Lamb, and the City of the Saints, and the Mother of them that are born from above; this shall be and is made manifest to some; but a numberless Number shall see it, and the Day hastens greatly, and she is appearing again, and her solitary Garments shall be put off; and as she was beautiful (before the VVhore made the Nations drunk) clothed with the Sun, and had the Moon under her Feet, and a Crown of twelve Stars upon her Head (and though she became Child-less, and also as a VViddow, and the Remnant of her Seed slain and destroyed) so shall she appear again in Glory and Beauty as before, and shall be made ready, yea, mine Eye hath seen it; she is making her self ready, as a Bride for her Husband, and unto her is granted, that she shall be arrayed in fine Linnen, clean and white, even arrayed in the Righteousness of the Saints, which is not self-Righteousness, the Garments of the Harlot and her Lovers; but in the Righteousness of Christ, the Lamb, her Husband and Child also, and she shall now bring forth many more Children, though her Seed hath been slain, yet a numberless Number shall appear, and ten Thousand Thousand shall be brought forth by her, and glory in her, and reverence her, and rejoyce in her forever, and they shall be all clad in the same Robe which the Husband, the Lamb is clothed withal, and the same, the Lamb's VVife, this VVoman is clothed withall, and the same shall all the Children by clothed withal, the fine Linnen, the Righteousness of the Lamb, which was dead and slain since the Foundation of the World, but now alive, and lives for evermore; and here a heavenly Family appears now after the Apostacy, and this shall be seen by all that have an Eye, that can see through and beyond the Smoke of the Pit, that hath darkened the Air, while the Beast and Dragon have had Power; but now hath her Child appeared again, the man-child hath appeared again; and he that was in the Spirit on the Lord's Day, saw whither he was taken up to the Throne of God, *Rev.* 12.5. and on the same Lord's Day he saw him after the Woman was fled, and the Remnant of her Seed was made War with, and slain in the Earth, where the Dragon had Power: He that was in the Spirit saw him alive again after he was caught up; so he that is in the Spirit now on the Lord's Day, sees the same man-child, who was brought forth by the Woman, who was to rule the Nations, but was caught up to the Throne of God, before he came to rule

and

and then the Dragon ruled, the Beasts and false Prophet, the Whore, the Mother of Harlots, sate as a Queen, and the Woman, the Mother of the Heir, fled into an obscure and a retired Place, and was hid, times and dayes (as I said before) but as she appeared again in Beauty, so the man-child, the Heir, he appears also in Glory, Majesty and Power, and *John* saw him, *Rev.* 19. 11, 12, 13, 14, 15, 16. *And I saw Heaven opened, and behold a white Horse, and he that sate upon him was called faithful and true, and he doth judge and make War in Righteousness, his Eyes were as a Flame of Fire, on his Head were many Crowns, and he had a Name written that none knew but himself, and he was clothed with a Vesture dipped in Blood, and his Name is called, the Word of God.* And now the Woman's Seed is increased again, after the Dragon and the Beast's War, and now they become an Army, and follow the Lamb their Leader, who is anointed with Honour, Glory, Majesty and Renown, Strength, Power, Wisdom, Joy and Gladness above all his Fellows, yet his Followers are anointed too, and the Seed of the Woman, the Inhabitants of the City of the great King, they are clothed with the same Garment and Armour, and ride on in Power, Strength and Majesty after him, and they are clothed, and shall be with the Garment of their Mother, and the Garment of their Captain, their Head; and as he rode on in Innocency, so they ride on after him; and the Woman was in Heaven that travailed, and the Child was born there, though he was to rule the Nations of the Earth; and so whoso are of this Woman's Seed, who are born in the City of the great King, *Jerusalem*, unto which the *Hebrews* were come, *Heb.* 12. 22. before the Apostacy, & before the Woman fled, so now the same City comes to be seen again, and the Children are born of their Mother, the Lamb's Wife, who is joyned to him, and is to be so forever in the everlasting Covenant; so they being heavenly Children, redeemed from the Earth, from under the Dragon's Power, they follow the Lamb, the Word, God's Power, *Rev.* 19. 14. *And the Armies which were in Heaven followed him, upon white Horses, clothed in fine Linnen white and clean, and out of his Mouth goes a sharp Sword, and with it he shall smite the Nations:* And now comes he to rule them with a Rod of Iron; he was brought forth long before, but was caught up to God again, and the Dragon, Beast and Whore and false Prophet ruled the Nations, and killed the Saints; but now he appears again after the Apostacy, and a great Host with him, and the Woman also and her Children are many, and they all follow the first born; and now comes the Wo to the Dragon and Whore, Beast and false Prophets, and unclean Spirits, and on them that worship Devils; and now shall he *tread the Wine-press of the Wrath of God Almighty; and he hath on his Vesture and on his Thigh written, King of Kings, and Lord of Lords. And now appears an Angel standing in the Sun* (which the Woman was clothed with) *and he cryed with a loud Voice, saying to all the Fowls that fly in the midst of Heaven, come, and gather to the Supper of the great Day of God*; and now must the Flesh of the Kings, and Captains, and Nobles, and Flesh of mighty men, who had drunk the Whores Cup, now must drink of the Wine of God's Wrath: *And the Beast, and the Kings of the Earth, and their Armies gathered together, to make War against him that sate on the white Horse and his Army; and the Beast was taken, and with him the false Prophet, that wrought Miracles before him, and the remnant were slain, that took Part with the Beast, by him that sate upon the horse, and his Army, whose Sword proceeded out of his Mouth, and all the Fowls were filled with their Flesh*; the Whore is burnt be-

fore, the Beaſt, the falſe Prophet and his Army now ſlain, and their Fleſh eaten by the Fowls of Heaven, and now the Blood comes forth to the Horſe Bridles.

And now the Angel deſcends, having the Key of the bottomleſs Pit, from whence the old Dragon, the Serpent, the red Dragon, the Devil came; there is his Beginning, there was he brought forth, and there he grew up (he that reads, let him underſtand) out of the bottomleſs Pit; for the Nations were never deceived till he appeared, and he appeared, as I have ſaid before, after the Heaven and the Earth was made, and all things therein (I ſay, after) he was not before, he deceived *Eve* in the Garden, now he is grown old, and ſo is truly called, the old Dragon, grown into a Body of Deceit; well, now muſt he be taken, and bound, and caſt into the bottomleſs Pit, from whence he came, that he deceive the Nations no more, *Rev.* 20. 1, 2. and all this War is in the bringing out of the Apoſtacy, and in Order to the Lamb and the Saints everlaſting Reign in Heaven, and over the Earth forever.

This I have ſeen, and my Heart rejoyceth, and my Mouth ſhall praiſe the Lord; and the Woman (I ſay) is appearing, and ſhe is cloathed with beautiful Garments, and the holy Child, the Man-child, hath appeared, and is manifeſt again among the Saints, and in them; and the Lamb which hath been ſlain ſince the World began, is alive, and behold he lives for evermore; and now many are his Followers, and an innumerable Company ſhall ride on after him, who is King of Kings; and now is God fulfilling that which *John* ſaw in the Lord's Day, which ſhould come to paſs; the Work is begun, he hath appeared, out of whoſe Mouth proceeds the two-edged Sword, which ſhall hew down all the Dragon's Army, the Beaſt and his Followers; and though the Cry be yet among many, *who ſhall make war with the Beaſt? and who ſhall ſpeak againſt his Prophets?* Yet a little while, and Fear ſhall come, and their Vaunts and Boaſts ſhall be turned into Doubting, and dreadful Fear on every Side; for *Jacob* ſhall be as a Flame, and *Eſau* and all his Race ſhall be as Stubble; he that reads, let him underſtand the Wiſdom of God in a Myſtery, and the whole Work of the Lord, which ſhall ſhortly come to paſs.

The Manifeſtation of God's Glory ſhall be as great after the Apoſtacy as ever it was in any Age before the Riſe of Anti-chriſt, and the Miniſtration (into which them that follow the Lamb ſhall be brought) ſhall be as ſpiritual, holy, cæleſtial and divine as ever was before; for the End of all your outward viſible Appearances ſhall come, which the Whore hath decked her ſelf with, and Life it ſhall be known in the Body, and God enjoyed, worſhipped, glorified and honoured in that which ſhall never alter, but abides forever; and this ſhall be and is the laſt Miniſtration that ever ſhall appear among the Sons of men.

We who are come out of the Apoſtacy, know what was before, and ſee what ſhall be after, the everlaſting Goſpel of the Son of God, ſhall be Preached again to them that dwell on the Earth, the ſame that was preached to *Abraham*, before either old or new Teſtament was written; the later all Sects ſince the Apoſtacy call the Goſpel, and ſo greatly manifeſt their Ignorance, for that were to make two Goſpels, to call the Scriptures the Goſpel, or that which is written, and they who ſo err in their Judgments, are yet among the Smoke of the Pit, and are yet under Anti-chriſt's reign, and are ignorant of him who is the ſaving health of the Nations; And he li-

living, Infallible, true, lasting, and everlasting Spirit of the Father shall be poured out again, and many now witness it, and a numberless number shall witness it, and the Time hastens; And the Lamb shall stand upon Mount Sion, and many who are redeemed from the Earth, and from among men, which shall be the first Fruits unto God, and to the Lamb, and they shall sit with him, and shall Reign with him, and have Power over Sin, Temptation, and the Devil, Hell and the Lake, and this is to come to pass, and is coming to pass, and hastens greatly; and the Voice out of Heaven shall be heard, as the Voice of many Waters, and the Voice of Harpers harping with their Harps, and the new song shall be sung, the pure Song of the Lamb shall be sung by all, who are redeemed from the Earth in every Nation, Kindred, Tongue and People, who have heard, believed and received the joyful Sound of the everlasting Gospel again, and now they shall fear God, and Glorifie him, and Honour him, even they who have feared the Beast, and glorified him in the Apostacy, they shall deny his Power, and own the Lamb's Power, and Worship him that sits upon the Throne of Righteousness, who lives forever and ever, and is eternal Life it self; the worship shall be now in Spirit and Truth, where the Dragon cannot come, neither the Beast, Harlot, false Prophet, nor Anti-christ, nor none of his followers can come, and herein the Ministration shall be more Glorious, after the Apostacy then it was before; the Worship stood before in many outward Visible things, and Representations, and outward Performances, and Ordinances, and I manifestly say, the Dragon, Beast, Whore, and false Prophets and Apostates took up these things, and Nations and Kindreds, and Tongues, and People who drunk of the Whore's cup, and all that were gone from their Maker their Husband, they have been and are acting and performing, Imitating, like *Jannes* and *Jambres*; but since the dayes of the Apostles, they corrupted these things, and have made Idols of them, and Painted themselves with them, and have got the Sheeps Cloathing: Therefore now will the Lord appear and manifest his Power, Life and Glory in a way more invisible and pure, then before, and more divine, Cælestial and Glorious, where never an Hypocrite shall tread in the Path; and so the restoration is a Mystery that shall be after the Apostacy, the Glory is not to appear in external things, for there the Mother of Harlots hath hid her self long, which hath made all Nations Drunk; but the Cloathing of the Lamb's wife and of the Bride, shall be another thing then the attire of the Harlot, for the Spouse of the Lamb shall be arrayed, in the same attire, that the Lamb is cloathed withall, and with the same Vestment, and the Tabernacle of God is to be with men, and he shall dwell in them, even the Lord that Spirit, and shall walk in them, and they shall be his People, and God himself shall be with them, and in them, and Sorrow shall be done away, and Tears wiped away, and that done away which was the cause of Sorrow, *Rev.* 21. 3. and 4. and there shall be no more Death, nor crying, nor any more Pain, for the former things are passed away, to wit, Death, which entred in by Sin, it shall be destroyed, and the Earth out of which the second Beast arose, and the Sea, out of which the first Beast did arise, and upon which the Whore sate, and Hell, and the Lake which was prepared, and raised up, when man was degenerated from the Lord, they shall be Destroyed, and he also which hath the Power of Death, which is the Devil, he shall be

deſtroyed and his Works, (the cauſe of ſcorn) and then they ſhall ſee the Lord face to face, even them that have but ſeen him darkly, as in a Glaſs, or as in a Cloud, they ſhall ſee his pure living countenance, which giveth Life, and Death, and Hell ſhall be caſt in the Lake of Fire, and whoſoever is not found written in the Lamb's Book of Life muſt be caſt into the Fire.

Then the new Heaven and Earth ſhall be ſeen, and the heavenly City, which ſhall come down from God out of Heaven; which no mortal Eye ſhall behold, neither ſhall be able to behold, which hath twelve Foundations, and twelve Gates, and the Glory of God ſhall be upon her, and her Light ſhall be as a Stone moſt precious, and as clear as Cryſtal, yea all things viſible are too ſhort and not to be compared to it; for in it there need neither Sun nor Moon to ſhine in it, for the glory of the Lord ſhall lighten it, and the Lamb is the Light thereof, and all who have been partakers of this Glorious Miniſtration, ſhall walk in the Light of the Lamb; there ſhall be no Night, nor the leaſt appearance of a Cloud or Darkneſs, but tranſparent Brightneſs, and Glory which ſhall be permanent, durable and everlaſting; for the Lord God and the Lamb is the Temple of the City in which the Saints ſhall Worſhip him that ſits upon the Throne for evermore, and ſhall give unto him Glory, and Honour, and Dominion, and eternal Praiſes for evermore, who alone is worthy, who lives forever in eternal Glory, and everlaſting Light and Brightneſs for evermore.

And his Face ſhall be ſeen, in whom all Figures, Repreſentations and Shadows end in, and the pure River of Water of Life, which is as clear as Cryſtal, which proceeds out of the Throne of God, and of the Lamb; and all who have kept the Word of his Patience ſhall drink thereof, and be nouriſhed up in Immortality and Life everlaſting forever; and the Tree of Life, that ſtands in the Paradiſe of God, them that have overcome ſhall eat thereof, and live forever; and the Nations, Kindreds, Tongues, People and Regions, who have heard, believed and received the everlaſting Goſpel, ſhall know his Saving Health; and the Throne of God and of the Lamb ſhall be ſeen, and his Servants ſhall ſerve him, who is their Lord and King, who lives forever; and they ſhall ſee his Face, and his Name ſhall be in their Foreheads, and the Lord God ſhall give them Light, and ſhall be unto them an everlaſting Light, and they ſhall reign with him forever and evermore, over the Whore, Beaſt, falſe Prophet, Antichriſts, Deceivers, Seducers, the Pit, Death, Hell and the Grave, and ſhall triumph in his Strength over all the Powers of Darkneſs, and ſing Praiſes to him that abides forever; theſe things are true and faithful, and ſhall be fulfilled, and the time is at Hand; bleſſed are they that wait and watch, that they may diſcern the Signs of the times, and the coming of the Bridegroom, that they may enter into the Chamber of Reſt, and into the Palace of eternal Life, into the City of the great King, to ſit with him, and eat with him, and rejoyce with him in the Glory Eternal, which was before the World began, and ſhall be when it ſhall be no more; the End haſtens; he is bleſſed that is come and coming to the End of It; for that which is immutable and eternally glorious ſhall appear; the Lord haſten it, ſaith my Spirit, *Amen.*

F. H.

DARKNESS AND IGNORANCE EXPELLED BY THE Light ſhining forth, AND THE Appearance of the Day,

In Anſwer to a Book called, *INNOCENTS NO SAINTS.*

Publiſh'd by one *Edward Dodd*, wherein he hath labour'd to prove Tythes lawful, and Tything Prieſts and Hirelings to be the true Miniſters of the Word, and the Maſs-houſe the Church, and calls Idolatry Civility, and *Heatheniſh* Complements Courtiſie, and hath perverted many Scriptures.

His Deceit laid open, his Vindication made void, and his Argument confounded, and Truth laid open in all theſe Particulars, for the ſake of the upright in Heart, who rejoyce in Truth's Proſperity.

By one of the Lamb's Followers, who makes War againſt the Head of the Dragon, and againſt the Rear of the Beaſt.

F. H.

And the Merchants of the Earth ſhall weep and mourn over her, for no Man buyeth her Merchandize any more, Rev. 18. 11.

And cryed, when they ſaw the Smoak of her Burning, ſaying, what City is like unto this City! Rev. 18. 18.

DARKNESS AND IGNORANCE EXPELLED

THE man-Child which was caught up unto the Throne of God, when the red Dragon ſought to devour and Deſtroy him, hath appeared again in Power and great Glory, after the long and cruel Tyranny of the Dragon, wherein ſhe hath killed the Saints, and hath prevailed againſt them; and hath made great War, Spoil and Havock of the Remnant of the Womans Seed, this 13. or 14. hundred Years, and hath compelled all both ſmall and great (whoſe Names have not been written in the Lamb's book of Life) to Worſhip him, and the Beaſt, unto whom he hath given great Authority to Kill, and to Deſtroy whoſoever worſhipped the God of Heaven, that ſo they might be worn out, and all the Earth might Worſhip him, and fear him, and extol him, and his Authority. Now the time, times, and half being near an end, that *John* ſaw the Woman ſhould be retired in the Wilderneſs, ſhe appearing again in her beautifull Garments, and her heir and her Seed appearing again in after the long Night of Darkneſs.

Now when the Lord in this the day of his Power is appearing again, and the man-Child that is to rule the Nations with a rod of Iron. Now the Dragon, Beaſt, VVhore, and falſe Prophet, and all the Myſtery of Iniquity, *Gog* and *Magog*, and all the Apoſtates, Deceivers, and Merchants of *Babylon* that have traded upon the waters, upon which the whore ſits, they are all up in Arms, every one with his weapons, which he hath formed in the bottomleſs Pit, is now ſet in array againſt the Lamb who is riſen; the Prieſts, Hirelings, and *Babylon's* Merchants, who have got ſo great gain by Sea, they have given the firſt on-ſet in the Front, of the black Army of the Dragon, and this ſix or ſeven Years have made a great Noiſe, and have raiſed ſo much Smoke out of the Pit, that they have darkned the Ayr, and made it cloudy, and have filled the Earth with a great Noiſe, that many have admired what the Iſſue would be, and what the event might prove, and that many who have waited in Patience, have ſeen the Lamb appear, and have ſeen his riſing in Majeſty, and hath prevailed: And many of them who have the firſt on-ſet grow weary, ſeeing the Battel grows too hard againſt them, and the Lamb and his followers prevail. And now comes on the Tail of the Dragon as the reſerve, and the rear of the Beaſt, among whom *Edward Dod* appears, and he thinks to prevail, and get himſelf a Name, and to do exploits; but alas! all his

weapons are but the old broken Bows, and the Spears that are ſtrewed up and down the Field of confuſion, which we have run over and over, and Trample upon, and eſteem them no more then rotten Wood: He hath raked up thoſe things which have been anſwered over and over, and that which the reſt of the Dragon's army hath vomited up before, in the Beginning, he hath licked up, and now Vomits it out again, and caſts out Floods of Poyſoned Words, falſe Accuſations, and arrogant Reproaches, and proud, Diſdainful, Speeches, as though his Tongue were his own: And like one of *Iſhmaels* Brood, Scorning and Deriding at Innocency, and ſaith, he hath laid down ſome of our Tenets, and named them, and ſhamed them. All ſober People who know any thing of God, will ſee thou haſt ſhamed thy ſelf, and not us, in uttering forth thy Folly: And thy Title of thy Book demonſtrates what is within it, the Beginning is Scorn and Deriſion, the end is Folly and Madneſs, and many ignorant words uttered forth from a corrupt Heart and unbridled Tongue, which is bent to do Miſchief, and to ſpeak falſhood; but leſt thou ſhouldſt Glory in the old rotten broken Weapons which thou haſt taken up, which were formed by thy Leaders, and not by thee, which we have anſwered again and again, and have over-run them as Stubble; which anſwers have cleared the Truth to all ſober People, that they ſee all your Weapons are but Carnall, and not ſpiritual, and they have no might in them at all to ſtand againſt the Truth, nor them who are made free by it, whoſe weapons are ſpiritual and mighty through God, to beat down ſtrong Holds of Darkneſs, and the Towers of ignorance. Many are beat down already, and the Lamb is riſen, and upon the white Horſe, and a numberleſs number is following him, who rides on after him, who ſhall ſubdue the Nations to himſelf, and break the Yoak of the Ungodly, and deliver the Oppreſſed, and no Weapon that is formed againſt him ſhall Proſper: I ſay, leſt thou ſhouldſt boaſt, I ſhall return theſe Lines in anſwer to thy Book.

Thy Book thou Titleſt, *A pair of Spectacles for a dark-ſighted Quaker.*

I ſay, thy Spectacles are more like to make ones ſight dimmer, then through them to be made to ſee, they are ſuch wooden Ones; but the *Quakers* ſee before thee, and beyond thee, and comprehend thee, and have received Eye-ſalve, whereby their Eyes are opened to ſee thy Deceit, & the deceit of the Treacherous Generation, with whom thou art joyned, and thy Rejoynder and Vindication of *Samuel Smith*, whom thou calls Miniſter of the Word at *Creſſage*, in the County of *Salop*; thy Vindication of him, and thy pleading for him, will not bring much Honour to neither him nor thee; and though thou and he both joyn hand in hand in deceit, yet you ſhall not go Unpuniſhed.

Thou tels the Reader *Of wandering Planets who have left their Station, who have ſtepped upon the Stage in the County of* Salop, *who are come forth in this Apoſtatizing time.*

All who have a good underſtanding, may clearly ſee not only in the County of *Salop*, but alſo in every Corner of the Land, many wandering Stars that have no habitation in the Firmament of God's Power, but are Toſſed up and down, and are as waters, Unſtable, Toſſed to and fro with every wind; and the change of one Magiſtrate, or head Governour, will make them all change their form; and as thou callſt it, *Metamorphize them into another ſhape*, witneſs the many publique Teachers, and Pariſh-maſters,

miſters, and Tything Prieſts in the dayes of *Edward* the ſixth, *Henry* the 8. Queen *Mary*, and Queen *Elizabeth's* dayes, and now of late in the Biſhops dayes, when the Magiſtrates voted down the Biſhops, all or moſt of the Prieſts denyed their Fathers, and their Inſtitution; and though they ordained them Miniſters, yet they ſtill ſeek after their ſeats and Benefices, and there thy Reader may ſee the Metamorphoſed changlings, and the Apoſtates; and I do believe the County of *Salop* abounds with ſuch like; and they have been on the Stage long, and have acted ſuch a part in every Generation, as would pleaſe the preſent Authority, or Power, whether they were Papiſts or Proteſtants, Prelatical or whatſoever; but *E. D.* the *Exit* will come, and when the Day appears, the Beaſts muſt go into their Dens again: and thou confeſſeſt you live in Apoſtatizing times; thou that art among the Apoſtates, and in the Apoſtatizing Age and time, would accuſe others: Nay, thou muſt hold thy Peace, and leave pleading for Apoſtates, and for the Faſhions of the *Heathen*, which have got up ſince the dayes of the Apoſtacy, which the whole ſcope of thy Book is full of nothing elſe; and we cannot permit or allow them who are in the time of Apoſtacy, and who are one with the Apoſtates, which have wandered after the Beaſt, ſince the Dayes of the Apoſtles. I ſay, we cannot allow ſuch as you to be Judges; for we are come out of the Apoſtacy, and to before the Apoſtates, and to before the wandering Stars, and thou haſt miſt it much that tells the *Quakers* are they. *Edward*, I tell thee, we are come to the everlaſting Goſpel again, and have received it, and it's the Power of God, which was to be, and is to be preached again to the Nations after the Apoſtacy.

And as for the Book called, *Malice ſtript and whipt*, I have ſeen it; and the Spirit of thy Mr. *Smith*, whom thou call'ſt *Reverend*, thou haſt elevated him as high as the Pope; but *E. D.* what is the Reaſon thou reverenceſt him ſo much as thou doſt to thy Reader? And in the tenth page thou ſaiſt, *many Souls depend upon his Miniſtry*; and thou, *bleſſeſt God, for the work of God you enjoy in that Congregation.* Thou haſt extoll'd him too highly, or elſe he hath wronged thee grievouſly; for thou ſaiſt, thou haſt profited much by him: Thou mayeſt call to mind a certain time, when he preached (as you call it) out of the 13 of *Luke*, and when he ſpoke of the Parable of the man that planted a Vineyard, and 3 Years looked for Fruit; and *Sam. Smith*, whom thou ſo adoreſt, ſaid, he had ſought for Fruit from your Congregation this 7 Years at *Creſſage*, and had found none, he ſhall be an evidence for me againſt thee, that thy glorying of him is Vain; and it's manifeſt he is one the Lord ſent his Prophet to declare againſt, who hath run, and the Lord never ſent him, therefore he hath not profited you at *Creſſage* at all; lean Souls are they like to be that depend on him.

In the firſt Obſervation, as thou callſt it, thou haſt *extracted the Heads of* Samuel Smiths *Book into five particulars*, which thou ſayſt, *we are aſhamed to Anſwer, or elſe know not what to ſay for our defences*. I ſay unto thee, Boaſt not, when thou putſt on thy Armour, but when thou putſt it off; for the Victory may be doubtful.

THe firſt particular, *That the Nationall Miniſters do maintain the true worſhip of God, and the Doctrine of Chriſt according to the revealed will of God.*

Anſw. So ſaying, and ſo doing were ſomething; the true Worſhip of God is in Spirit and in Truth, which is not *Lo here, and lo there*, nor in outward Obſervations, but in Life, in Power, and in Truth: But to be brief, both the Doctrine and Practice of the National Miniſtry in general, is contrary to the Scripture, which thou callſt the Word of God; (as for Inſtance) their ſprinkling of Infants, their teaching Men to Swear, and calling it part of the Worſhip of God, which is contrary to the Doctrine of Chriſt, who ſaid, *Swear not at all:* Their ſinging *David's* Pſalms put into Meeter, by Poets and Ballad-mongers, ſinging them in their inventeđ Tunes, which pleaſeth the carnal Mind; their ſtudied diſcourſes, which you call Sermons, Invented from the ſtrength of natural wit, and not ſpeaking as they are moved by the holy Ghoſt, which the Miniſters of Chriſt in all Ages did.

In theſe, and many other things which I could inſtance, they are out of the Doctrine of Chriſt; And in a word, your whole Worſhip differs both in matter and manner, from the Saints Worſhip in the Primitive Times.

But ſeeing we have denyed the National Miniſters divers Years ago, and have laid down our Grounds and Reaſons to the World, wherein we have charged them, that their practice is contrary to the Scripture; unto which Grounds and Reaſons, not one Pariſh-maſter in *England* hath yet Vindicated themſelves theſe ſix yeurs. And unto that Book called, *The Grounds and Reaſons why we deny the Prieſts*, if the Reader be not ſatisfied concerning them, there he may ſee how they err, both in Doctrine, and Practice, contrary to Scriptures.

To the ſecond and third Particulars.

That the preſent Government of the Nation is the Ordinance of God; and that the Miniſters bringing Offenders before the Magiſtrate is not Perſecution.

As for the preſent Government of the Nation, the lawfulneſs thereof is not to Queſtion by us; but many who are Governours, and ſhould be Executors of the Law, have acted contrary to the Law, (being ſtirred up by the Prieſts, who bite with their Teeth, if one put not into their Mouths) and have cauſed the juſt to ſuffer by giving Judgment againſt them, in their wills, contrary to Law, or elſe according to thoſe Laws which

which hath been made in the Will of man, in the Trangreſſion, under which we have ſuffered for the Truth's ſake, and therein have peace.

And as for Miniſters bringing Offenders before Magiſtrates, that is an uſurped Authority, to make a Miniſter a Magiſtrate; but *Edward*, what was the offence? becauſe a company of People came to *Creſſage*, and declared the Word of Truth in your Streets; and what if it had been in your Aſſembly; this was no offence in the Church of *Corinth*, where all might ſpeak one by one, although it's become an Offence in your Maſs-houſe at *Creſſage*; but the Reader may judge in whoſe ſteps thou and thy Prieſt walkes; you have done the offence, and then accuſeth others to the Magiſtrates as Offenders; Let ſhame cover your Lips, you Impudent men. Hath not *Samuel Smith* in his own Narration in his Book, ſaid, that *William Parrat* Conſtable, and *Humphry Daile* Church-warden, according to the Miniſters direction did pull down the *Quakers* Speaker, charging ſome to ſecure him? And others alſo of your own County, ſecured by the Inſtigation of the Prieſt, by his own Confeſſion, in the fourth page of his Book.

And here he and the reſt of the Society at *Creſſage*, who had a Hand in this thing, are manifeſt to be in the ſteps of the *Phariſees*, whom Chriſt cryed Wo againſt, which caſt out of their Aſſemblies, and haled the Diſciples before the Magiſtrates; and like the Envyous *Jews* that cryed, *Help men of Iſrael, for theſe men turn the World up-ſide down*; but you are worſe then they. The Prieſt was the firſt fomenter of the Breach of the Peace, the Conſtable and Church-warden his Executioners, and yet thou tells of the *Quakers* being offenders.

Now all ſober People will ſee your Envy and Deceit, and that you are in *Cain*'s way, and by your falſe flattery and Deceit, would juſtifie the Magiſtrate for your own ends, and cauſe them to turn the Sword againſt the Guiltleſs, which ſhould be againſt the Tranſgreſſor. And who was in the Tranſgreſſion, the Reader may eaſily judge by that which is forementioned, and yet the Prieſt, and you of his Congregation, would make People believe that you did not Perſecute: the Prieſt did give order to pull down the Speaker, the Conſtable and Church-warden they acted, and ſecured your own Neighbours as Priſoners, your own Congregation Swearing againſt them the breach of the Peace, and getting them ſhut up into Priſon, and Sentence given againſt them, and yet thou wouldſt have this called equal proceedings; but to that of God in all Conſciences, I leave to be Judge in this thing.

In the fourth and fifth Particular thou ſaiſt, *We have charged to be Envious and Bitter, and Malicious againſt the moſt eminent Miniſters of the Land.*

Them whom thou calls eminent Miniſters, have charged us with many falſe things, and have written many falſe things againſt us, for which thou and they, in the Dreadful day of the Lord, ſhall give an account: Envy, Bitterneſs, and malice is put away from us, and we Envy no man, but ſpeak the Truth in Soberneſs; and yet to ſay, a lyar is a Lyar; or a Deceiver, a Deceiver; or an hypocrite, an Hypocrite, when they are ſo, is neither Railing nor Malice: Chriſt, in whom no Guile was found, he ſaid, *They were a Generation of Vipers, and they were of their Father the Devil*, who were in Envy, and went about to Kill him. And the Apoſtle was not envious when he ſaid, *O full of all Subtilty, thou child of the Devil*, to

one who was doing the Work of the Devil; and many ſuch workers we find, and many Venomous Spirits who ſhoot out poyſoned Arrows, even bitter Words, and theſe we muſt reprove ſharply.

And thoſe things which thou layeſt to our charge, take to thy ſelf; for the ground of Iniquity is in thy Heart, from whence thou haſt uttered forth all theſe Diſdainful, Proud, and Scornful words, of which thou ſhalt be Convinced, and alſo reproved when the Lord ſearcheth thy Heart, when he brings Anguiſh and Perplexity upon thee, then ſhalt thou confeſs to his righteous Judgment; and ſo thy five Principles I have anſwered, which thou ſayeſt, thou haſt *brought into thy Book to fill up the Blancks*; they had better have been blancks ſtill, then have ſpoiled ſo much Paper with thy Lying, Diſdainful, Scribles, which are not worth the anſwering.

In the third page thou ſaiſt, *Thou wilt reſtate the reputation of the Miniſtry of* England *to be Miniſters of Chriſt*; And for proof, thou haſt brought *Col.* 1. 7. and *Rom.* 15. Thoſe words prove that *Epaphras* was a faithful Miniſter, and that *Paul* was a Miniſter of Chriſt to the *Gentiles*; but what hath this proved as to the National Prieſts? nothing at all; and if thou haſt no better proof then this, to bring them into Reputation, inſtead thereof thou wilt bring defamation upon them; and when thou ſhouldſt prove them Miniſters, thou proveſt that *Paul* and *Epaphras* were Miniſters; will not the leaſt in the Truth ſee thee to be a buſy-body? but Fools will be medling: Then thou art offended that we call them Prieſts for receiving of Tythes; I ſay it's the moſt proper; for none but Prieſts and Levites did receive Tythes, and how long ſince is it, ſince they generally called themſelves the Tribe of *Levi*? For never Miniſter of the Goſpel, nor of the word of Reconciliation, either received Tythes, or commanded that they ſhould be payed, neither reproved any for not paying; but ſaid, the Prieſt-hood was changed, and the Law was changed by which Tythes were due; but thou goeſt on, and makeſt a ſound Argument as thou judgeſt, and ſayſt, *Abraham paid Tythes to* Melchiſedeck *before the Law*; And thou askeſt, *how he did give it, either by the Law of Nature, which is called the Law of Reaſon, or by the Light within, or by Revelation.*

Thou ſpeakeſt thou knowſt not what; where readeſt thou of the Law of Nature, called the Law of Reaſon, except it be in the deviſed Fables and Stories of the Prieſts? But what doth this prove? *Gen.* 14. *Abraham* gave the tenth part of the Spoil which he had taken from his Enemies, but *Melchiſedeck* firſt brought forth Bread and Wine to *Abraham* and his company, and greeted *Abraham* and his company Kindly, and Bleſſed him, and *Abraham* freely gave unto him the tenth part, *Melchiſedeck* deſired none; But doſt thou judge, that if *Abraham* had given him none, that he would have taken by Force the tenth part of the Spoil from him?

Now what doth this prove for the Tything-Prieſts of this Nation? they muſt firſt do as *Melchiſedeck* did, if they will have *Melchiſedeck* for an Example, he Bleſſed *Abraham*, and brought forth Bread and Wine unto him and his Army; but which of the Prieſts have done ſo, which have received Tythes; which is not a gift of the People, but a forced thing from them? If this muſt be thy proof for Tythes by the gift of *Abraham*, then let the Prieſts ceaſe forcing and taking them, till People be freely willing to give them, and then there will be no complaint: But let us Reaſon a little further of this matter; Would *Melchiſedeck* have taken the tenth, if

if *Abraham* had not given it him? Or when did *Melchiſedeck*, or any before the Law take away the Peoples Oxen, Cows, Horſes, Sheep, Pots and Pans, and Bedding upon which poor people lie, three-Fold, four-Fold, and ſometimes ten-Fold; that they claim, or ſue People to Courts, throw them into Priſon till Death, as many Evidences we have in this Nation? either give us a Precept, or an Example before the Law, or under the Goſpel, or elſe ſtop your Lying Mouths, and clamorous Tongues forever. Doſt thou and the reſt of the Prieſts think that we are ſo Ignorant, that we know not the Original of the Tythes in theſe Nations? a thing invented to fill the Popes Coffers, and the reſt of the Clergies budgets, ſeven or eight hundred Years after the Aſcenſion of Chriſt? All which Tythes and Oblations, and Obventions were invented in the Apoſtacy, ſince the dayes of the Apoſtles, and ſince the Woman fled into the Wilderneſs: And the man-Child was caught up to God, when all the World wondred after the Beaſt, then they had their riſe; And when the Kings and Rulers of theſe Nations did drink of the Whore's cup, then they made Laws to compel the Nations and the People therein, to pay the Whore's Merchants; and the Pope's Locuſts, which he ſent over the Nations, to fill the Earth with their Deceit, which Laws ſtand yet in force as though they were ſome Divine inſtitution; but both the Tythes and the Law, by which they are compelled to be paid, we deny, and bear our witneſs againſt, as to be things which hold up the Devil's Kingdom; and the Goſpel which the National Miniſtry holds up and preaches, hath no more ability in it to procure a Maintenance for them, then the Papiſts Goſpel did for them: So, to be brief, the Prieſts have the Popes Wages forced by a compulſory Law, made and ratified by them who owned the Popes Supremacy.

Furthermore we aſſert, that Tythes were never due by divine Ordination, but only to the Prieſts and Levites in the firſt Covenant, nor never were commanded to be paid but in the Land of *Canaan*; and whoſo upholds the Ordinances of the firſt Prieſt-hood, denyes the Ordinances of the ſecond: So this Commandment to pay Tythes now to them, who are neither of *Aaron's* nor *Levi's* Tribe, and by us who are not in *Canaan* temporal, nor of *Iſrael* according to the Fleſh, the Commandment by which Tythes were due in the firſt Prieſt-hood, reaches not unto us. And after Chriſt's Aſcenſion, not one of the Apoſtles either commanded or required any ſuch Practice of the Saints, either to *Coloſſia*, *Corinth*, *Antioch*, *Philippi*, *Pergamos*, or the reſt of the Churches in *Aſia*. So that it's evident to all judicious men, that this is quite another thing got up in the Apoſtacy, which no Miniſter or believer ever did own, who were Witneſſes of the ſecond Covenant; but any who are not ſatisfied in this thing by what I have ſaid, which much more I could ſay, concerning this thing; but I refer them that are not ſatisfied, to a Book called, *The great Caſe of Tythes ſtated*, publiſhed by *A. P.*

In thy fourth and fifth page, thou art pleading *for Maſter-ſhip for thy Miniſters*, and ſo by thy own Argument thou haſt proved them out of the Doctrine of Chriſt, who ſaid, to his Miniſters, *call no man Maſter, neither be ye called Maſters*; but to oppoſe this, thou brings *John* .3 10. how Chriſt ſaid to *Nicodemus*, *art thou a Maſter in* Iſrael? And then thou vaporeſt, and ſaiſt, theſe are not the Words of Mr. *Baxter*, and Mr, *Smith*,

but Chriſts. In ſome Tranſlations it is *Ruler in Iſrael.* In another, *Teacher in Iſrael:* But it may be, ſome who coveted after maſterſhip as thou doſt, have put in Maſter for Ruler & Teacher; but grant the word Maſter Chriſt teſtified that the *Jews* and *Phariſees* that they were called of men Maſter, and reprehended them for it: And if he did ſay to *Nicodemus, art thou a Maſter?* he ſpoke but in their Language, not with approbation of their being ſo called; for it's manifeſt he gave a contrary Command to his Diſciples, and the Commands of Chriſt did not contradict one another. And as for *Richard Baxter* and *Samuel Smith*, whoſe Works thou ſayeſt, do witneſs for them beyond thy Teſtimony.

As for *R. B.* his Works are manifeſt to be works of Darkneſs, many falſe Lyes and Reproaches he hath caſt upon the living Truth of God, and hath been a great oppoſer of the ſtraight Way of the Lord, for which the Lord will plead with him & you all in the day of his Righteous Judgment. And as for *S. S.* let his own Teſtimony evidence what his Work is, who ſaid, in the Congregation at *Creſſage*, he had looked for Fruit ſeven Years among them, but found none: So it's manifeſt, he is ſuch a Workman as may be aſhamed of his work.

In thy ſixth and ſeventh page thou ſayeſt, *The Phariſaical Quakers make void the fifth Commandment, becauſe they do not put off their Hats to Political and ſpiritual Fathers*, as thou callſt them; and thou heapſt up a great deal of Scripture to no purpoſe, not one word in them all doth prove any ſuch thing, as putting off Hats either to Fathers, Spiritual or Temporal, and ſo thou art a preverter and a wreſter of it to thy own Deſtruction; and thou cites *Rom.* 13. 7. to prove putting off Hats, render to all their dues, *tribute to whom tribute; and this is the Tribute of the Nation*, thou ſayeſt. And the 1 *Pet.* 2. 13. *Submit your ſelves to every Ordinance of Man*, this thou bringſt. Ignorant Block, ſhew us either plain Scripture, or example from the Saints, where it is commanded or commended, or from any Ordinance of man, or elſe ceaſe thy fooliſh Clamour, and learn a Bridle for thy Tongue, and ceaſe thy fooliſh Inferences. If the Magiſtrates had no better Tribute then putting off the Hat, they would ſoon be poor Rulers: And whereas thou calleſt it *Civil worſhip, doffing the Hat, and bowing the Knee*, I know no more civility in it, then if thou ſhouldſt put off thy Coat or thy Doublet to every one thou meeteſt with; And moſt of this which thou calls civility, is the moſt practiſed by them who are the Rudeſt, Vaineſt, and the Phantaſtickſt proud Anticks in the Nations, who are full of Flattery and Deceit, and vain Complements; and to a proud Fellow with a gay Cloak, or powdered Hair, and a deal of Silver lace dawbed upon his Cloaths, then off goes the Hat, and the Knees bow, *and your Servant Sir, and your Servant my Lord, or your moſt humble Servant, or thrice humble Servant*; when if he were commanded to do Service to ſuch a one, would not do any thing material, but diſdain him; And meet then with a plain man, who will not Complement, and then *ſirrah, and unmannerly Clown*, and be ready to Fight; and this Spirit rules the moſt in thoſe men, who are ſo full of their Complements, that begets one another into Pride and Deceit, and provoke one another by their bad Example into deceit, like Drunkards, drinking one to another, to make one another Drunk, it's like thou wilt call this civility too: And if thou wilt plead, its the Cuſtom of the Nation, doffing Hats, and Bowing.

The

The cuſtoms of the Heathen are vain, and many in *Iſrael* who feared the Lord, were not to walk after the Cuſtoms of the Nations; for this Deceit was not from the beginning and who ever comes to be a follower of Chriſt, who received no Honour of men, neither reſpected Perſons, will deny this deceit. Take him for thy example, rather then a company of Fidlers, and Royſters, and Ruffins, who are without the fear of God; and Chriſt, who is the Saints Example, he ſaid, *How can you believe, that ſeek and receive Honour one of another*: So then, they were Unbelievers who ſought and received Honour one of another; and wouldſt thou and the reſt who live in deceit, bring the cuſtom of Unbelievers, and the practice of Unbelievers among the Saints, who are believers, and follow Chriſt their example? I ſay, we have no ſuch Cuſtom, nor the Churches of Chriſt.

The next piece of Deceit thou art pleading for, is bowing to one another the Knee, and Titles of Honour, wherein the Devil hath a great hold among people. *Gen.* 44. 14. This thou bringſt to prove Bowing; *Judah* and his Brethren came to *Joſeph's* Houſe, and they fell on the Ground; This is an example indeed. Wilt thou take another; the ſame Brethren of *Joſeph* ſold him when he was a Boy; was that a good act? If thou ſayſt nay; I ſay one is as much commanded and commended as the other; for that ſame that doth Violence, it's the ſame that reſpects Perſons; but *Abraham* bowed to the Children of *Heth*; what of that? So did *Joſeph* Swear by the Life of *Pharaoh*, and both *Joſeph* and *Abraham* were good men but they were never the better for theſe Actions, neither the one nor the other: But then thou brings a Scripture, and thou ſaith, it muſt ſtop our Mouthes, *Gen.* 49. 8, 10. And thou ſaiſt, this may Teach us, if we be of *Jacob's* Seed and houſhold, *To bow to the God of* Jacob *our King*; *and why ſhould this ſtop our Mouthes? But the Scepter ſhall not depart from* Judah, *nor a Law-giver from between his Feet till* Shilo *come*: So he was to Rule, to wit *Judah*, till *Shilo* came; why ſhould this ſtop our Mouths? *Shilo* is come, and hath opened our Mouths, and the Scepter is departed from *Judah* long ſince; both them that bowed to *Judah*, and *Judah* that was once Bowed unto, they are both Bowed under, and *Shilo* is ſet above, and now he muſt be bowed unto; go learn what that means. It was anſwered againſt Bowing, the ſecond Commandment prohibits it, *Thou ſhalt not bow down to them*; but the anſwer ſatisfies thee not.

Thou ſaiſt, *Doth this forbid civil reſpects, or Idolatrous worſhip?*

That which thou callſt civil reſpects is Idolatrous worſhip, putting off the Hat, and bowing the Knee to a man with a gay Cloak, or a Gold Ring, or a company of Ribbons, or a long Gown: To bow down to ſuch, becauſe of the Attire, is reſpecting of Perſons, and Idolatry; but you are fallen into a far worſe ſtate then reſpecting of Perſons; for you reſpect Cloaths, and doff your Hats, and bow your Knees to them with fine Rayment; And let the man in vile Rayment or poor Attire go by without either Cap or Knee, and for all thy civility thou ſo greatly pleadeſt for, and courteſie, if he put not off his Hat to thee, it may be thou wilt call him Sirrah, Rogue, or Clown, for all thy civility.

Again, put on the Poor man good Attire, and a fine Cloak, and a gold Ring, then you change your note, and ſay, *If it pleaſe your Worſhip, or like your Honour, your humble Servant Sir.*

Now here is not only reſpecting of Perſons, which is Commiſſion of Sin, but reſpecting the Creatures, and Worſhipping the array which is upon a man's back, which is idolatry, and not civility, which is to be condemned; Yet civility and courteſie I own, which is ſo indeed, and in Truth; but that which the World calls civility and courteſie, is Hypocriſie and Idolatry: And for Salutation, thou ſaiſt, we ſeldom uſe; and thou bringſt Scripture to prove, that Chriſt and the Saints ſaluted one another.

Their Salutations are owned, and ſuch Salutations are practiſed by us in uprightneſs of Heart, and true Love without Feignedneſs; but we cannot do as you do, bid a man God-ſpeed, when he is not doing the work of God, nor ſay *Farewell* to them who are in their Evil deeds; nor as the World doth, with thier *Good-evens*, and *Good-morrows*, and takes God's Name in Vain; and if one do not anſwer them according to their Light Vain Minds, they will fall a Rayling and Beating; all ſuch Spirits we deny, and their Salutations.

In thy ſecond Obſervation.

Thou ſaiſt, *Do not we prove, that places of Chriſtian Aſſemblies to be a Church*, and thou bringſt many Scriptures to no purpoſe. Thou bringſt the firſt of *Kings*, verſ. 8. and 1 *Cor.* 11. *For the Glory of the Lord ſhall fill the Houſe of the Lord.* And thou anſwereſt, and ſaiſt, *not the Steeple-houſe, but the Church*: There thou haſt added to the Scripture; and divers other Scriptures thou bringſt, wherein the Temple was called the Houſe of God and the Store-houſes were called the Houſe of God, *Mal.* 3. 10. All which Scriptures I own; but they are nothing to thy purpoſe; that the Temple was called the Houſe of God, and the Tabernacle the Houſe of God, and the Store-houſes the Houſe of God, this is granted. Theſe were made and builded according to the Command of God, wherein the Lord's Treaſure was which fed the Poor, the Fatherleſs, and the Widow, and the Prieſts and Levites that Miniſtred unto him; which Temple, Prieſts, Store-houſes and Tythes, were Figures and ſhadows of good things to come; which when the good things did come, the Figures ended.

But when did God command your Idols Temples to be built? and what are they a Figure of? That which thou ſhouldſt have proved is, that your Steeple-houſes where you meet, any where in Scripture are called the Church of God.

Thou and thy Maſter *Smith* art offended that we call the place you meet in, a Steeple-houſe, and ſay. *Take heed that no ſuch Language be ſpoken again as Steeple-houſe.* Why not? Have not theſe Houſes Steeples? But we ſhall call it truly and properly as it is, the *Maſs-houſe*, which hath the Croſſes ſtanding upon them yet, or an *Idol's Temple*, which was dedicated for the Idolatrous Worſhip, and for the Idol Maſs, and other ſuperſtitious Ceremonies; your Windows full of Pictures, your Walls full of Images, and Monks faces, and bear the Popiſh Names, as St. *Anthony*, St. *Clement*, St. *Dunſtans*, and St. *Patrick*, and St. *Maryes*, and the like.

You blind Men, full of Ignorance, perverters of the Scriptures, which would bring the Scripture to prove your Idolatrous Maſs-houſe to be a Church, and call it the Houſe of God, and Temple of God, when the firſt Founder was an Apoſtate; and you who hold it up, and call it a

Church,

Church, are of his Brood, and are dead Stones, which worſhip in the dead Houſe, and know not what the Church of God is; and yet you ſay, to what end ſhould we bring Scripture, to prove any thing by to theſe men? take it not into your Mouths, except you bring it for a better End, to make People believe that the Prophets and Apoſtles, when they ſpoke of the Houſe of God, and the Church of God, ſpoke of your Idol-Temple, or ever intended or meant your Steeple-houſe, or old Maſs-houſe.

And thou ſaiſt, *Few of the Miniſters in* England *thou believeſt henceforth will have any thing to do with us, for we are blind Leaders of the blind.*

I believe they ſee ſufficiently they have come to great loſs, and ſee their Weapons have not prevailed, but are become all like broken Bows, in which there is no Strength, which they may all lay down in the Field of confuſion, where they ſet their Battel; but the Lamb hath prevailed, and his Weapons are Spiritual, and they who follow him are skilfull to handle the Sword, and are able to make War with the Beaſt and all his followers; and many are overcome, and the reſt ſhall be ſubdued, and the day haſteneth greatly, that they ſhall Melt away that hate the Lord.

And as for Chriſt's ſaying, *Let them alone, they are blind Leaders of the blind.* This he ſpoke of thy Generation, the *Phariſees*, who were called of men Maſter, and loved greeting in the Streets and Market-places, and ſtood praying in the Synagogue, in whoſe Foot-ſteps the Prieſts of *England* are, which Chriſt cryed Wo againſt, and now they are ſeen to be blind Guides, and Leaders of the Blind; for they whoſe Eyes Chriſt hath opened, have ceaſed from ſuch, and now bear their Teſtimony againſt ſuch.

In the eleventh page thou goes on in thy Blindneſs and Ignorance, pleading for your publick Worſhip, the old Maſs-houſe, ſet up by the Injunction of the Pope; And you have taken their Houſes in your Hands, and ſcold againſt them in it, when you are in the ſame Nature: And thou bidſt us read what Conſpirators and Enemies of God uſe to do, in *Pſalm* 83. 3, 4. they ſaid, *Let us take to our ſelves the Houſes of God in Poſſeſſion.* This was ſpoken of the Heathen, of *Gebal*, *Ammon*, and *Amaleck*, and the men of *Tyre*; who devoured, and deſtroyed, and ſought to deſtroy the Store-houſes and Synagogues that were uſed in the firſt Covenant: And thou mayeſt take the Applications home to thy ſelf, and to the Generation thou art pleading for: Have not the Papiſts good Ground to plead with in this behalf? Were not the Abbies, Monaſteries, Maſs-houſes, Tythes, Oblations, and Obventions, *Eaſter*-Reckonings, *Peter*-Pence, the Papiſts and Jeſuits maintenance? And did not *Henry* the eighth, who was the firſt eſtabliſher of your Religion in this Nation, did not he take them away from the Papiſts? and then the Prieſts, who denyed their holy Father the Pope, got their Tythes and the maintenance, and took the Maſs-houſes into their Hands, and the Tythes and *Eaſter* Reckonings: And if thou callſt theſe God's Houſes, and this God's maintenance for his Miniſters which maintained Popery; then thou haſt brought all theſe Scriptures againſt thy ſelf, and thou art in a great Tranſgreſſion; and your Schools and Colledges, which thou ignorantly calleſt the Schools of the Prophets, like an unlearned man, and Schools of Piety, then the Papiſts were Prophets, and they were Pious; For theſe Schools and Colledges were invented by

them, and you have gotten theſe from them, to wit, the Maſs-houſe, Schools, Colledges, Tythes, Oblations, the Papiſts maintenance, and their Hire, and this is lawfull in your Eyes, and yet you will call them Impious and Idolators: Are not the things the ſame in your Hands as they were in theirs? but theſe things are quite another thing then was in the firſt Covenant; theſe things are not to be paralled with the Synagoues, Temples, Store-houſes, Tythes under the Law; for theſe were invented ſince the Apoſtles dayes; and the Apoſtates, who went from the Life, invented them, when all wondered after the Beaſt, and never mention a word of the Scripture, as to think to prove theſe invented Trumperies; for the Scripture never intends, nor them that ſpoke it forth, to patronize your deceit in theſe things.

Object. But it may be thou mayſt ſay, *Though theſe things fore-mentioned were ſet up by Idolaters, and the places were made for an Idolatrous Service, and the Maintenance and Hire were to maintain Idolatrous Prieſts; but now they are Converted to a better uſe, and they are convenient to meet in, and convenient for our Miniſters Maintenance.*

Anſw. Did ever any of the Miniſters or Apoſtles of Chriſt, go into the *Jews* Temple or Synagogues to Worſhip, after Chriſt was aſcended, except it was to declare againſt them, and to bring People off them? or did they take the *Jewiſh* Prieſts maintenance, which was commanded to be paid of God? or did the Miniſters of Chriſt exhort the *Jews* that believed, to build a Temple or a Synagogue to worſhip in? Or did any of the Miniſters of Chriſt go in the Temples of the *Gentiles* to Worſhip, or into the high places of the *Jews?* Or did they receive the Idol Prieſts maintenance, or the *Jewiſh* Tythes, or eat that which was Sacrificed to Idols? If nay, where is your example? I know you dare not plead Commandment from the Lord for theſe things. Might not the *Jews*, when they had broken down the Altars of *Baal*, and deſtroyed the Images and high Places, and the beauty of them, have ſaid, theſe are convenient places for Worſhip, let us now worſhip here for conveniency; and that maintenance and Offerings that was offered to Idols, let's take them, and give them to our Prieſts and Levites, and let us Offer them unto God? If theſe things had been juſtifiable then, yours are juſtifiable now; but if Condemnable then, yours condemnable now; and ſo let your Mouths be ſtopped, and ſpeak no more ſo Proudly, nor bring no more ſuch Impertinent, Proofs and arguments for your Deceit; for that is enjoyed that weighs you all, and can judge all your Deceit.

And for *Barbariſm*, and *Heatheniſm*, and *Hereſie* thou ſpeakeſt on, which layes the Lord's Vineyard waſte, it's brought in, and dwells among you, and the Fruits are manifeſt in moſt of your Steeple-houſes, or Maſs-houſes, as witneſs your Ringing of Pans, Candleſticks, Frying-pans, throwing Water, and rude behaviour, which hath been uſed by your Church-members, as Fighting, Beating, Punching, tearing of Cloath, haling out of your Aſſemblies, them that come in the Name of the Lord; and theſe be the Fruits of Barbarous Heathens, which are not brought forth any where but among you; but it may be thou wilt call this civility and courteſie, and the Tribute of the Nation: And for Hereſie both in Doctrine and Worſhip, none are to be compared unto you, for Unſoundneſs & ignorance; for I look upon you as the Tail of all the People in the Nation

And

And the Vineyard of God that thou ſpeakſt on, is no where laid waſte ſo much as among you Maſs-houſe Worſhippers; for you are like Bryars and Thorns, Scratching, Rending, tearing and hailing, and are as a Field untilled, and as a waſte howling Wilderneſs, that knows not when good comes; and that your Miniſters are thoſe proud, Phantaſtick Spirits, that have taken up them to preach, who deny an immediate Call. Neither are they approved of his Church which is in God, the Pillar and Ground of Truth; but only they are approved by man, and by the Colledges, which were invented by the Pope, where more Deceit and fooliſh Fopperies are practiſed, then in any Society in the Nation beſides; for them that deny an immediate Call, and an infallible Spirit, I deny them to be any Miniſters of Chriſt, and ſo doth the Church of Chriſt who meet in his Name; but ſuch are your Miniſters, therefore we have turned from them many Years ago.

And the next thing thou art offended at is, that a Woman ſpoke in a meeting near *Conil*; what if ten had ſpoke, if they had ſpoke by the Spirit of the Lord, what offence had it been? Did not God promiſe by *Joel*, that he would pour forth his Spirit upon his Daughters, and they ſhould Propheſie? and wouldeſt thou ſtop them? And *Priſcilla* inſtructed a Miniſter, better then any of your Pariſh Tything Prieſts, to wit, *Apollo*. And had not *Philip* three Daughters did Propheſie? And were there not Women with *Clement*, that were fellow-Labourers in the Goſpel? (And what, though ſhe that was in the Tranſgreſſion was to keep ſilent in the Church?) Doth it therefore follow that they are come out of the Tranſgreſſion, are to be ſilent in the Church? Is this good Logick *Edward*? If Chriſt be in male, and in the female, may he ſpeak in the male, but not in the female? Doth not the Apoſtle ſay, *The Man is not without the Woman, nor the Woman without the man, but both in the Lord*? And if the Woman be in the Lord as well as the man, may not the Lord ſpeak in her? Art thou one of them that wilt Limit the Holy one? What if he ſpeak in a dumb Aſs, and reprove the Madneſs of the Prophet *Balaam*? And if he ſhould do ſo now, to reprove the mad Prophets that are in *Balaam's* Way, loving the Wages of Unrighteouſneſs now, as he did then? will you reprove God? He that reproves him ſhall anſwer it; and he that Gain-ſayes either Son or Daughter, ſhall Periſh in the Gain-ſaying. And now I come to thy third Obſervation.

The third Obſervation.

Thy Eye being evil, thou canſt not ſee when good cometh; and thou art one of them who watcheſt for Iniquity, that thereby thou mayeſt Blaſpheme the Name of God and his Truth, which thou art out of: And as for our Tenets, which thou ſayeſt, thou haſt named and ſhamed; thou no more knows us, nor our Tenets, then thou knoweſt from whence the Wind comes, and whither it goes: For all our words are as a Parable to thee, and thou knoweſt not what we ſay, although thou haſt Catched and Snatched up ſome of our words brokenly to quarel with; yet we are hidden from thee, and a Gulf is between thee and us, that as thou canſt not apprehend nor Comprehend; but firſt a terrible Day muſt come upon

thee and thoſe things which thou haſt laid down to be our tenets, thou doubteſt whether they be or no, manifeſt by thy own words. If we ſay ſo and if hold ſo, thou hadſt better have been certain before thou hadſt ſhewed thy ſelf-too Imperious and arrogant, of ſhaming them, when thou knoweſt not whether we hold them, as thou haſt laid them down in thy own words, the ſhame at laſt will come upon thy ſelf; and that Raſh, haſty, Raging Spirit, by which thou uttereſt forth all this Mudd and Dirt, every one may ſee in this Obſervation thy deceit manifeſt.

And the firſt thing that thy dark Mind Stumbles at, is, that ſome have ſaid, *That they that have the Spirit of God are equal with God.*

He that hath the Spirit of God, is in that which is equal, as God is equal, and his wayes equal; And he that is joyned to the Lord is one Spirit, there is unity, and the unity ſtands in equality it ſelf.

He that is born from above is the Son of God, and he ſaid, *I and my Father are one.* And when the Son is revealed, and ſpeaks, the Father ſpeaks in him, and dwells in him, and he in the Father. In that which is equal, in equality it ſelf; there is equality in Nature, though not in Stature. Go learn what theſe things mean, the underſtanding and Learned will know what I ſay, and this is neither damnable nor Blaſphemous; but on the contrary, it is ſaving and Precious to them that believe.

And thou concludeſt, *Though they be glorified in Heaven, yet are not equal with God.*

Here thou Blaſphemeſt; the Son is glorified with the Father, in the ſame Glory he had with him before the World began; the Glory is in Purity, equality, Immortality, and eternity; but for thy proof thou bringſt *Pſal.* 86 8. *For who among the Gods is like unto our God?* And again, *There is none like unto thee, O Lord!* Here thou haſt gone about to prove more Gods then one in Heaven: Were the Gods glorified in Heaven, which were not like the living God? Or were they in heaven, which were not like the Lord? What Blaſphemy is this? They that are in heaven are like him, in his Image, and not like any other; but in the World there are Gods many, and Lords many, but that is not in heaven: there are no Gods nor Lords in the World, nor in the Earth, that is like the living God, and living Lord of Heaven and Earth; And many ſuch non-ſenſical Phraſes haſt thou uttered, and fooliſh Impertinences; and thou haſt ſcarce cited one Scripture, but thou haſt either miſapplyed, or wreſted, and perverted, being very ignorant and unlearned; and thy Maſters, for whom thou contend'ſt, will never receive much Honour nor credit by thy writing, or Vindication of them.

But to the ſecond Particular, which thou calls our tenet, is, *That Chriſt Jeſus is not glorified in his human Nature, and that he hath no real Body, but his Myſtical Body,* and this thou ſayeſt *is contray to Scripture,* Luke 24. 3, 9. and *Acts* 3. 20. *John* 17. And in this thou ſayeſt, *we are ſhamed.*

I ſay thou haſt ſhamed thy ſelf, and haſt cited thoſe Scriptures to no purpoſe at all, none of all theſe ſpeak of human Nature, or Myſtical body, but this I ſay, he is glorified with the Father in a ſpiritual Body, in the ſame Glory he had with the Father, before the world began. And the ſame Jeſus which was of the Seed of *Abraham* according to the Fleſh, and the Son of God according to the Spirit, is glorified with the Father, the

man

man Chriſt Jeſus, he is ſate down at the right Hand of God; But if tho; meaneſt by Human, a carnal Body, or the ſame Fleſh that thou haſt on deal plainly with us, and nakedly, the next time thou or any of thy Teachers write, and prove us by Scripture where the Church is called his myſtical Body; or where haſt thou got theſe new coyned words, as Human Nature, and myſtical Body? Correct thy Pen, and let no ſuch Popiſh Phraſes come in Print again, leſt thou ſhameſt thy ſelf more, inſtead of ſhaming of us: And thou concludeſt, *If any ſay, here he is, or there he is on Earth, believe them not.* Where learnedſt thou this Article of Faith, I pray thee ſhew me? Is he not both in Heaven and Earth? How ſhould he reſtore the Earth and all things into their purity, if he muſt not be manifeſt in the Earth? What! wilt thou confine him to, or in a place? Doth not his Preſence fill Heaven and Earth? Is he divided from his Preſence?

But may be thou wilt ſay, as thy Generation doth, that he is in the Earth by his Spirit, and in Heaven in his Body or Perſon, diſtinct from his Spirit. If ſo, then you divide Chriſt, and a Perſon without a Spirit, and not Chriſt. I will aske thee a Queſtion; *No man hath Aſcended up to heaven, but he that came down from heaven, the Son of man which is in heaven;* Where was the Son of man, or the Man Chriſt, when this was ſpoken?

If thou canſt ſee this, thou mayſt be aſhamed to ſhut Chriſt out of the Earth, or from among his Saints, where his Preſence, his Arm, his hand and his Power is, which is not divided from his Body; but I know thou art deaf, and canſt not hear what I ſay, and thou bringſt *Heb.* 10: 12. *After he had offered one Sacrifice, ſate down at the right hand of God*; that is, ſaiſt thou, *In his human Nature.* The ſhame is come upon thy ſelf, who haſt added thy own Imagination; and let all ſee whether the Scriptures ſpeak of Human Nature; but thy folly muſt be manifeſt to all.

Thy third Particular that thou nameſt, and as thou ſayeſt ſhameſt, is, *If we ſay we are without Sin, we deceive our Selves.* Thou hadſt better have enquired perfectly whether we ſaid ſo or no, before thou hadſt undertook to reprove upon ſo doubtfull terms, and thou bringſt *Prov.* 20. 9. *For who can ſay my Heart is clean.* He can ſay ſo, and ſpeak Truth, whoſe Heart God hath cleanſed by the Blood of Chriſt from all Sin: And then thou bringſt *Job* 9. 20. *If I juſtifie my ſelf, my own Mouth ſhall condemn me.* That's true, we juſtifie not our ſelves, neither ſelf; but deny ſelf, and ſelf is condemned, and Chriſt, God's Righteouſneſs is become our Juſtification. And then thou bringeſt *Paul*, Phil. 3. *Not as though I had already attained, but follow after, that I may apprehend.*

What of that? he was in his growth, and was come to that which was perfect, and did believe to attain to the Stature of a perfect man.

And then thou ſaiſt, *I tell you, you are not perfect, your contempt of the Miniſters of Chriſt, and perverting the Doctrine of Chriſt are characters of Sin.*

That ſhall ſtand for thy ſelf, and thy Maſters whom thou art joyned with, who ſet up Popiſh trumpery inſtead of the Ordinance of Chriſt; and ſet up the precepts of men, introduced in the Apoſtacy, for the Doctrine of Chriſt: And then thou concludeſt, the Scripture hath concluded all under Sin, all in the firſt *Adam*; but I hope the Scripture doth not conclude all under Sin in the ſecond *Adam*; neither doth conclude him under Sin that's born of God, who Sins not. And if thou makeſt any ſuch concluſion, thou giveſt thy verdict for the Devil, and not for God: then

thou ſayeſt, *I am not pleading for Sin.* Thou art pleading for nothing elſe but for Sin and Imperfection, in which the Devil's Kingdom ſtands; and thou ſayeſt, thouhaſt cauſe to cry out, *O wretched man that I am!* So thou haſt indeed; haſt thou repented of thy Drunkenneſs? How long is it ſince thou fell'ſt off a Bridge, being Drunk, and broke thy Leg? but it is like, for thy good Service done to thy Maſter, in writing this lying ſcrole, he will give thee an Abſolution for that Tranſgreſſion.

The fourth Particular which thou call'ſt our Tenet, is, *That we deny the Scripture to be the Word of God*; And thou haſt brought many Scriptures to prove that they are; but they are as impertinent to the thing, as thy former about the Steeple-houſe, or Maſs-houſe. Thou haſt brought many Scriptures, *Jer.* 37. 8. how they are called the words of the Lord, who ever denyed that? but the Word ſpoke the words, and the Word is greater. 2 *Tim.* 3. 16. *All Scripture is given by divine Inſpiration.* I deny that, ſome was ſpoken by the Devil, and ſome by wicked Men, and I hope thou wilt not call that divine Inſpiration. Then thou may be wilt conclude, I deny the words of *Paul* to *Timothy.* I deny the Word *Is*, it is an Addition of the TRANSLATOR, which Word alters and varies in the true ſenſe of that Scripture; but all Scripture given by Inſpiration of God, is profitable for Doctrine, *&c.* But knoweſt thou no dinſtinction between Inſpiration and Tradition? You have it by Tradition, the Saints by Inſpiration. It's a dead Letter in it ſelf, and as it is ſpoken from your Mouthes, who ſpeak of it by tradition; but from them that were Inſpired, the living Spirit uttered forth living Words; But what is all this to prove the Scripture or writings to be the Word of God. And then thou cites 2 *Cor.* 2. 4. 7. *Not handling the Word deceitfully.* What doth this prove? nothing at all; and all the reſt that thou haſt cited is nothing at all, but what we have anſwered over and over many times, wherein all that have any underſtanding in the Knowledge of God are ſatisfied: That which thou ſhouldſt have proved by the Scripture, is, where the Scripture, or writings, or Letter, doth title it ſelf the Word of God? It is granted, they are the words of God, and the Words of Holy men Inſpired: So in thy own words, I ſay, take thou notice, though thou art confident and preſumtuous, in this thou haſt ſhamed thy ſelf, and not us; the Word was before either Scripture, Writings, or Bible was; which Word is greater, and gave them a Being: And thou that wouldſt ſet that which is brought forth by the Father, above the Father, art out of the Apoſtles wiſdom, ſpeaking a ſimilitude; He that builds a Houſe, receives more Honour then the Houſe. Now to call the Scripture the Word, is to give as much honour to the Houſe, as to him that builded it; but in a word, this I ſay, whatever the Scripture doth teſtifie of it ſelf, or call it ſelf, that I own it to be: And if any man call it another thing, it ſhall teſtifie againſt him; and ſo thou that haſt gone about to ſet up the Word which were ſpoken in time, above or equal with the Word, that was before all time, art Ignorant, and Unskilfull in the Knowledge of GOD, and ſilence would better become thee.

In thy laſt page thou ſayeſt, *How often have we been called upon, to make known to the World what we hold, and what we would have? Are you the men raiſed for this work alone, to cry down Tythes, and ſpeak againſt Lace, Ribbons, and Cuffs? Is there nothing for us to do? Then this declare, that this is enough to Salvation.*

I

I ſay, we have declared more in the World then they do receive or believe, and we have publiſhed the Will of God to the Earth in many things, and ſhall further proceed as the Spirit of the Lord ſhall direct us: And that which we would have, is, the old Dragon chained, and the Whore burnt with Fire, & her Merchants ceaſe Trading, and the Sea dryed up, upon which ſhe ſits, and upon which the Merchants Trade, and the Beaſt and all the falſe Prophets, Deceivers, and Anti-chriſts, which have all had their riſe ſince the Aſcenſion of Chriſt, we would have theſe be all ſhut in the Pit again; and we would have the Lamb to Reign, and the everlaſting Goſpel to be preached again, the Power of God; and we would have the Earth reſtor'd; and we would have everlaſting Righteouſneſs to reign in the Hearts of People, and Laws as at the firſt, and Counſellors as in the Beginning, who judge not for rewards; and Miniſters, ſuch as were in the Primitive times, who will preach without Tythes, Hire, and ſet Wages, and without the Popes maintenance. If thou canſt receive theſe things, I will ſhew thee further, it may be hereafter, if I hear any more from thee. And we are the men that are raiſed up for the Work, to declare againſt Pride in the Ground, and alſo in appearance, as againſt *Lace*, *Cuffs* and *Ribbons*; And thou askeſt, if there be nothing elſe? Haſt thou denyed theſe, and the Spirit that leads to the abuſe of God's Creatures? when thou haſt, I will ſhew unto thee there is ſomething elſe to be done; but if thou doſt not obey that which is manifeſt, why wouldſt thou know more, to add to thy Condemnation? And we do not ſay, that caſting off theſe things is all that is required to Salvation: thou bidſt us declare if there be any thing elſe; ſo I ſhall, ſo that thou hearken to it, and receive it, elſe thy Condemnation ſhall be greater then if I had written nothing. Thou muſt repent of all thy Sin, and turn from it, and know the Judgment of God for it, and deny thy ſelf in every thing, and lay down thy Life alſo, and take up his Croſs daily, and be Crucified to the world, and ceaſe from all thy own Words, actions and Thoughts, and come to taſte of Death, before thou come to know him to live in thee to be thy Salvation; canſt thou do this? when thou witneſſeſt this done, then thou ſhalt know further what God requires; but a Terrible day will come upon thee, before theſe things be fulfilled in thee; though thou be more ſtout then thy Fellows, I know him who is able to break thy Horn which thou haſt exalted againſt the Lamb of God and his followers.

And for thy Exhortation, *Not to feed on Huſks*, take it home to thy ſelf, for thou haſt nothing elſe to feed upon; the Words of the Saints at beſt, without the Life, or elſe ſome innovated, invented Trumpery of the Whore, of whoſe Cup thou haſt Drunk, makes thee ſpeak forth all theſe Venomous words againſt the Life and Power of God in his People.

And thou concludeſt, *what thou haſt written is as much for Converſion as Refutation.*

Both alike indeed, for thou haſt done neither; but haſt conceived and brought forth wind, and ſpent thy time for nought. Alas poor man! telleſt thou of Converting, who art not come out of the Groſs pollutions of the world, who art not ceaſed from Drunkenneſs, and art pleading for Maſs-houſes, Tythes, Hirelings, and Popiſh inventions, and art offended we ſhould declare againſt Ribbons, Cuffs, and Lace? what

ſhouldſt thou convert any to, except to make them two-Fold more Children of the Devil? And what ſhouldſt thou refute or confute? Wilt thou ſay, one ſhall not Steal, and doſt thou? wilt thou ſay, one ſhould not be DRUNK, and art thou? and wilt thou ſay, one ſhould forſake all Sin, and yet ſay; none muſt be cleanſed from it, but be alwayes Miſerable men, and wretched men? Be firſt Convinced in thy ſelf, and turn from thy evil Deeds, before thou tellſt any more of converting or refuting any; For the Day haſtens when all ſhall be ſet in Order before thee, what thou haſt done, and thou ſhalt receive according to thy work; and thou ſhalt ſee then this work to be for Condemnation, which thou haſt publiſhed againſt the Truth, which ſhall, and muſt abide forever; and they that are in it, and walk in it, ſhall be everlaſtingly Happy, and ſhall Reign as Kings and Prieſts unto God forever; and over all Deceit, and ſhall live to Confound all the Children of falſhood in all their devices.

F. H.

THE

THE

Popiſh Inquiſition

NEWLY ERECTED

IN

NEVV-ENGLAND;

WHEREBY THEIR

CHURCH

Is manifeſted to be a

DAUGHTER

OF

Myſtery-Babylon,

Which did drink the Blood of the Saints, who bears the expreſs Image of her Mother, demonſtrated by her Fruits.

Alſo, their Rulers to be in the Beaſt's Power, upon whom the Whore rideth, manifeſt by their wicked compulſary Laws againſt the Lamb and his Followers, and their cruel and bloody Practices againſt the Dear Servants of the Lord, who have deeply ſuffered by this *Hypocritical Generation.*

Publiſhed by a Lover of Mercy and Truth, and an Enemy to Envy and Cruelty, F. H.

TO THE READER.

GReat hath been the Havock and Spoil that the old Dragon hath made ſince he was thrown out of Heaven, and many have been the Floods that he hath caſt out after the Woman, and great have been the Waves which he hath made to riſe up in the Sea; yea, the Nations that have been as Waters he hath gathered on a Heap, and made them burſt out in a foaming Rage, to overflow and to drown, and to ſwallow up the Woman, which was made to *flee into the Wilderneſs* for many Dayes, having a retired Place there, which God hath prepared for her, *for a Time, Times and half a Time*; and the Remnant of her Seed hath he made War with every where, and hath alſo given great Authority to the Beaſt, who roſe out of the Sea, to *kill with the Sword, to cut off, and to deſtroy all that worſhipped him not and his Image*; and he hath had Power over both ſmall and great, and hath killed them, and hath compelled them, and forced them to worſhip him, and all whoſe Names have not been written in the Lamb's Book of Life, have worſhipped him; *for all have wondered after him, and all the Nations have drunk of the Whore's Cup of Fornication, and have been inflamed therewith; and all have partaken with her in her Whoredoms, the Kings, the Rulers, the Noble Men, the Captains, and all, both ſmall and great, who have drunk of her Cup, have made War, and hated the Free Woman and her Seed; and all the Deceivers, Falſe Prophets and Seducers have traded with her Merchandize, and have deceived the Nations with her Sorceries, and they have the Sheeps Clothing, the outſide, and are inwardly ravened.* And in the enſuing Diſcourſe thou wilt ſee great Profeſſors, whom many did judge had been come out of *Myſtery-Babylon* many Years ago, to wit, the Churches of *New-England*, who cryed up Reformation, thou wilt ſee them making War for their Mother *Myſtery-Babylon*, for they are her Off-ſpring, manifeſt in every Circumſtance, by their *Viſage* and *Countenance*, by their *Doctrine* and *Diſcipline*, by their *Practice* and *Fruit*, by their *Spoil* and *Violence*, by their *Cruelty* and *Blood-ſhed*; their Mother drunk the Blood of the Saints, and ſo are they drinking of the ſame; and the Beaſt roars in that Na-

tion, which *rose out of the sea, upon which the Whore rides*; and he is in great Majesty there, as ever hath been since the Apostles Dayes, and breathes out Threatnings, *that none must buy or sell, who hath not his Mark in his Forehead, or in his right Hand*; and who hath not some of his Names of Blasphemy, they must be killed, or tortured, or banished, robbed and spoiled, censured with the Whore's Censures, and then destroyed by the Beast, who calls himself the *Highest Power*, whenas his Authority is from the Dragon, who was cast into the Earth, and exerciseth his Rage; and the Beast by his Authority would root out *all*, and destroy *all* that keep the *Testimony of Jesus*, and are obedient to *his Will*.

F. H.

Reader, *In this Book* F.H. *gave a Relation of some of the great Sufferings of the Lord's People in* New-England; *but the Relation being far short of what is since received, which is intended to be shortly printed at large, I have omitted the Account he gave in this Book, referring the Reader for a fuller Satisfaction to the Book at large when it comes forth.*

E. H.

THE

THE Popiſh Inquiſition NEWLY ERECTED IN NEVV-ENGLAND,

THE Devil, who was a Lyar and a Murderer from the Beginning, who abode not in the Truth, who ſpoak of himſelf (and not from the Commandment of God, or the Motion of Truth) who is curſt from the Preſence of the Lord forever, who hath alwayes made VVar ſince he went out of the Truth) againſt God and all the Children of Truth, and he it that Seed who hath made War with the Heir of all Things, and againſt the Woman in all Generations, which brought forth the Heir, the Man-child; and ſince he hath uſurped Authority, to wit, the Serpent, all the Earth hath been filled with Violence, where he hath born Rule; God did not appoint him to be Lord, nor to be a Law-giver over man, nor over any of God's Workmanſhip; but he was to be ruled over by man, who was made in the Image of God; but when he came to uſurp Authority of himſelf, contrary to the Command of God, he became curſt, and man alſo, who became ſubject unto his uſurped Authority, which he ſhould have ruled over by the higher Power, in which he was made, and had Power and Authority over all the contrary; but being gone from the Power, and joyned to him who moved without the Power, they both became Enemies to the Power, and ſo came to be curſed by the God of Power forever, and then became at Enmity to the Power of the endleſs Life, and fed upon Duſt, and that which is corruptible, which ſhall have an End: And now the Serpent and his Seed in the Tranſgreſſion, ſtriveth and reſiſteth againſt him who is the higher Power, with all their Strength, and all the Weapons formed in the bottomleſs Pit, by which Weapons he hath prevailed ſince the Lamb hath been ſlain, and hath brought all the Creation into Bondage, which hath been ſubject to his Authority, which is out of the Truth; and he doth not only make VVar againſt the Seed (by whom Salvation is revealed to the Ends of the Earth in them that believe in him) but alſo he labours to deſtroy God's VVorkmanſhip, and to deface the Creatures which God made, and formed by the VVord of his Power: And thus all the Sons of *Adam* in the Tranſgreſſion, having ſhaken Hands with the Prince of Darkneſs, do fulfil his unrighteous Decrees (being gone from the Power of God) although man ſees that the Way of the Serpent is unequal, yet he hath not Power to reſiſt in that Nature; and ſo all are in Captivity, and Bondage, and Slavery unto the noyſome Luſts which the Devil inſtigateth and ſuggeſteth into the Hearts of all the Children of Diſobedience,

bedience, and so Fruits of the Flesh and of Darkness are brought forth, to the Dishonour of the Lord of Heaven and Earth; and herein the Devil rejoyceth, and the Seed of the Evil-doer taketh Delight, and thereby his Strength encreases, by drinking Iniquity as Water; he is nourished up in the Region of the Shadow of Death, and strives to bring all thither to take up their Habitation, and to be Servants to the Prince of the Air, who was a Murderer from the Beginning.

And so *Adam*, when he had lost the Image of God, and when the Heritage of God was laid waste in himself, he begat a Son in his own Image, who was *Cain* (a Murderer) who was of that wicked One that went out of Truth, and he rose up in Envy, and slew *Abel* the Just, who was of the Seed: And here's the Off-spring and the Fruit of the Seed of the Serpent; for as God is Love, and all that are begotten by him live in Love, and all the Creatures that he did make were to serve one another in Love, in the Covenant of Life and Love, in which they were made; so the Devil lives in Envy, and all his Children, and leads into Discord, and perverteth all the Creatures from that *End for which God made them, to serve his End, whose Life stands in Discord, Envy, Wrath and Unrighteousness, and whatsoever is evil*; and herein are the Children of God made manifest, and their Works, and the Children of the Devil, and their Works; *they that love God, love the workmanship of God, and cannot hate his Brother, but hath Eternal Life abiding in him; but he that is of the Devil, destroyes God's workmanship, kills his Brother* (a Man-slayer) *and hath not the Love of God dwelling in him*: And this Seed of the Serpent hath spread it self forth over all the Earth, since the Transgression, both amongst *Jews* and *Gentiles*, *Professors and prophane, them that had the Law, and them that were without the Law; them that have had the Scripture, and them that had no Scripture; and in that which is called* Christendom, *as well as they which are called* Heathens; *as well amongst the highest Professors, as amongst the grossest prophane, in all Times since the Foundation of the world, that the Lamb hath been slain, and the Seat of Iniquity raised up; and this Seed hath been made manifest by its Fruits throughout all Ages and Times, throughout all Nations, Kindreds, Tongues, Regions, Countries and Kingdoms*: And by the Fruit which is brought forth in *New-England*, they themselves may read their Stock and Off-spring, and Fruits, and Doings (which is brought to Light, and evident) elsewhere declared, that so when they come to view over their Work again, Shame may cover their Faces, and Astonishment fill their Hearts, that such Fruits should be brought forth by them who are so high Professors of God in Words, and of the Scriptures, to be the Rule of their Obedience and Faith; now shall you be tryed by the Scripture, your Rulers, your Teachers and your Church-members, and the Life of the Saints that gave forth the Scripture, will stand a witness against your Doctrines and cursed Practices for evermore; you may read your example, *Cain*, *Herod*, Murderers, and Men of Blood, the persecuting *Jews*, who were zealous for God, as they thought, who persecuted to Death, and said, *They had a Law, and by that Law Christ ought to dye*; but you are worse then they; for you had no Law which would take hold upon the righteous and faithful witnesses of God, till you had made one, or invented one, and digged down to Hell to ask Counsel of the Prince of Darkness, your God: And further you may read your Example, *Nimrod*, who came of the Stock of *Ham*, who was cursed as well as the Serpent,

as

as well as *Cain*; and your Thoughts are vain, like the Thoughts of your Fore-fathers, the *Phariſees*, whom Chriſt propheſied of to his Diſciples, and ſaid, *The Time would come when they ſhould hale them out of the Synagogues, and perſecute from City to City, and ſpeak all Manner of Evil of them, and ſhould go about to kill them, and yet think they did God Service*; ſo void of Underſtanding hath the Seed of the Serpent alwayes been in all Generations, which Words of Chriſt are fulfilled among you Profeſſors of *New-England*, who are thinking (as they did) that you do God Service in killing his Members, and you are come to that time, your Fruits have made it manifeſt: Oh! could you have believed in times paſt, if it ſhould have been told you, that you, above all People, ſhould be the greateſt Perſecutors, and exceeded in Wickedneſs, and Cruelty, and Hard-heartedneſs the *Papiſts*, the *Turks*, the *Heathens*, who make little or no Profeſſion, in Compariſon of you, and yet that you ſhould exceed them in Rage, Cruelty and Madneſs? It is an Abhorrency to all ſober People; you have ſtained the Earth, and defiled your Land with Blood, and have cauſed the Name of the Lord of Heaven and Earth to be blaſphemed among the *Heathen*, by your wicked, ungodly, barbarous and brutiſh Actions; and you are in that Nature, and in their Steps which killed the Prophets, and mocked his Meſſengers, and ſhamefully entreated his Servants, upon whoſe Heads all the Blood-ſhed from *Abel* to this Day, will be required.

But bleſſed be the Lord, whoſe Arm hath been ſtretched forth, and hath gathered Thouſands out of that Nature which is curſed from God forever, and hath revealed his Salvation unto them, and the everlaſting Goſpel, which is to be preached again after the Apoſtacy, and hath made us Partakers of it (to wit) the Power of God; and ſo we ſee unto whom the Arm of the Lord is revealed, that all Nations ſince the Apoſtacy have drunk of the Whore's Cup, and are bewitched with her Sorceries; and therefore according to the Command of the Lord, and the Motion of his eternal Spirit, we have born our Teſtimony againſt the Apoſtates and Deceivers (who retain the Words, and have loſt the Life and Power) to the Intent that all that believe in the Light which Chriſt hath lighted every man withal, that People might wait to receive Power from on high again (which all the Sons of *Adam* have loſt in the Tranſgreſſion) that as many as receive the Power may come out of Tranſgreſſion; and for this End hath God choſen and ſeparated many, contrary to their own Wills, and from whatſoever was dear unto them in the outward, to deny it all, and to anſwer the pure Motion of God's Spirit, whitherſoever he leadeth, and in ſo doing many have found the Power and Preſence of the Lord going with them, and before them, and he hath proſpered his own Work in their Hands, and hath brought many out of *Sodom* and *Egypt*, and out of *Myſtery-Babylon*, to Chriſt, the Myſtery, and to the Myſtery of Faith, which is held in a pure Conſcience.

And we were not ignorant of this, what Oppoſition we ſhould receive from Anti-chriſt and his Miniſters, Satan and his Meſſengers, and how that the whole World lay in Wickedneſs, and how that Nations, Kindreds, Tongues and People had drunk the Whore's Cup, and how that all Hirelings, Deceivers, falſe Prophets and Seducers would withſtand; neither were we ignorant that the Beaſt's Power, which got up in the Throne of Iniquity and Exaltation, ſince the man-child was caught up unto God, and

Woman fled into the Wilderneſs, wherein he hath compelled all, both ſmall and great, to worſhip him: Neither were we ignorant of his Strength, and of his great Authority that he had in the Nations, and how that the VVhore (the falſe Church) rode upon him; and alſo we knew that the Nations were as VVaters; nor of the great VVaves which would lift up themſelves; nor of the multitude of Merchants which make Merchandize of Souls for diſhoneſt Gain, who are greedy of filthy Lucre; nor of the multitude of Ships, in which they carry their merchandize and deceitful ware; neither were the Servants of the Lord (who have thus deeply ſuffered (as elſe-where is made mention of) of the Spirit that ruled in the Profeſſors and Teachers of *New-England*, Notwithſtanding all this (which was ſeen before) we conſulted not with Fleſh and Blood, but were obedient to the heavenly Call, and ſtood (given up to the Lord in Life or in Death) to finiſh the Teſtimony which God hath put into our Hands, that ſo many may be brought to know the living God revealed in themſelves, that ſo they with us, and we with them may rejoyce in him who is becoming the King and Law-giver, and the exceeding great Reward of all his People, to whom be Glory forever and ever, *Amen.*

AND now the Devil being let looſe for a little Seaſon, he rages, and goes into utter Darkneſs, and fetches up all the Powers of Darkneſs, and they combine together to fortifie his Kingdom, that ſo none but he (who was a Murderer from the Beginning) may have any Rule in the Town of *Boſton*, or the Juriſdiction thereunto belonging; and now he thinks his Kingdom is ſure. The laſt Piece of Work which the Rulers have done for their Maſter, is as followeth.

An ACT made at a GENERAL COURT held at Boſton *the 20th of* October, 1658.

Whereas there is a pernicious Sect (*commonly called* Quakers) *lately riſen, who by Word and Writing have publiſhed and maintained many dangerous and horrid Tenets, and do take upon them to change and alter the received laudable Cuſtoms of our Nation, in giving civil Reſpect to Equals, or Reverence to Superiors, whoſe Actions tend to undermine the civil Government, and alſo to deſtroy the Order of the Churches.*

The People called in Scorn *Quakers*, are riſen up from under the Powers of Darkneſs, and they are come forth from the riſing of the Sun, where the Morning hath appeared without Clouds, and though ſet at nought by you, yet they are a mighty People, and of the Royal Off-ſpring, even of his Family, who is the firſt-born of every Creature, and the Heir of all things; the Shout of a King is among them, who is greater then *Abaddon* or *Apollyon*; his living Preſence is with them, and they ſhall come upon you Hypocrites and Diſſemblers, as Mortar and Clay; and though you lift up your Horns high, & puſh every Way with them againſt the Lamb & his Followers, yet your Horns ſhall be broken by him who is their King, by his Horn of Salvation, which is now lifted up far higher then the Horn of an

an Unicorn, and you ſhall be as Aſhes under their Feet: we are not ignorant of the ſwelling of the Sea, nor of the Strength of the Beaſt which hath riſen out of the Sea; we were not ignorant of his Strength in *New-England*; but he is brought among the *Quakers*, and dwells in their Tabernacle, who is able to make War with the Beaſt and his Followers; though you have caſt up your Banks very high, and fortified your ſelves, as the Pope by his Inquiſition, yet you muſt be gone over, and made level, and yet not by Clubs nor Staves, nor Whips, nor hot Irons, *Cain*'s Weapons, the Weapons of the Murderer, which you have taken up, which ſhall be broken; though your Bows be as Steel, yet they ſhall be broken by the Arm of the Lord (the *Quakers* Strength) And what are the horrid Tenets and dangerous things they hold out, that you open your Mouthes ſo wide? The horrid and dangerous Tenet is, *They alter the laudable Cuſtoms of our Nation*; would'ſt not thou judge Reader, when there hath been ſo many great Words and Accuſations, that ſome capital Fact would be laid down? But behold the capital Fact, the *Quaker* will not put off his Hat, nor his Coat, nor none of his Clothes to his Equals, nor to a perſecuting Fellow, who hath a few Buttons and a few Ribbons, who calls himſelf a Superior; and here is a Crime indeed, which deſerves Baniſhment and Death, nothing below this will be able to ſatisfie Juſtice for this Crime, by the Judgment of the Lawmakers of *Boſton*: And when became this ſuch a laudable Cuſtom, that it is worthy of ſo much Praiſe? Ye blind and ignorant People, have you not read the Scripture, *He that reſpects Perſons, commits Sin, and he that hath Mens Perſons in Admiration, will tranſgreſs for a Morſel of Bread*? And ye never learned this of *Elihu*, this laudable Cuſtom (as you call it) he ſaid, *I know not to give flattering Titles to Man, for in ſo doing my Maker would take me away*; but Envy hath eaten out all Knowledge out of your Hearts: And is this your Church-Order, to take away mens Beaſts, Kettles, Pots, Sheep and Pewter? Or is this your Order, to fine men five Shillings every Day they come not to your Synagogue, or becauſe men cannot break the Command of Chriſt, and ſwear among a Company of cruel, covetous, blood-thirſty men, to fine them five Pounds? Tell the Nations when this Order was made in the Churches, among all the Orders and Directions that Chriſt and his Apoſtles gave to Believers and to the Churches to be obſerved; I never read of any ſuch as theſe: Oh Ignorance, Folly and Madneſs! what fine five Pounds a piece, if they will not joyn with you in Worſhip, nor come to hear a covetous Hireling dream an Hour! what, baniſh them that will not come to you! what, put to Death if they come again! Greater Cruelty never appeared among all the perſecuting Emperors of *Rome* in the greateſt Apoſtacy. Well, if this be your Church-Order, it is Time for the Lord to ariſe and ſcatter you, and bleſſed ſhall he be that bears his Teſtimony for God againſt you, though to the Loſs of his Life, his End ſhall be Peace.

By denying all eſtabliſhed Forms of Worſhip, and by withdrawing from orderly Church-Fellowſhip, allowed and approved by all Orthodox Profeſſors of the Truth, and inſtead thereof, and in Oppoſition thereunto, frequent Meetings themſelves, inſinuating themſelves into the Minds of the ſimple, or ſuch as are leaſt affected to the Order and Government of Church and Common-wealth.

You that have eſtabliſhed ſuch a Form of Worſhip, and ſuch an Aſſembly as this, that if any come into your Aſſembly, and ſpeak the Word of the

Lord, for the Edification of the Hearers, so that Peoples Minds may be informed, you pull them out by the Hair of the Head, and stop their Mouthes with Napkins or Gloves; and if any reprove him that doth so disorderly you send him to Prison, and fine him; it is time to withdraw from such disorderly Assemblies as yours are: And if this be the Order of your established Form, approved of by Orthodox Professors, then the Church of *Corinth* was not Orthodox; for there one might speak one by one, that all might hear, and be edefied, and comforted; but this is accounted Disorder in your Church, and by your Rulers; and they that walk according to that Order, approved of among the Saints of old, must bear the Name of disorderly Persons, and the Sentence is, Prison, and be fined and be whipped: Indeed *Amaziah* the Priest of *Bethel* was of your Priests mind, and of the Mind of your Rulers and Assemblies; you may read your Example, when *Amos* (the Herdsman) said, *The Songs of the Temple should be turned into howling*, and propheſied against such a Generation as you are, *Hear this, ye that swallow up the needy, even to make the poor of the Land to fail*, Amos 8.4. There is your Example (ye Rulers of *New-England*) who take away poor Peoples Estates & Goods, and cast them in stinking Holes, & tear their Flesh from off their Backs, as you have done to many poor People, who are dear to the Lord, Amos 8.7. Hearken what the Lord's Sentence was to such a People, *The Lord hath sworn by the Excellency of* Jacob, *surely I will never forget any of their works*, ver. 8. *Shall not the Land tremble for this, and every one mourn that dwelleth therein? And it shall rise up wholy as a flood, and it shall be cast out and drowned, as by the flood of* Egypt; read the 9 and 10. I say, *Amaziah* was of your Mind, he sent to *Jeroboam*, and said, Amos *had conspired against* Bethel, *and the Altar* (their Church-Assembly) *and against the Land, so that it was not able to bear his words*, Amos 7. 10. And just like the King and Priests then, so are you now, Church and State is like to be overthrown (say you) by the *Quakers* (Herdsmen and Plowmen) no Orthodox Divines, nor Orthodox Professors, but seditious, say you (like as the envious *Jews*, who falsly accused the Apostles in the same Words) And say you, *They frequent Meetings of their own*; why not? did not the Apostles and Saints meet from House to House? went they to the Temple at *Jerusalem*, or into the *Jews* Synagogues (after Christ was ascended) to worship? Ye ignorant men, and yet cry, *Scripture is the Rule of Faith and Obedience*; how is the Scripture your Rule now? when any worship God any where, but where you meet, banish them, fine them five Shillings, and ten Shillings, and five Pounds a Day, and if they return, Death; where is your Rule? The Generations to come will number you among Fools, as men that have lost your natural Understanding, through your Madness and Envy which one Day you will repent of.

Whereby divers of our Inhabitants have been infected, notwithstanding all former Laws, made upon the Experience of their arrogant and bold Obtrusions, to disseminate their Principles among us, prohibiting their coming in this Jurisdiction, they have not been deterred from their impetuous Attempts, to undermine our Peace, and hazard our Ruine.

And what! have all your unrighteous Decrees done you no Good? All your lying and invented Expressions in your Laws, to make your matter heinous, not accomplished your Purposes? Hath not your Law for five Shillings a Day brought all to your Confederacy? nor ten Shillings a Day, nor fetching away their Beasts, Pots and Kettles, will not all this hinder them,

them, but they must depart from you? Will not all the Whippings again and again (as *John Endicot*, your Governour, did confess to his own Shame, that you had done) will not all serve? Call all your Inchanters together; and see, something is the Matter more then ordinary; and cannot all this you have done deter them from your Jurisdiction? Yet you resolve to make another Law, and try what that will do; now you have covenanted with Death, and have shaken Hands with the Destroyer and Murderer; sure enough your Peace is undermined, for else all these horrid cruel Enterprizes you would never have followed (which you have begun) and Ruine, and Wo, and eternal Misery, and everlasting Sorrow is to them that are in that Nature you live in, which is cursed from God forever.

For Prevention thereof, this Court doth order and enact, that every Person or Persons of the cursed Sect of the Quakers, *who is not an Inhabitant of, but is found within this Jurisdiction, shall be apprehended without Warrant, where no Magistrate is at hand, any Constable, Commissioner or select man, and conveyed from Constable to Constable, to the next Magistrate, who shall commit the said Person to close Prison, there to remain (without Bail) unto the next Court of Assistance, where they shall have a legal Tryal.*

Now comes up the Rear of the Beast, and the Reserve of the Prince of Darkness, to back and fortifie all the wicked Enterprizes they attempted before; who gave you Power to order & so to enact, to apprehend without Warrant? So you have made every man a Magistrate and a Ruler in your Jurisdiction; and I believe, if they should kill, or take away the Life of any; you would give them an Absolution: Is this the Example of Christ, or any Church-Members, or any *Christian* Magistrate? And why do you call them a cursed Sect of the *Quakers*? You have cursed them whom God hath blessed, whom no Weapon that is formed against shall prosper: And as for your legal Tryal, we know your Rule, your own wicked, proud, arrogant, imperious and envious Wills, and this must sit as Judge and Tryer. Well, you have now set your selves against the Lord in your Strength, having the old Dragon for your Leader; will this serve you? the Angel of the everlasting Covenant hath a Chain in his Hand to bind him, and to dissipate your wicked Counsel, and confound you in the midst of your Devises.

And being convicted to be of the Sect of the Quakers, *shall be sentenced to be banished upon Pain of Death.*

You who are banished from the Presence of God your selves, and are in *Cain*'s Way, Vagabond, driven out into the Earth, where the Dragon dwells, you would banish them out of the Earth, whom God hath shewed his Face and Presence unto; and you are a Sect which hath risen from the great Whore (your Mother) who hath made all Nations drunk, she that did drink the Blood of the Saints; and you are the Fruit of her Womb, and are like your Mother; you have drunk the Blood of the Saints, whom God hath sanctified and washed by the precious Blood of Jesus Christ; and now you are grown so blood-thirsty, that nought but Banishment and Loss of Life will satisfie your Rage; your Cup shall be filled with the Wine of the

Wrath of God, which shall be poured forth without Mixture, and tha will be your Portion to drink.

Reader, still take notice, all these Laws mentioned in this Book, and the fierce Censures and Punishments inflicted upon the Servants of the Lord, is, because they will not complement (like flattering Courtiers, and Roysters and Fidlers) and use flattering Titles to men, who are in Unbelief, who seek Respect and Honour one of another (which is below) and because they cannot joyn with them in their Hypocritical Assemblies, nor partake of the Table of Devils (who destroyes mens Lives) nor drink the Whore's Cup (which hath drunk the Blood of the Saints) and this is a Fact worthy of Banishment and Death in the Account of these Blood-suckers. And now they come to their own Inhabitants, and thou shalt hear their Judgment concerning them, and thou shalt see how they love their Neighbours.

And that every Inhabitant of this Jurisdiction, being convicted to be of the aforesaid Sect, either by taking up, publishing or defending the horrid Opinions of the Quakers, *or the stirring up Mutiny, Sedition or Rebellion against the Government, or by taking up their absurd and destructive Practices,* viz. *Denying civil Respect to Equals and Superiors, and withdrawing from our Church-Assemblies, and instead thereof frequent Meetings of their own, in Opposition to our Church-Order.*

Now all may see how these men love their Neighbours as themselves; and here is a great deal of aggravating high boasting Words, packed up together in this unrighteous and ungodly Act, as *Sedition, Rebellion,* and *absurd and destructive Principles*; and (like Scolds) they make a great Noise and Clamour, but if thou enquire into the Fact, is it not puting off the Hat, and disowning their Assemblies? and (in their Account) Banishment and Death is Punishment little enough for this Transgression: These men would set up their Assembly as *Nebuchadnezar*'s Image, and whosoever will not bow must into the Furnace, or be banished, robbed, spoiled and killed; or like *Jeroboam*'s Calf at *Dan* and *Bethel*; and if *Israel* will not come to *Dan*, or *Amos* cry against *Bethel*, *Amaziah* will cry to the King, *He hath uttered Sedition and Rebellion among the People, and he hath conspired against the King, and the Land cannot bear his Words*: And is not this the same Language, *They will not come to our Church, our Assemblies, but they meet of themselves, and oppose us, and breed Mutenies, Sedition and Rebellion in the Government*: These Priests of *New-England* and Rulers would have banished all the Apostles, and have killed *Paul* and *Steven*, who said, *God dwelt not in Temples made with Hands, neither was worshipped in Temples made with mens Hands*, and drew People out of the Temple into private Houses & Fields, and by the Sea side; and these men would have killed Christ (the same Generation did) in whose Foot-steps they are; he said, *Neither at* Jerusalem, *nor at* Samaria, *but they that worship the Father, worship him in Spirit and Truth*; might the *Jews* have replyed, *Was not the Temple builded by the Command of God? And is it not so agreed upon by the whole Nation of the* Jews? *And wilt thou say that God is not worshipped? thou art mutenous and rebellious*: And the *Samaritans* might have said, *This is the Mount we met in, and it is agreed upon by our Rulers and our People, and it is the laudable Custom of our Country and our Assembly and*

and doſt thou teach thy Diſciples to ſeparate from Jeruſalem, *& from this Mount? then thou art ſeditious, and a Mutiner, and a Stirrer up of Rebellion, an Enemy to our Nation and Country; and wilt thou reſpect no man's Perſon? Nay* (ſaid the *Phariſees*, tempting) *we know thou reſpects no man's Perſon, what ſay'ſt thou of* Cæſar? they might have ſaid, *what, wilt not thou reſpect thy Equals and Superiors? then thou art not civil, and art againſt the laudable Cuſtom of our Country, which all our approved Orthodox Men do allow of, thou muſt be baniſhed and if thou return, Death.*

or by adhering to, or approving of any known Quaker, *and the Tenets and Practices of the* Quakers, *that are oppoſite to the Orthodox received Opinions of the Godly, and endeavouring to diſaffect others to civil Government and Church-orders, or condemning the Practice and Proceeding of this Court againſt the* Quakers.

Now if any (like *Nicodemus*) would come but by Night (who are yet no *Quakers*) if the Rulers and Prieſts of *New-England* know of you, you muſt out of the Synagogue, and be Baniſhed, and if return, be put to Death; for this is an Orthodox received Opinion, to baniſh and kill them that come not to their Aſſembly, and put not off the Hat, then the Orthodox received Opinion of the Church-Members of *New-England* is Baniſhment, and if return Death; and he that juſtifies the Practice and Proceedings of that Court, is not juſtified of God: What, Whippers, Robbers, Spoilers, Killers and Deſtroyers, Marrers of the Workmanſhip of God, Wreſtlers with Fleſh and Blood, Blood-ſuckers? He that juſtifies you, is condemned of God; he that condems your Court, and Proceeding, and Practices, will God (and all the holy Angels) juſtifie, and the Church of God. It may be you will call this Rebellion, and ſo it is againſt the Prince of Darkneſs, from whence you have received your Authority.

Manifeſting thereby their complying with thoſe, whoſe Deſign is to overthrow the Order eſtabliſhed in Church and State, every ſuch Perſon, upon Conviction before the ſaid Court of Aſſiſtance, in Manner as aforeſaid, ſhall be committed to cloſe Priſon for one Moneth, and then unleſs they chuſe voluntarily to depart this Juriſdiction, ſhall give Bond for their good Behaviour, and appear at the next Court, where continuing obſtinate, and refuſing to retract and reform the foreſaid Opinions, ſhall be ſentenced to Baniſhment upon Pain of Death; and any one Magiſtrate, upon Information given him of any ſuch Perſon, ſhall cauſe him to be apprehended, and ſhall commit any ſuch Perſon to Priſon, according to his Diſcretion, until he come to Tryal, as aforeſaid.

And here is an End of their wicked Law, which muſt come to an End.

You that build up a Nation with Iniquity, and a Church (ſo called) with Blood, who lay Traps for the Feet of the Innocent, and make Laws to deſtroy mens Eſtates, and to baniſh Men from the Earth, which is the Lords, and the Fulneſs of it; and further more, make Laws to deſtroy mens Lives, and ſhed Blood; Wo and Miſery is to your Church and State, and the righteous God of Heaven and Earth will plead the Cauſe of the Innocent and Needy, and overthrow that which you have eſtabliſhed; and if they will not recant (as you call it) which is to deny Chriſt before Men, then Baniſhment and Priſonment, and their Eſtate waſted, and they deſtroyed, then you think you are ſecure; your Laws are curſed, your Religion cur-

sed, and your Enterprizes curſed; what is not your Goſpel able to defend it ſelf, but you muſt take up the Beaſt's Weapons, *Cain*'s Weapons (the Murderer) the Devil's Weapons, to defend your Church and State, carnal Weapons, helliſh Weapons, the Dragon's Weapons? Hath your deceitful Merchants, the hireling Prieſts, made you believe that this is an Orthodox received Opinion? They received this out of the bottomleſs Pit, and the Weapons (with all that handle them) ſhall go down thither again, and the Lamb ſhall reign over the Beaſt and his Followers; though you have eſtabliſhed Wickedneſs by a Law, and think your ſelves ſecure, yet God will provoak you, that the Rottenneſs of your Hearts may be brought forth, and that all your Deceit may be made manifeſt, that all that fear the Lord may come out from amongſt you, for Wo and Miſery ſhall compaſs your Tabernacle, and the Dread of God is againſt you.

AND the next thing whereby the Devil and his Miniſters fortifie themſelves, are certain Articles exhibited by them (like the Pope's Inquiſition, although they are full of Ignorance and Blaſphemy) and theſe they intend to impoſe upon any man, and if they anſwer not according to their blind Underſtandings, then they ſay, *They are convicted as Hereticks, and muſt be ſent to Priſon, and if they do not retract, baniſhed and whipped in the mean Time, and his Eſtate made Havock on, and then baniſhed, not to return upon Pain of Death, and if he do return, to be put to Death*; and this is the Fruit of their Orthodox received Principles, and of the laudable Cuſtom of *New-England*. And now I come to the Articles.

1. *If any Perſon or Perſons, beſides their refuſing to come to the publick Aſſembly of divine Worſhip, ſhall either deny the bleſſed Trinity of Perſons in the divine Eſſence.*

Anſw. And is this one of your Orthodox received Articles? Then the Pope is as Orthodox as you; and what is there to be found, or can be expected in your publick Aſſemblies, amongſt a Company of envious Men, whoſe Hearts are filled with Envy, whoſe Hands are defiled with Blood: Divine Worſhip, ſay you, like *Wolſey*, *Bonner*, and that bloody Crew, Divine Service, ſaid they; but you might more truly have ſaid, Human Invention and vain Tradition: And Trinity of Perſons in the Divine Eſſence; where learned you this Article? from the Pope, from the Maſs-book; yet the Father, Son and Spirit are owned, and theſe three are one; and the Father, Word and Spirit, and theſe are one; but I challenge all you Orthodox Profeſſors, to ſhew me from Scripture, where the Holy Ghoſt (or Spirit) is called a Perſon, be aſhamed of your Ignorance, ye illiterate men.

2. *Or ſhall deny the Perſon of Chriſt to be diſtinct from the Father and the Holy Ghoſt, or ſhall deny the Perſon of Chriſt to be diſtinct from every Believer.*

Anſw.

Answ. Do but mark the Madneſs and Confuſion of theſe mighty Rabbies, before there muſt be three Perſons in one Eſſence, and now Chriſt muſt be diſtinct from the Father and the holy Ghoſt, before in God, and now diſtinct from God; this is damnable Doctrine, which hath been brought in ſince the Apoſtacy; for the Scripture ſaith, *God was in Chriſt, reconciling the World to himſelf*; how was he diſtinct from the Father, when the Father was in him? *And I am in the Father, and the Father in me, and I and my Father are one*; *Nay* (ſay *New-England* Doctors) *They are diſtinct*; and the Fulneſs of the Godhead dwelt in him bodily: Now prove you that the Father and the holy Ghoſt are diſtinct from Chriſt; or how is Chriſt's Perſon diſtinct from every Believer, when he that is a Believer hath him revealed in him, and he that is a true Believer eats his Fleſh, and drinks his Blood? How is he then diſtinct? What nearer Union can there be expreſt? Is that diſtinct from a man, that he hath in him? But it may be they will ſay (as the reſt of the Dreamers do) *he is in Believers by his Spirit, diſtinct from his Body*; then I ſay, Chriſt is not divided; a Perſon without a Spirit, or diſtinct from the Spirit, is not Chriſt; but this blind Doctrine came up ſince the Apoſtles Dayes, and was counted as Orthodox by the Councils at *Nice* and *Lateran*, a Company of Apoſtates, and hath been counted by the Beaſt's Followers, a great Point of Divinity.

3. *Or deny the Manhood of Chriſt to be a Manhood diſtinct from the Manhood of any other Man.*

Answ. The Man Chriſt Jeſus, who was of the Seed of *Abraham*, according to the Fleſh, and the Son of God according to the Spirit; his Fleſh is diſtinct from you who live in ENVY, whoſe FLESH is as the Fleſh of Horſes, and as the Fleſh of Dragons, who devour; you know not the holy Fleſh of Chriſt, but the Man of God doth, who is born of the Spirit, and the Fleſh of Chriſt is his Meat; and they that believe in him are Bone of his Bone, and Fleſh of his Fleſh; you ignorant Dreamers, how then is his Fleſh diſtinct? But you do feed upon Aſhes, as your Father doth (the cunning Serpent) for God's Wiſdom is hid from you.

4. *Or ſhall deny the Scripture, or the written VVord to be the Rule.*

Answ. We own the Scriptures, which you ignorantly call the written Word, as though all the Scriptures were but one Word; the Word is Chriſt, which was revealed in the Saints, which ſpake the Words forth; and he is the Way and the Rule of Life to them that believe, and his Spirit is the Leader and Guider into all Truth, and the Rule of Obedience; and you are they that deny the Scriptures, and the Rule of holy walking; you own it in Words, and in VVorks deny him, witneſs all your fore-mentioned Deeds of Darkneſs; and Hypocrites and Diſſemblers cry, Scripture is the Rule of Faith and Life, when their Life that they live in ſtands in Sin, Wickedneſs and Deceit.

5. *Or ſhall openly revile either Church, or State, or Church-VVorſhip, Church-Officer, or Ordinances divine, or the publick Aſſembly of the People of God, to worſhip him according to the Preſcription of the Goſpel.*

Answ. Your Church, and State, Church-Officers, and Ordinances, and Assembly, and your Worship is manifest to be a Place where Dragons are, who sting, devour, kill and destroy God's Workmanship; and he that speaks for you, God will condemn him; for he that justifies you justifies the wicked, and that is an Abomition to the Lord: And let the Nation see your Prescription (in that which you call your Gospel) where Christ commanded the Churches, or gave his Disciples such Prescripts as these; If the rest of the *Jews* or *Gentiles* will not come to your Assemblies, fine them 5 s. a Day, and 10 s. a Day, or 40 s. a Moneth, and if any speak any where in my Name, but where you meet, let him that speaks be fined 5 l. and if they will not pay, fetch away their Goods, Feasts, Horses, break open their Houses, and take Hatchets, and beat down their Doors, and take the Names of them that meet, and hale them to the Court, and there fine them 5 l. a Man, and send them to Prison, and load their Backs and Stripes, and whip them severely; and if any refuse to doff his Hat, and will not say, Reverend Mr *Peter*, and Reverend Mr *Paul*, and Reverend Mr *John*; or if it please you, Mr *Mark*, or Mr *Andrew* and *Philip*, then go you to the Judgment Seat, and tell the Magistrates, and let them indict them, and put in a great deal of aggravating Words, as Muteny, Sedition, Insurrection, Rebellion, and the like; and let them say unto them, you are against the laudable Custom of our Country; and last of all banish them, and if they return again, put them to Death, and let them say, as *Richard Bellingham* (the Deputy Governour of *Boston*) said to *John Copeland*, *John Rous* and *Christopher Holder*, *We commanded these Men not to come again, but they returned again in Contempt of the Magistracy and Ministry, and so whatsoever comes upon you, Loss of Ears, or Loss of Life, your Blood be upon your own Heads.* I say, let the Regions know your Prescript in your Gospel and your Rule of Life for these Practices, and then you will convince the *Quakers*, and satisfie all People.

6. *Or shall entertain any such in a Way of Conventicle or private Meeting, or shall resort unto the Conventicle of any such who are known Refusers to come to the publick Worship of God in the publick Assembly.*

Answ. These Men would have banished *Paul*, he was a Man publickly known to refuse to go into the Temple and Synagogues, except to lead People out of them; and yet they have got his Words in their Mouthes; and these Men would have imprisoned the Church of *Corinth*, and *Galatia*, and *Thessalonica*, and the Church of *Antioch*, for they met in Houses, and denyed the rest of the Synagogue of the *Jews*, and the Temples of the *Gentiles*; and they had private Meetings, and often by the Sea-side, and Mountains, and other Places; and although Bishop *Laud* be dead, his Spirit speaks and acts in *New-England*; he made such Articles as these against Conventicles, and told of the laudable Customs and Worship of the Nation; but these Men have far exceeded him in Cruelty; they have done more Wickedness in one Year, then he in seven.

7. *Or shall openly contemn, revile, or disobey, or diswade others from yielding Subjection to the* Christian *Magistrate, as at present established in this Jurisdiction.*

Answ. Shame and Contempt is already come upon the Magistrates of that

that Juriſdiction, and ſhall more and more encreaſe, who rules not for God, but for the Murderer; and they who have eſtabliſhed Wickedneſs by a Law, none can be ſubject to them nor their Laws for Conſcience ſake, for they that do, wrong their own Souls; but rather bear their Teſtimony againſt, and ſuffer under it, till God ariſe and plead their Cauſe; it may be they will call this Sedition and Rebellion.

8. *Or being queſtioned by lawful Authority, ſhall refuſe to give direct Anſwers, or plain, to the afore-mentioned Particulars, together with their obſtinate perſiſting in any of the premiſed Delinquencies.*

Anſw. So here is an End of the Inquiſition; if they will not give plain Anſwers, then to Priſon; but in Plainneſs, that is, if they will not accuſe themſelves, then to Priſon; ſo whether anſwer or not anſwer (directly or indirectly) all is one; if they anſwer contrary to theſe Articles, then Hereticks, to priſon, and whip them, and fine them 5 l. and if they will not accuſe themſelves, but anſwer as the Lord ſhall give them to anſwer (when asked by ſuch Tempters as theſe) then they conclude their Anſwer is not plain, but indirect; and if they ſay nothing at all, then conclude them guilty, ſend them to Priſon, cut off their Ears, whip them with Ropes, whip them with Whips, take their Goods, baniſh them from their Eſtates and Families, and if they return, put to Death, and then ſay, *whether Loſs of Ears, or Loſs of Life come to you, your Blood be upon your own Heads: Pilate* was not clear, though he ſaid the like as *Richard Bellingham.*

O Lord ariſe, and plead the Cauſe of the poor of the Flock; for Ungodly Men are riſen up in the Pride of their Hearts, and blaſpheme thy Name and thy Tabernacle, and them that thou haſt redeemed they ſeek to deſtroy.

Here follows an Anſwer to two Letters (of John Endicot's *and* Richard Billingham's*) ſtuffed full of Envy and inveterate Words, and ſent to ſome (like themſelves) to ſtrengthen their Hands in Wickedneſs; the Letters anſwered as follow.*

John Endicot Governour of *Boſton*, and *Richard Bellingham*, who have made your ſelves manifeſt by your Actions and Carriages, by your Papers and Writings, to be of the Serpent's Seed, who makes War with the Lamb and his Followers, who joyned with the Dragon, and caſts out Floods after the Woman, and the Remnant of her Seed, to deſtroy her and them, that ſo you might rule in the Kingdom of Darkneſs without Moleſtation.

Richard Billingham, thy inveterate Words and thy perſecuting Spirit, the Sound of which hath reached as far as old *England*; you that were Cryers out of Perſecution and Cruelty in times paſt, are now become as cruel Perſecutors as any of the Beaſt's Followers; you fled the Croſs of Chriſt here in *England*, when you were proved and tryed, when you ſhould have born Witneſs for God in your Generation; and now that which fled the

Cross, persecutes them that take up the Cross, and follow Christ in the strait Way (which you never yet set Foot in) and that Nature which was to be limited by the Cross of Christ, you carryed with you into *New-England*, and now it manifests it self by your bloody Cruelty and insolent Wickedness which you have acted, which makes your Names and Practices to stink amongst all sober People, and are become as cruel and brutish as the barbarous *Heathens*; and *Papists* Inquisitors are short of you in Cruelty, Madness and wicked Inventions; and now ye rejoyce in Iniquity, as though it were the high Way only to Felicity.

Richard Billingham, thou say'st, *Thou art glad to hear of Mr* Gurden's *careful and faithful Proceedings against the incorrigible, obstinate, roguish* Quakers.

As for *Gurden*, he is manifest to be one of the same Race with thee, in *Cain*'s Way, in Envy and Wrath, and hath manifested his Folly in the County of *Suffolk*, so that all sober People abhor and detest his Practices, and is counted no other then a peevish, wilful, blind, ignorant Man, before whose Face the Fear of God is not; and his Proceedings will never bring Honour to him, but rather Infamy, and Reproach, and perpetual Shame; and truly, the least of the Children of Light (and them that have but Moderation as Men) are ashamed of his Practices, both superior and inferior; and thou that rejoycest, and art glad of his Proceedings (and also some other whom thou writest to, which are one with thy Spirit) thy rejoycing is not good, and thy Joy shall be turned into Mourning, & Shame shall cover thy Face, when the Lord God of Heaven and Earth ariseth in his righteous Judgment, then Shame and Confusion shall cover your Faces.

Thou say'st, *They are a formidable People, and not to be neglected; for many follow their pernicious Wayes.*

I say, they are a People whose Beginning hath been but small, who have come through great Tribulation, whose End shall be great; they are the Heritage whom God hath chosen to place his Name in, and to reveal his Power unto, and to be Witnesses of his Salvation unto the Ends of the Earth; and they are, and have been, and shall be a Dread unto all their Enemies; and though thou may'st seek to oppose, and use all thy Diligence, and neglect no Oportunity to withstand them, yet it is but as if thou should'st set Thorns and Bryars in Battel against the Lord.

Thou say'st, *If the Lord hath given these Hereticks Commission to kill the Witnesses, they are malignant enough to make it the most direful Execution that ever befel God's People.*

Hereticks are they that deny Christ, the true Light that lighteth every Man that cometh into the VVorld, amongst whom thou (with *John Endicot*) and the rest of the Blood-thirsty Men in *New-England*, whose Malignity hath appeared, whose Cruelty hath surpassed and super-abounded many that are gone before you; and the VVitness you have killed in your selves, and the VVitnesses you seek to destroy without you; and your Execution against both the VVitnesses hath been as wicked as most of the Persecutors of old, who have plowed long Furrows upon the Backs of his People, so have you done with your VVhips and Stripes, again and again (by your own Confession) which hath not only teared the Flesh of God's People, but reached to their Sinnews and to their Joints, and yet would be called

called *Chriſtians:* Oh full of Ignorance and groſs Stupidity! Chriſt came not to deſtroy Mens Lives, but to ſave them; and you pretend your ſelves Rulers and *Chriſtian* Magiſtrates,& would not be accounted men of Blood, and inſtead of ſaving, you ſeek to deſtroy, as your Actions have made manifeſt againſt *William Brend*, a Man fearing God, a ſober Man, known to many of the Inhabitants of the City of *London* to be a juſt man in his Generation, in cauſing one hundred and ſeventeen Stripes (and upward) to be executed on his Body by a pitcht Rope, as though he had been a Block or a Stone, altogether inſenſible; Shameleſs men, and full of Impudency and Hard-heartedneſs, in whoſe Hearts there is no Remorſe nor Fear of God; witneſs your cutting off the Ears of *John Copeland*, *Chriſtopher Holder* and *John Rowe*, men fearing God, and as well educated as your ſelves, and for no Tranſgreſſion at all of any Law of God, neither of any of your own; but when you had none that could reach to be a Cover for your Cruelty, you go into the nethermoſt Hell to invent Laws Chriſtians are aſhamed of, and all ſober People deteſt it; and ſo let your Actions bear witneſs to your Faces; and let all ſober People judge who are in the Malignity, and who are Slayers of the Witneſſes.

And theſe Quakers *by open Profeſſion* (thou ſay'ſt) *tend to ruin all* Chriſtian-*Society, compaſſing Sea and Land to that End.*

Thou vomiteſt out thy Rage, and caſteſt up Mire and Dirt (like a raging Wave) but thy Bond is ſet; that which the *Quakers* profeſs, tendeth to the uniting all that believe unto Chriſt, and one unto another in Love, and Unity, and Peace, in Meekneſs, Long-ſuffering and Patience; but all ſuch Societies that thou art of, who art aſſociated with Death and Hell, and in Confederacy with all the Army of the Beaſt, who is full of Rage, Venome, Inſolency and Wickedneſs, whoſe Heart is ſet on Fire of Hell, which makes all this Flame and Smoak aſcend out of the Pit, where thou and the reſt are aſſociated with the Reſidue, and have your dwelling-Place.

And thou ſay'ſt, *Their Religion is to ſpeak Rebellion and Sedition in the Preſence and to the Face of Authority.*

God will confound thy lying Lips, and bridle thy deceitful Tongue, and cauſe Sorrow to fill thy Heart in the Day of his righteous Judgments, for all thy hard Speeches, falſe Accuſations, ſlanderous Words; all ſober People in *England*, *Scotland* and *Ireland* know thee to be a Lyar: All People in every Sect have been Stirrers up of Parties, and have (in one thing or other) ſtriven to rebell againſt that Power which hath gone about to lim't them in their Ends; but the People (ſcornfully reproached) called *Quakers*, have born all, have ſuffered under all in Patience, and have let many Floods go over them, and many Waves compaſs them, and yet have reſted in Patience, knowing that it is better to ſuffer Wrong, then do Wrong; though I tell thee, the *Quakers* (ſo called) might more juſtly (in the three Nations) claim Property and Liberty for the Exerciſe of their pure Conſciences, and alſo their Perſons and Eſtates, then any other People in the three Nations beſides; for they are they that have ſtood by the Authority in time of greateſt Danger, in time of the Biſhops, when Perſecution was the greateſt, which you (like Cowards) fled from, they ſtaid in the midſt of it, bearing their Teſtimony againſt the groſs Ignorance of them who exerciſed Lordſhip over the Heritage of God in that time; and alſo in the late Wars in the three Nations, there are few of them but have

Joyned with them that cryed up Reformation, and seemed to seek after righteous things; and their Fidelity to righteous Government, Magistracy and Ministry is manifest to all unbiassed Spirits; and though now at last, when we expected free Liberty for the Exercise of our Consciences, and Preservation of our Persons and Estates (which had been a just Recompence for all our sore Tryals, Travails and Labours) but behold, a Troop of Robbers have laboured to nip and spoil the Plant of Renown, which God is bringing forth, and have made Havock of our Estates, and cry up the Powers of the Earth to stand by them for their own Ends, only to maintain their covetous greedy Practices; & behold the Priests of these Nations, they are now, as they have been in former Generations, Fomenters of Mischief, Stirrers up of Sedition, and Patronizers of Rebellion, and seeking to make Parties to hold up their Deceit, and call upon Authority to persecute, and tell the Magistrates, they ought to do so, and teach them to abuse their Power, to the provoaking of the Wrath of God against a Nation or People.

And thou say'st, *In the Presence of Authority they labour to make the Magistrate to be a Man of Blood.*

Thou ignorant man, who hast lost thy natural Reason, will a Magistrate (who is become a man of Blood) become advantagious to us? But rather have not we suffered? And would not you be counted bloody Magistrates? then cease your shedding of Blood, your whipping, your beating, your burning, and stigmatizing, and cutting off Ears; for else your own Actions have and will evidence and demonstrate you to be men of Blood, and you will be recorded amongst the blood-thirsty and cruel Persecutors, and you can expect nothing from the Hand of God but severe Destruction.

And thou say'st, *They encourage People against lawful Authority, not regarding their Lives, so they may attain their Ends.*

Would you be counted lawful Authority? what Sword of God hath authorized you to turn your Sword against the innocent and upright? and many love not their Lives to the Death, to finish their Testimony against the Dragon and his Power, the Beast and his Authority, which would compell all (both great and small) to worship him; and were you not blind, you might see that you are his Followers, and not the Lamb's Followers.

Thou say'st, *Was there ever State so bereaved of Reason, as to suffer such Things, the Honour of God, the Safety of Religion, the Peace of the Country, invaded by these Emissaries of Satan?*

You are that State that is bereaved of Sense, and bereaved of Reason, who think to defend your Religion by Clubs and Staves, *Cain*'s Weapons, and think to bring Honour to God by killing his Servants, and defacing his Workmanship which he hath made, and are amongst the *Pharisees* recorded, who thought they did God Service, when they went about to kill his Members; and are not your thoughts the same, you blind and slow of Heart to believe?

And shall not the Magistrate be as confident to punish, as they to offend capitally.

What is the Offence? you had no Law till you had made one, to satisfie your wicked End and your insatiable Cruelty; and though you may be confident that this will stop the spreading of the Truth of God over the Earth, you shall know (ye Potsherds) your Confidence will fail, and Truth shall go over you (Hills) as a Flood.

At this Time (thou say'st) *we have twelve* Quakers *in Prison in* Boston.

To thy Shame be it spoken, who give such Entertainment to Strangers, and to Men of your own Nation; you are far from *Abraham*'s Spirit, and *Jacob*'s or *Job*'s Spirit, who opened his Door to the Travailer, and entertained the Stranger; and you are out of the Law of God, who commanded to entertain Strangers; and were not you once Strangers in that Land? and do you thus requite the Lord for his Kindness, as to shut them up in Holes, and Dens, and Caves, and (*Pharaoh*-like) have your task-masters to exercise your Cruelty upon them? Oh unheard of Cruelty and unparallel'd Wickedness! the Memorial of your Cry will not easily be blotted out, but will sound into the Ears of Generations to come; and the Record of you will be Unthankfulness and Ingratitude; and your inhuman Cruelty hath appeared to your own Neighbours, who have resided long amongst you; Men of great Age and of Fame in your Country for Uprightness have become your Prey; and this is fulfilled amongst you, which was spoken of by the Prophets, *her Princes are as ravening Wolves, who are greedy of their Prey, who gnaw not the Bones till the Marrow.*

Thou say'st, *They prevail much.*

They have prevailed, and shall prevail; for strong is the Lord of Hosts that is with them, and goes before them, whose Arm compasses them about and refresheth them, and preserves them in Patience in the midst of all your Cruelty; for no Weapon that is formed against him (whom they bare Witness of) shall prosper; and every Tongue that riseth up in Judgment against him will he condemn.

Thou say'st, *There be two* Jews *amongst them.*

What if there be? used not you (and the rest of the Clergy) to pray for the Conversion of the *Jews*? and are you now angry if any of them be turned from Darkness to Light? But none can escape thy slanderous Tongue without Reproach.

Thou say'st, *The Juncture between the Jesuites and these Hereticks is strong.*

Thou art nearer joyned to the Jesuites then the *Quakers*; for they and you in *New-England* are working one and the self-same Work; will not most People in the Regions know thy Lyes? is it not publickly known in many Countries, that two of the *Quakers* were imprisoned by the Pope and Jesuites at *Rome* lately, and have been put in the Inquisition, and one of them prisoned till Death, and the other remains in Prison under cruel Bonds to this Day; and now read whether the Juncture between the Jesuites and you be not great, who are acting in one and the self-same Work, and bring forth one and the self-same Fruit, the Apples of *Sodom*, and the Grapes of *Gomorrah*, whom God destroyed, which will be the End of all the wicked, except they repent.

There is more Danger (thou say'st) *in this People to trouble and overcome* England, *then the King of* Scots *and all the Popish Princes in* Germany.

Thy Tongue is set on Fire of Hell, which makes thee utter forth all these horrid Lyes, and false Accusations, and bitter things against the Lord and his People; and will not all sober People in *England* see thy Envy? hath not *England* had sufficient Proof of our Fidelity? And thousands in *England* shall be Witness for us against thee and all thy false Accusations.

Thou say'st, *They stren then all Discontents against the present Government, and hath all Plots, and encourage all Combinations and Insurrections.*

The present Government of these Nations will be a Witness for us against thee, that (amongst all the People in the Nations) we have been most passive and suffering; and the Discontents, and Plots, and Combinations from time to time, have been among the Presbyter-Priests and their Faction, of whose Stock and Off-spring you are.

And further thou say'st, *They vent horrid Blasphemy against God, which ought to be persecuted with the severest Censures.*

Thou art of that Generation that called the Master of the House *Beelzebub*, and in the Steps of the persecuting *Jews*, who said, *He hath spoken Blasphemy, what need we any more witness?* But how can we speak Evil, or blaspheme him who is our Life? And in the Day when he ariseth to judge all the Earth in Righteousness, he will justifie us, and clear us, and condemn thy Malignity, and thy hard Speeches, and vain Thoughts, which lodge in thy corrupt Heart, from whence all these unsavoury Words have been uttered forth; and is that *New-England* Divinity to teach Persecution, that thou art so impudent to own it in Words? that which persecutes with the severest Censures, is of the Devil and is in *Cain*'s Way; and dost thou lay down this for a Doctrine in *England*, to appease the Wrath of God towards it? I say, Persecution and severe Censures is that which kindleth the Wrath of God against these Nations, and did overtake the Bishops and all their Confederacy, and overthrew the Nobles of the Land, the ancient and the honourable, which were the Head, and all the false Prophets which were the Tail, and that same Wrath shall be over you, who are of that Stock and Off-spring, manifested by the deadly Actions, and Characters of most horrid and wicked Cruelty, which the Lord God will confound and blast, and set his Truth above it all.

And *John Endecot*, thou say'st, *The* Quakers *trouble us very much, though we cause them to be whipt, and sent away again and again, yet they return again.*

Thou may'st see there is another Spirit in them then was in you, when you fled from *Old England* (from under the Bishops) you would suffer nothing for the Truth, and therefore were you given up to the same Spirit that was in the Persecutors here in *England*, this is entered into you now, and become ten-fold stronger; but now he that is stronger then all hath appeared, and is coming to trouble you, and disquiet you of your Rest, which you have taken up in the Earth; what hath your Gospel (and the Ministers thereof) no more Strength in them to convince the Gain-sayers, then Gain-sayers have to seduce them that are in the Truth? the Day of your Trouble is come, and the Beginning of Sorrows is kindled upon you, and a greater Wo follows after; for the Rod of God is stretched out over you, and shall reach unto you, and turn your Counsels backward, and confound you in the midst of your Combinations; where did any Christian-Magistrates whip and imprison any for Religion's sake or Conscience sake, or cut off their Ears? where is your Law? did any Minister of Christ perswade the Magistrate it was lawful for him to do so? Give us some Evidence, and let us see your Rule, and by what Authority you do these things, and from whence you have your Authority; I am sure God never authorized it, Christ, nor his Ministers, nor no Christian-Magistrate (that ruled for God) never countenanced any such thing, as to whip again and again, to bear

with

with Ropes, till men fall down as dead, till mens Flesh becomes as Jelly, as some of your own Nation have said; and shall not the Saints be bold to tell you, that this is of the Devil, who was a Lyar and a Murderer from the Beginning, in whose Foot-steps you are, who shall receive a Reward according to your Works?

And thou say'st, *Divers of you do think, that unless the Court doth make a Law to banish them, & not to return upon Pain of Death, the Colony will not be rid of them.*

Nay, nor then neither, though you make Covenant with Death, and Agreement with Hell, and shake Hands with the Prince of Darkness, your Covenant shall be broken, and your Confederacy disanulled, and you confounded in the midst of your Counsels; what! have you your Law yet to make to serve your Turns? It seems you act not by the Law of God (which is made already) which is equal, just and good, and is for the Transgressor of Justice, Goodness and Equity, but takes not hold upon the just, equal nor good; but you must now have another invented to satisfie your envious Minds, and to accomplish your wicked Determinations; and you that think to make a Law to banish, and to put to Death, your Thoughts are vain and wicked, and God will bring them to Judgment, and condemn you for them; *for Christ came not to destroy Mens Lives, but to save them*; but the Devil makes Laws to destroy, and not to save: Read your Example, and let Shame cover your Faces, and Astonishment fill your Hearts, that you should become so brutish and vain in your Thoughts, as to think to limit the Lord of Heaven and Earth: *Can you command the wind that it blow not? can you stop the Bottles of Heaven that they pour not forth Water?* If you cannot, no more can you limit the Lord: And if you make any such Law, to banish or put to Death, it will procure the Indignation and Wrath of God more speedily, then if all the *Popish Princes* that are in the WORLD did enter into the midst of your Land: But this is come to pass, that your Hypocrisie and Deceit might be made manifest in the Sight of the Sun, and that all men may see what *Profession of Words is, without the Life of Christ to rule in Men*: If it should have been told you (when you fled from this Nation) what you would do (in the time to come) against God and his Servants, you would have said (with *Hazael*) *Are we Dogs?* But the Heart of Man is deceitful (unconverted) and your deceived Hearts have led you aside.

Thou thinkest *they are the worst Hereticks.*

Thy Eye being blinded, and thy Understanding darkened, and thy Heart full of Envy, how should'st thou think otherwise? But thy Thoughts shall be discovered to thee, and thou shalt be convinced of the Evil of them.

Thou say'st, *One (whom many think is a Jesuite) pressed for a Conference with one of our Teachers, called Mr* Norton, *but the* Quaker *was quickly weary of it.*

You live by your Thoughts, and know nothing; if he had been a *Jesuite*, it's like he might have had more Favour from you; and the Minister might be very bold, knowing before-hand no Evil was like to befall him, having the Rulers (with their Clubs) on his Side, the Prison-Doors and House of Correction ready to receive the *Quakers*, the Goalers and Task-masters with their Whips, and butcherly Fellows with their Knives, to cut of their Ears, at the Pleasure and Wills of a Company of envious men, before whose Face the Fear of the Lord is not: But it is like you will make the

Quaker weary ſoon, if he would look out at your Cruelty, if you did (as ſometime ſome of your Prieſts and Rulers cauſed to be done in *New-England*) ſtop Napkins in their Mouthes, and bound Keys over their Mouthes; that they could not ſpeak, and boaſt, and ſay, *The* Quaker *had nothing to anſwer:* Well, all theſe things are recorded, and are written as with a Pen of Iron, and they are engraven where they ſhall not be blotted out; and you are regiſtred among the Uncircumciſed, with *Meſech* and *Tubal*, the great Princes of *Gog*, which make War againſt the Lamb & his Followers; but the Lamb and the Saints ſhall have the Victory, and you ſhall be trodden as Aſhes under the Soles of their Feet; for they ſhall melt away that hate the Lord.

Reading, the 16th of the 12th Moneth, 1658.

F. H.

THE

THE WORKS OF DARKNESS Brought to Light, AND REPROVED,

IN

Anſwer to divers falſe Doctrines and Principles of *John Wells* of *St. Ives* (ſo called) in *Huntington-ſhire.*

Concerning the *Word*, and the *Goſpel*, and the *Way to Chriſt*, and the *Tryal of ſpirits*, and the *Light which lighteth every Man*, and the *Miniſters Maintenance.*

His vain Arguments and Proofs made void, and Truth manifeſted in all theſe particulars.

Alſo ſome Queries propounded to *John Wells* to anſwer.

By him that loves the Truth as it is in Jeſus.

F. H.

THE WORKS OF DARKNESS Brought to Light,

HE that hates the Light (as it is written) will not bring his Deeds to the Light, leſt they ſhould be reproved and made manifeſt, of which Sort *John Wells*, a pretended Miniſter of the Goſpel at *St. Ives* (ſo called) in *Huntington-ſhire*, is, who hath declared and publiſhed unſound Doctrines, contrary to Scripture of Truth, which were aſſerted by him, and taken from his own Mouth, and the Reply thereunto ſent, and his Doctrines reproved, as to be unſound and inconſiſtent to a true Miniſter of Chriſt, the which Paper of Information and alſo of Reproof, *John Wells*, in Vindication of his former Aſſertions, hath divulged abroad in his Pariſh, as in Anſwer to the ſaid Paper delivered unto him, and alſo in Vindication of his former Doctrines, which Paper of his hath been read up and down by his Auditors, as ſome great Oracle which could not be gainſayed; and he never yet ſent his Anſwer unto them, who contradicted and reproved his aforeſaid Doctrines and Principles, unto which his Anſwer did properly belong; it could never yet be purchaſed or obtained from him or any of his Auditors; and all this he hath done, leſt his Works ſhould be brought to Light, and his Deceit ſhould be diſcovered, and his Kingdom weakened, which ſtands in Darkneſs; but ſeeing that there is no Work of Darkneſs muſt be hid, but muſt all be brought to Light, and be diſcovered in the Day; therefore is his Paper come forth by another Hand, that he and his Work might be tryed and reproved, and that the ignorant might ſee his Confuſion, and alſo that Truth might be made manifeſt to the Underſtandings of People, that they may no longer continue in Ignorance and Blindneſs, now when the Lord is ſhining forth in his Brightneſs, and revealing his Glory from the riſing of the Sun.

His firſt Poſition is, *That Eternal Life is to be found by or in the Scriptures.*

II. *They are the Way and Means which God hath diſcovered for the obtaining of it*, viz. *Eternal Life.*

In the Vindication of his foreſaid Aſſertions, he ſaith, *he will explain himſelf*, and ſaith, *That God is pleaſed by his Infinite Grace and Wiſdom to continue this excellent Plot of Redemption by his Son*, and then concludeth, *how ſhall we believe in him of whom we have not heard? therefore was God pleaſed by the Scriptures*

tures to reveal Jesus Christ, and none can ever come to the Knowledge of Christ, but in or by the Scriptures: This man talks like a *Heathen* Politician rather then a Minister of Christ, who tells of an excellent Plot of Redemption; for he who is the Redeemer, was with the Father, & was his Delight before the World began, which in due time was made manifest, by what means the Father pleased, who is that unlimited Spirit, which cannot or will not be confined to this or that thing; for *Moses* was a Believer, and a Follower of Christ, and Christ was revealed to him, *that through Faith he saw him that is invisible*, Heb. 11. 27. And then was there no Scripture, and the Shepherds and the wise men of the East, they were directed by the Star; *And lo the Star which they saw in the East went before them, till it came and stood over where the young Child was, & when they saw the Star they rejoyced with exceeding great Joy*, Mat. 2. 2. 9, 10. And here is no mention made of Scripture, so to confine the Lord to this or that Way, to this or that Form, to this or that Appearance, as *John Wells* would do, is to limit the holy One of *Israel*; and the Scripture saith, *As the living Father hath Life in himself, so the Son hath also Life in himself, to give to whomsoever he will*; and the Scripture saith further, *none know God, nor the Things of God, save by the Spirit of God*; so that this is a true Saying, and worthy of Acceptation, that eternal Life can be found no where, but where it is, and eternal Life is in the Son of God, and thou and the rest of you Professors, who look for eternal Life in the Letter, you are seeking the living among the dead; for the Scripture saith, *he that hath the Son hath Life*, but not he that hath the Scripture, hath Life, for there are many which have the Scripture, the Writings, or written Words, and have not the Son, neither eternal Life; for the *Pharisees* had the Words and the Scriptures, and *never heard the Voice of God at any time, neither had they the Word of God abiding in their Hearts*, and yet they had the Scriptures and Writings of *Moses* and the Prophets in their Minds; so that it is manifest, they had neither found God, Christ nor eternal Life notwithstanding, though they had *Moses* and the Prophets: And as for the Apostle's Words in the *Romans*, it's manifest that they might hear the Scriptures, and the Writings of the Law and Prophets, and yet not believe in Christ, who is eternal Life, neither hear the Word of Faith which the Apostle preached, and exhorted all to attend unto, which was nigh in their Hearts, and in their Mouth, which Word discovereth the Intents of the Heart, and separateth betwixt good and evil Thoughts of the Heart, and good and evil Words in the Mouth, which Word they that had the Scriptures, who have thought (as thou dost) to find eternal Life in the Scriptures, did not listen neither hearken unto; and so eternal Life was vailed from them, and not revealed in them; and yet I say unto thee, we are not vilifying the Scriptures, as thou falsly judgest; for if the Spirit of Truth, through which God and the deep things of God are discovered, if it please to manifest eternal Life, or any thing that pertains thereunto, through the Words which have been spoken before by it self, and now brings in those VVords again, and opens them in any Believer's Heart, and gives him to understand them and the things of God through any of the VVords of the Scripture, this is not excluded; but to limit Life, or the Spirit to this or that or the other thing, true Believers dare not do: For God, who is eternal Life, manifesteth his Mind to the Creature, how, when, where, and by what he will; who art thou that would'st limit him? and thou that know'st

know'ſt Chriſt no other VVay then by the VVords without thee, know'ſt him not at all no more then the *Phariſees*, who had the Words, and yet were ignorant of the Life.

Then thou to confute thy former Words ſay'ſt, *That we muſt not think that thou judgeſt that eternal Life lyeth in Words or Sentences, but eternal Life is found in or by the Scriptures.*

What reaſonable or underſtanding man can judge or think of thee otherwiſe? is not the Scripture Writings? and do not Writings conſiſt of Syllables, VVords and Sentences? And if thou lookeſt not that eternal Life is found in the Scriptures, VVords and Sentences, then thy Aſſertion is made void and falſe; for eternal Life is in the Life that ſpoke forth the VVords, and thoſe VVords are a certain Sound, or a Declaration of that Life, but not the Life it ſelf.

And thus having laid down the Meaning of thy VVords, thou ſayeſt, *Thou wilt draw an Argument of the Truth of them from* Joh. 5.39. where thou ſayeſt, *Chriſt brings an Argument from his VVords in* ver. 37. *who produceth the witneſs of his Father, that he was ſent of God.* And ver. 39. thou ſayeſt, *That Chriſt ſaith, Go and ſearch the Scriptures, for in them you think to have eternal Life, for they are they that teſtifie of me*: So thy Concluſion is, *That by the Scriptures eternal Life is to be found, becauſe by them Chriſt is to be found.*

In *Joh.* 5. 31, 33, 36, 37. he produceth Teſtimonies that he was ſent of the Father, and ſaith, *If I bear witneſs of my ſelf, my witneſs is true*; likewiſe he produceth the Father and *John* for his Teſtimony; and in *ver.* 39. to the End of the Chapter, he ſaith, Moſes *and the Prophets teſtified of him*; but in *ver.* 46. he ſaith unto the *Phariſees*, *Had ye believed* Moſes, *ye would have believed me, for he wrote of me*; but he doth not ſay, that eternal Life was found in *Moſes's* VVritings or VVords; now the *39th Verſe* thou haſt perverted, and thy Argument falleth into the Pit from whence it aroſe; for the *Phariſees* thinking to have eternal Life in the Scriptures, doth no more prove that eternal Life is to be found in the Scriptures, then *Paul* (when he made havock of the Church of God, and perſecuted the Believers from City to City, and thought he did God good Service) doth prove that he was doing the VVork of God, and therefore thy Ignorance is manifeſt: The words in the *Greek Copy* are, Ἐρευνᾶτε τὰς γραφὰς ὅτι rendered on this wiſe, *You do ſearch the Scriptures, becauſe in them you think to have eternal Life, and they are they that teſtifie of me*: This was ſpoken to the *Phariſees* and *Unbelievers*; and Chriſt did neither approve of their ſearching with that Mind which envied the Life, therefore he reprehends them for their Thoughts, which were gazing at the words, and looked not at the Life, which the words teſtified of; and therefore they were reproved in *ver.* 40. *Ye will not come unto me, that ye may have Life*: And ſo thy Affirmation from theſe words, and alſo thy Concluſion is falſe, and denyed; and ſo the Charge ſtands ſtill good againſt thee.

Further thou goeſt on and ſayeſt, *That neither I, nor you, nor any man could ever have found Chriſt, or come to him, but by the Scriptures*; and then makeſt this the Concluſion, *That the Scriptures are the VVay for the obtaining Life.*

Both thy Aſſertion and Concluſion are falſe; for Chriſt was diſcovered to *Moſes* by Faith, and *Abraham* ſaw Chriſt and his Day by Faith, and

the Shepherds by the Star which led them where the Child was; and ſo for thee to conclude all like thy ſelf, is Preſumption without Knowledge; and Chriſt was revealed by and through his Spirit to the Saints in Light, and yet the words teſtifie of him; and many have the words, and yet they are a ſealed Book, and are not any way or means unto them, as to the Diſcovery of Chriſt, ſo that Chriſt ſaid unto a learned Generation, *You err, not knowing the Scriptures, nor the Power of God*; and yet they were frequent Readers of the Scriptures, yet ignorant of the Spirit through which God maketh manifeſt his Mind, and maketh known his will, by what way and means he pleaſeth, to the Sons of Men: Yet this we ſay, that God may make manifeſt his Son by his Spirit what way he will, and yet the Scripture is not excluded, for the things of God are ſpiritually diſcerned; and the natural man may have the words, as the *Phariſees* had, without the Spirit: But this is the Sum, all this ſtriving is to ſet up the words above the Spirit, and the Scripture above the Life.

And thou goeſt on, and ſayeſt, *That thou wondereſt that men ſhould not be able to diſtinguiſh Chriſt to be the way, and the Scriptures to be the way.*

I ſay, there are not two wayes, but one way and one Life, and none comes to the Father, but by the way, and he is the way and the means too; for he is ſaid to be the Leader of his Flock, and of the Sheep of his Paſture, unto whom he giveth eternal Life; eternal Life is found in him, out of him there is none; and them that ſeek without him, ſhall never find the way to Reſt; and thy many Diſtinctions of way and way do caſt a Miſt before Peoples Eyes, and do darken their Underſtandings, and would lead them from the one way of Life.

And thou askeſt how thoſe Scriptures can be reconciled? Cor. 1. 11. *Other Foundation can no Man lay then that which is laid, Jeſus Chriſt.* Epheſ. 2. 20. *And are built upon the Foundation of the Prophets and Apoſtles, Chriſt himſelf being chief corner-Stone*, ver. 22. *in whom ye alſo are builded.*

Theſe two Scriptures are reconciled already, and were never at Enmity nor at Diſcord; for he which had the word of Reconciliation committed unto him, write them both; doſt thou think he laid one Foundation to the *Corinthians*, and another to the *Epheſians?* Chriſt was the Foundation to the *Corinthians*, and no other could be laid; and were not all the Saints Citizens of the Houſhold of God, builded upon this Foundation, and ſo became a Habitation of God through the Spirit? But thou would'ſt have two Foundations, as thou haſt laboured to prove two Wayes, and eternal Life to be found in two diſtinct things, as that eternal Life is found in Chriſt, and that eternal Life is found in the Scriptures; and then haſt brought all this ſtriving to nothing, and ſay'ſt, *That we muſt not imagine that eternal Life lyeth in Words or Sentences*: I ſay, if thou had'ſt not imagined ſo thy ſelf, thou would'ſt not have made all this Conteſt for Scripture or Writings, conſiſting of Words and Sentences, except thou judgeſt, as ſome of thy ignorant Brethren have done, that eternal Life and the Scripture is inſeparable; or that the Scripture and the Spirit cannot be ſeparated: And if thou judgeſt ſo, then theſe that have the Words and Sentence of the Scripture, have eternal Life and the Spirit, and ſuch dark Doctrines the Land hath been filled with; thou wouldſt make Diſtinctions betwixt way and way, Light and Light, and put Diſtinctions where there are none,

and

and yet where the Spirit distinguisheth, thou either cannot or wilt not; that doth not distinguish betwixt a visible & an invisible, betwixt that which is given forth in time, and that which gave forth the words, which is Life it self, which was before all time.

Next thing thou comest unto, *The Scripture is the Gospel, and the Scripture is the Word of God*; and this thou countest great Ignorance for any to oppose: and thou sayest, *Thou supposest that we do not know what the word Scripture meaneth; is it not the Gospel, that* (thou say'st) *was preached by Christ and his Apostles? and what they preached was written, and may be called the word of God, for it is full of Power.*

It may more then be supposed that thou art ignorant, for thou hast really manifested it, that gross Darkness covereth thee, and Blindness hath happened to thee through thy Unbelief; and it's really apparent, that thou knowest not what the Word Scripture meaneth, who callest it the *Gospel*, and the *word*; hast thou not learned to distinguish betwixt the Subject declared of, and the Declaration; betwixt a man which speaks, and the Words which come from a man; betwixt that which is visible, and that which is invisible; betwixt that which may be seen which is temporal, and that which is everlasting and eternal?

The Scriptures are writings, which may be seen and read with a natural Eye or Ear, but that which the Scripture declares of, cannot be seen with a Natural Eye; neither heard with a Natural Ear: Knowest thou no difference betwixt a Creator and a Creature? Is not that which createth greater then that which is Created? And was it not the eternal Power that gave the words a being, or thou hadst never had them? And were it not ignorance for any man to say, that the Creature were the Creator? Judge in thy self: For thee to call that which is brought forth, by the Name of that which brought it forth, is great Ignorance: And is it any Derogation unto the Creature to call it by its own Name? But it is derogation to the Creator to call the Creature by the Creator's Name; so for thee to call the writings the Power of God, or the Gospel, or word, is to attribute that to the Declaration, which properly belongs to the thing declared of, which is far greater in Magnitude, in Glory and Excellency, in Power and Virtue; insomuch that the Apostle said, when he had spoken largely of the Power of God, and of his unsearchable Riches, he cryed, *O the Height, and the Breadth, and the Length, and the Depth thereof was unspeakable*, or could not be spoken, *which was unsearchable, and past finding out!* The Declaration or the Scripture may be enjoyed, and not the Power of God, which is the Gospel of Christ.

That the Holy Scriptures were given by Inspiration, and thou sayest, *It is full of Power*, and therefore sayest, *It is the Power of God, and that it's able to make wise unto Salvation*; and thou hast done well, that thou hast not left out (*through Faith in Christ Jesus*) as some of thy Brethren used to do.

And thou sayest, *It's a sad Argument against the Scripture to say, that the Gospel was preached to* Abraham, *before* Matthew, Mark, Luke *and* John.

The Scripture was given by divine Inspiration, 'tis freely granted, and is of no private Interpretation, and is able to make wise unto Salvation, through Faith in Christ Jesus; for without Faith in him it hath no Power in it to make wise unto Salvation, witness the *Pharisees* and the *Jews* outward now, for they had the Scripture-Promises, as thou calleſt them, which thou

calleſt the Goſpel and the VVord, yet they were not turned, changed, nor ſanctified, nor knew not the new Birth, as many do not now, who have the ſcriptures, or writings, or words written; and ſo thine is a private Interpretation, who calleſt that the Power of God, and the Word of God, and the Goſpel, which one may have and not have the Goſpel, or the Word, or the Power of God; for Proof, *Joh.*5.37,38. And it's no Argument againſt the Scripture to ſay, the Goſpel was preached to *Abraham*, or as thou ſayeſt to *Adam*; but it is an Argument to prove that there was a Goſpel, and that the Goſpel was preached, before that which you Pariſh-Teachers uſe generally to call the Goſpel, which is *Matthew*, *Mark*, *Luke* and *John*, and the Epiſtles written to the Churches, which you raiſe Doctrines from, and Arguments from, and ſell to People for money, and call it preaching of the Word, and preaching of the Goſpel: what! doſt thou think we are not come paſt Midnight? Is not the Night over, and the Morning ſprung forth in Brightneſs without Clouds, wherein we now diſcover betwixt the Huſk and the Kernel? the Huſk will feed Swine, but Men muſt have Bread; and a ſound without will not ſerve to adminiſter Life to the Soul; and now no longer Talkers of the Goſpel will be received, or can feed the hungry, but it's he that eats of the Fleſh of Chriſt, that hath eternal Life in him.

Thou ſayeſt, *Thou wilt remove a groſs Miſtake from us, who think that you cry up the Letter of the Scripture, and ſeparate the Word from the Spirit; for we own the Spirit going along with the VVord, for the VVord and the Spirit are united as the inſtrumental Cauſe, and Chriſt and his Spirit in the Goſpel is the principal Cauſe.*

The groſs Miſtake is not upon our Parts, but yours, in that you think that the Scriptures or the VVritings are not ſeparated from the Spirit; we know the VVord and the ſpirit is one, and cannot be ſeparated; but here lyeth the Miſtake, in putting the ſentences, or ſcripture, or VVords of Declaration for the Word, and then ſay, they cannot be ſeparated from the ſpirit, that is another Miſtake on your Part; for if you ſo judge, then this muſt needs follow, that they that have the words or ſcripture, have the ſpirit; if they be inſeparable; and why makeſt thou ſuch Diſtinctions betwixt the word Chriſt and his ſpirit? they are one; and that which is the principal Cauſe of every good thing brought forth, uſeth what Inſtrument he will to effect it; we know the Word, and the Spirit doth convert and convince, and bring to Chriſt, and Salvation through him, that we know; but doth the Scripture, convince without the Spirit? And is not the Spirit and Power of God often wanting? Doth the Scripture convince then, or convert, or bring any to ſalvation? And we know there is union betwixt the Word and the Spirit, for they are one, and that which is attributed to the one, is to the other; the Word ſanctifieth, and the Spirit ſanctifieth; but the Queſtion is ſtill unanſwered, and the Charge ſtands ſtill good againſt you, Whether the ſcripture ſanctifies without the Spirit? or whether is the Spirit and the Scripture ſo united together, as that when a Hireling, or a Deceiver, or a falſe Prophet ſpeaks the Words of Scripture, that the Spirit muſt needs go along with it, and cannot be ſeparated from it?

And thou ſayeſt, *The Scriptures are the Word of God, as it is a Declaration of what God would have us do, and therefore God hath declared his mind*, Heb.1.1.

God

1. 1. *God who ſpoke in times paſt by the Prophets, hath in theſe dayes ſpoken by his Son:* And thou bringſt Iſaiah 38. *The Word of the Lord came to* Iſaiah *ſaying, &c.* Were it not a groſs Abſurdity to ſay, that this word of the Lord was Chriſt in the New Teſtament?

The Word of the Lord endures forever, and by it the Heavens and the Earth were framed, and the things that are therein, and without him was nothing made that was made; and we can and do diſtinguiſh betwixt the word and the Declaration; and what a declaration is that, which conſiſteth but of one word? a Declaration conſiſts of many words; and its an improper Speech to call that which conſiſts of many words one word; and that in *Heb.* 1. was ſpoken after the Aſcenſion of Chriſt, and the Voice from Heaven by his Son, I queſtion whether thou haſt heard or read; and we can diſtinguiſh betwixt the words of *Iſaiah*, and the Word of God; and betwixt the words of *Jeremiah*, and the Word of God; *Jer.* 1. 2. *The words of* Jeremiah *the Son of* Hilkiah *unto whom the Word of the Lord came*; and there ſee if thou canſt diſtinguiſh betwixt the words of *Iſaiah* and *Jeremiah* and the word of God; and how many words can properly be called one word? and why is it an abſurdity to ſay, that the word of the Lord, or the Power of the Lord, came upon *Iſaiah*, or the Father through the Power or through the word did ſpeak unto *Iſaiah?* and is not the Power of God Chriſt, and Chriſt the Power of God, and the Wiſdom of God in the New Teſtament? Now ſee thy own abſurdity, and Glory not when thou puts on thy Armour, but when thou putteſt it off.

As for *John* 12. 4, 8. *He that rejecteth me, and rejecteth my words, &c.* where the VVords of Chriſt and Himſelf are diſtinguiſhed, thou ſayeſt.

I ſay Yes, and therefore thou haſt brought this Scripture againſt thy ſelf, and likewiſe this the word that I have ſpoken, ſhall judge you at the laſt Day, and thou ſayeſt, *this muſt make us Tremble*; nay, why ſhould we Tremble at this, we are one with his words, and his words are not againſt us: And thou haſt brought all theſe Scriptures againſt thy ſelf, and fighteſt with thy own ſhadow; for all the words which God and Chriſt and the Apoſtles have ſpoken we own; and now learn thou to diſtinguiſh betwixt words and Word, for all that thou haſt ſaid to prove the Scripture to be the Word of God, amount to juſt nothing, but that it is the word as it's a Declaration, and what a Declaration that is (the wiſe will judge) which is but one word. And now when thou haſt Vindicated thy ſelf as thou judgeſt, thou goeſt to make War abroad, to ſee if thou canſt get any into the Pit of Darkneſs with thy ſelf; and now thou fallſt upon the ſtumbling Stone and the Rock of Offence, which will break thee to Pieces, the true Light which lighteth every man that cometh into the World, who is a ſufficient Saviour, Leader, Guider, and Director of all they that do believe into all Truth; and he treads the Wine-preſs alone, and there's none beſides him; but thou art climb'd up into the Judgment-ſeat, and ſay'ſt, *Let us ſee what this Light is*; and ſo thou gives Judgment and deſpiſeſt him, like *Herod* and his men of War, that ſet him at nought; and ſo

upon thy Examination and judgment thou haſt concluded it Natural, *Rom.* 1. 19, 22. yet thou ſayeſt, *it will diſcover God*, and then contradicteſt what thou haſt ſaid; and ſaiſt, *That it was hard for them to find out the true God by it*, and bringſt a Proof, *when they knew God they Glorified him not as God, but became Vain in their Imaginations, &c.* It's yet a Queſtion that may be asked thee, By what Nature they knew God, and did the things contained in the Law, ſeeing the Law is Juſt and good and Holy, and the fault was not in that which led them to know God, but in that which led them to become vain in their Imaginations, and not to glorifie him as they knew him, and ſo their fooliſh Hearts came to be Darkned, and ſo thou art one in thy judgment with him whom I met with of late, who ſaid, *The Light which every man was enlightned withal would lead to know God, and teach a man that he ſhould not do to others, but what and that he would have others do to him it would lead from Lying and Stealing, and diſcover the Creator, and God's Omnipotency and Eternity*; and yet ſaid, *this Light was to be underſtood in Oppoſition to the Light of the Spirit, and contradiſtinct to the Spirits Light:* And after he had confeſſed that it would teach all theſe good things aforeſaid, he ſaid, *it was Darkneſs, yea, worſe then Groſs Darkneſs:* And ſo thou Concludeſt and ſayeſt, *we ſhould never have known or believed the Covenant of Grace, or that we ſhould be born again, had not God revealed them to us by the Scriptures:* Thou runs too faſt to lay a good Foundation; by what Scripture did God reveal to *Adam*, *The Seed of the Woman ſhould bruiſe the Serpent's head*? or by what Scripture did *Moſes* ſee Chriſt, for he muſt needs ſee him before he could follow him? and what Scripture did reveal unto *Abraham* Chriſt and his day, wherein he rejoyced? And ſo he that did reveal, doth reveal, and will reveal Chriſt the Covenant of Grace, and the New Birth by what way as he pleaſeth according to his Power, notwithſtanding all thy limiting.

And thou ſayeſt, *To ſay, that every one that comes into the World, is lighted with the Light of the Spirit* (is the falſeſt thing that can be) for then every *Heathen* hath the Light of the Spirit, who never ſomuch as heard or knows whether there be a Chriſt or Spirit, and thou bringſt, Epheſ. 4. 18. *that the Gentils underſtandings were Darkned, being Alienated from the Life of God through the Ignorance that was in them*, and ſayeſt, *ſurely theſe men were not Born without a Light.*

It is very like that I muſt be Regiſtred in the Calender as a Blaſphemer or a Heretick, but however I muſt not heed that, but muſt indure Reproaches, and ſuffer contradictions from ſuch as thou who call'ſt the Letter the Light, the Letter the Word, and the Letter the Goſpel, as all along in thy Paper is clearly manifeſt thou contendeſt for it, and ſo thou art like to condemn and diſallow of the Light in all men, in every man, or in any man, but however thou haſt given Judgment, *That it is the falſeſt thing that can be, that every one is lighted with the Light of the Spirit*; And why is it the falſeſt thing that can be? Thou wilt confeſs that every one is lighted with the Light of Chriſt; and where didſt thou learn that great diſtinction betwixt Chriſt's Light, and the Spirit's Light? we do not ſay that the Light in every man doth diſcover Chriſt unto every man that

comet

cometh into the World, but that the Light of Christ waited in, believed in and received, would discover Christ unto every man, is owned; the fault is not in the Light, but in him that loves it not, whose deeds are Evil, and seeing that God is no respecter of Persons, Why may not the *Heathen* and the *Gentiles* have the Light of Christ, or the Light of the Spirit, seeing that he who is the Light of the World, is given for a Covenant of Light to the *Gentiles*, and to the *Heathen* whose Eyes are blind, to open their Eyes and to open their understandings, seeing that both *Jew* and *Gentile* are concluded under Sin, and there is no difference? And if he be not given to the *Gentiles* or *Heathen* for a Covenant of Light, as well as to the *Jew*, how is it said, *He is rich unto all*? is he the God of the *Jews* and not of the *Gentiles* also, *Rom.* 2. 29. seeing that *they that believe in the Light, are justified, both the Circumcision and Uncircumcision*? and in Rom. 4. 7, 8, 9. *Cometh this blessedness upon the Circumcision only, or upon the Uncircumsion also*? so that it's evident that Christ, the Covenant of Light and Life, the Gift of Righteousness, who is come into the World for this end, that all through him might believe, that whoso believeth and receiveth the gift of Righteousness, Justification cometh upon all, and he who is the Gift of God and Covenant of Light, is a propitiation for the Sin of the whole World, and the World is taken in Opposition to believers, and yet he is come a Light into the World, to Convince the World of Sin, and of Righteousness and Judgment, and them which thou callst *Heathens* and *Gentiles*, who had not the Law were accused or Convicted, which is the Operation of the Spirit; compare *Rom.* 2.14. 15. with *John* 16. 8 9. *That which was in the* Gentiles *did accuse or convict them*, this Christ called the Spirit which Convinced and convinceth Unbelievers; And hath not the Grace of God that brings Salvation appeared to all men? And who art thou, that makest Exceptions? and though the *Gentiles* or Heathen, do not know Christ or the Spirit by the Name of Christ and the Spirit, yet knowing that which accuseth and excuseth, that which Condemneth and Justifieth, they have the thing; and though the *Ephesians* being Alienated and Darkned, it was not because of the insufficiency of the Light or the Measure of his Spirit, but because they were Alienated from it, and strangers to it; and I say, nay, these men were not born without Light, neither was the Blindness of their Hearts, because of its insufficiency, but because they loved it not, but hated it, and so became Alienated and Darkned.

For sayest thou, *Where the Spirit is, there are the Fruits of the Spirit.*

I say, the Spirit may be where it is striven against, or resisted and gainsayed, and there appear little Fruits, yet notwithstanding the Spirit hath its Operation in all Believers, and Convincement and Reproof is as truly an Operation and an Effect of the Spirit, as Assurance, Consolation and Peace is an Effect and Operation of the Spirit to them that believe.

And then thou concludest, *If Christ be in all, then all must be saved, or else Christ must go to Hell.*

I will ask thee a Queſtion, go learn what it means, though he be not in the Reprobate, what is that which reprobates him? Chriſt was in *Egypt*, yet the *Egyptians* were not ſaved by him; Chriſt was in *Jeruſalem* and in *Galilee*, and yet not many *Galileans* nor they at *Jeruſalem* believed in him, or were ſaved by him.

I will ask thee another Queſtion, go learn what it means; What is that which damns the damned? And what is that that kindles the Fire of Hell upon them?

And at laſt, when thou haſt vilified and mocked Chriſt and his Light, thou cryeſt with the *Jews*, *Away, away with this deluding Light*, and cryes, *To the Law, and to the Teſtimony*, and ſo in the drunken Spirit reeleth and ſtaggers, and knowſt not what thou ſay ſt; didſt thou not ſay a little before, *That the Law was Light, and that which accuſeth for Sin, and convinceth of Sin, and excuſeth and bringeth Peace to the Obedient*? Is not this Jeſus's Teſtimony, or the Teſtimony of Jeſus? And thou cryeſt, *Away, away with this as Deluſion*; and this is all the Tune thou playeſt on thy bad-ſtringed Inſtrument, Letter is Light, Letter the Word, and Scripture is the Rule, the Scripture is the Goſpel, and Scriptures the Teſtimony, and Scripture is the Tryal of the ſpirit, and thou haſt tryed Chriſt the true Light that enlightens every Man, and with thy falſe Judgment haſt condemned him.

And thou ſay'ſt, *Thou wilt try our Spirit, and our Fruits, and Contradictions, and Impiety, Falſity and Blaſphemy.*

Alas vain Man! thou haſt condemned the ſpirit of Truth, that convinceth the World of ſin, and accuſeth for evil-doing, and excuſeth, and giveth Peace to them that continue in well-doing, and haſt condemned this under the Name of Deluding Light, and haſt cryed, away with it, away with it; and thou that ſet'ſt this at nought, may'ſt well ſet us at nought; and if Chriſt and his ſpirit be reproached we muſt bear they Reproaches, and at laſt they will turn upon thy own Head, when thy will be too heavy a Burthen for thee to bear: Thou telleſt us, *That thou haſt been begging of God for an eternal Intereſt in Chriſt, and that thou haſt examined thy Heart, whether Chriſt be in thee, or nay*; but thou telleſt us not whether thou haſt got Aſſurance; thou may'ſt beg long enough with that ſpirit that hates the Light, which reproveth thee for Evil, and never be heard; and thou may'ſt examine long, and never come to true Tryal, while thou hateſt that and derideſt that which ſhould try thee; for I am ſure, if thou either hadſt got Intereſt, or had'ſt known that Chriſt did live in thee, thou would'ſt not hate him in others, nor vilifie the leaſt Appearance of him in any; and therefore be low in Heart, and talk no more ſo exceeding proudly, for the Lord will thunder from Heaven upon his Enemies, pour Contempt upon Princes, and make them wander in the Wilderneſs, where there is no Way, and will exalt the Horn of his anointed above all Deceit.

And

And thou ſay'ſt, *We threw great Reproaches upon the faithful Miniſters of Chriſt, that they preach for Hire, and* Balaam-*like covet the Wages of Unrighteouſneſs.*

And thou ſay'ſt, *It is true, we do receive a Maintenance, and ſuch an one as was freely beſtowed on us, and ſetled by many Laws.*

And thou ſay'ſt, *If you preached for Hire, you wronged your ſelves much, who could get far greater Means or Eſtates by other Employments, then Miniſters have; and if thou ſhould'ſt never receive Penny more for thy Labour, thou would'ſt never leave off preaching the* GOSPEL, *ſo long as thou haſt a* TONGUE *to ſpeak, or other Abilities to preach the* GOSPEL.

We do not reproach the faithful Miniſters of Chriſt, neither do we ſay, that they Preach for Hire, nor go in *Balaam's* way, neither that their Hearts are exerciſed with covetous Practices; for we know it is inconſiſtent with a true Miniſter of Chriſt, who hath received freely, and Miniſters freely, and alwayes Labours to keep the Goſpel without charge; and as for the Maintenance which you ſay, *was given you freely, and ſetled by many Laws*, We muſt mind you of the Author thereof; you cry out of the Pope as *Anti-chriſt*, of Jeſuites, Monks, and Friars as *Idolaters*, and that which he gave unto his Emiſſaries and Miniſters, you have gotten into your Hands, as Tythes, Gleab lands, Oblations, Obventions, Eaſter-Reckonings, Midſummer dues, which were ſetled by Laws when the Mother of Harlots, that Rid upon the Scarlet-coloured Beaſt, which hath Compelled all both ſmall and great to Worſhip, and to pay all the foreſaid things in the time of his Reign, while Chriſt's Miniſters have been put to Death, and the Witneſſes ſlain, and yet the aforeſaid Popes Maintenance is not Anti-chriſtian with you.

And with what Face can you or your Pariſh Miniſters ſay, *That the Maintenance is freely beſtowed upon you*, whenas there are ſo many living Examples in this Nation, eſpecially within this ſeven Years, which bear Witneſs againſt you? What Havock and Spoil hath been made by a company of greedy Prieſts in this Nation of late? What haling and Sueing, what throwing in Holes and Dungeons? What Havock you have made of mens Eſtates with your Bayliffs, and the Bil-men, driving away Cows, Horſes, Sheep, Swine, Pots taken, and Pans, the poor Peoples Bedding and Apparel, which amount to very great Sums, ſome times for three Pounds claiming, by force have taken away 20 l. and ſometime for 5. or 6 l. drive away Goods worth 40 l. and one lies now in Priſon but for a Groat demanded for Tythes; ſo that the very Earth Groans to be delivered of you, which will Vomit you out, and yet all this forcing muſt needs go upon the Account of free Maintenance; and I know not what Employments you can take up, which will be either Serviceable to God or to the Creation, by which you can get 2. or three Hundred pound a Year, as many of you have; and who doſt thou think will believe thee or thy Teſtimony, *That you will*

Preach freely, if you never receive a Penny? How many Pariſh Steeple-houſes in *England* and *Wales* ſtand empty, who have but a little Maintenance belonging to them? as twenty or thirty Pound *per annum*? who hath had a Call thither to Preach that which you call the *Gospel*; or where there was not ſomething to be got more or leſs? I have not heard of any amongſt you called thither, although the Number amount to a very great deal; I deſire from my Heart that you were Tryed a while, and that you were left to your Goſpel, to ſee how you can live of it, and then in preaching freely, you would manifeſt your ſelves to be ſomething like the Miniſters of Chriſt, and till certain proof be had of you, there is few will believe you.

But thou ſayeſt, *In the mean time we have a ſufficient Authority to expect a Maintenance from the* 1 Cor. 9. 7, 11. *and* Tim. 5. 17. *And we ask nothing but our own, and them that will not give it us, are under the breach of a Commandment*; which ſaiſt, *thou ſhalt not Steal*; and thou ſayeſt, *I have ſpoken once for all, though I could have ſaid ten Times more, and that thy Soul Trembles to think, under what ſad Judgments and Deluſions we are; but thou ſhalt Pray that God would deliver us out of the SNARES OF SATAN.*

The firſt of the *Corinthians* 9. *Tim.* 5. 17. *is no Authority for thee, as to receive Hire or Wages*; I ask thee, how long haſt thou been at *St. Ives*, ſo called? And were they not all counted Chriſtians before thou cameſt thither, except thou haſt ſprinkled ſome few Infants ſince thou comeſt there? or elſe what hath been thy Work there? and the People of *St. Ives* may conſider where thou haſt gone about to War, ſince thou cameſt thither, that thou requires Coſt and Charges; Doſt thou think that getting into an old Maſs-houſe in a Town, and ſit Dreaming over a company of People thirty or forty Years is going a War-fare? or to require Maintenance of them, who own thee not for a Shepherd, and to bring Scriptures, and ſay, *He that feedeth a Flock may eat the Milk of a Flock?* But doth this give Toleration for thee to clip or Shear them that are none of thy Sheep? Doſt not thou come here under the breach of a Command, *Thou ſhalt not Steal*? Doſt not thou count the *Quakers* Deluded, and *Hereticks*? And will it not be deluſion in thee to require or take maintenance of them, who are none of thy Sheep, and to pull Grapes off them that are none of thy Vineyard? And thou haſt ſpoke enough except it had been to better purpoſe: and thou mayeſt Tremble indeed to think, if thou doſt but conſider what Ignorance and Deluſion thou art under; for this is the Sum of all thy Doctrine, *The Letter is the Light, the Writings are the Goſpel, the Writings are the Word, and the Words written are the Way, and the Letter is the ſtanding Rule*, and concerning *Chriſt the true Light that enlighteneth every man*, thou haſt cryed with the Phariſees, *Away, away with it, for it is a deluding Light, and that every man hath received a Meaſure of the Spirit, is the falſeſt thing in the World.*

Theſe and the like Doctrines thou haſt declared, which I hope the People of *St. Ives* will take notice of, and turn away from ſuch blind Guides as thou art, who art truly in *Balaam*'s Way, and in the Way, and Steps, and Practices of the falſe Prophets and falſe Apoſtles, and ſuch as gain-ſayed the Truth, and held it in Unrighteouſneſs; but the Day is made manifeſt, that hath diſcovered thine and all your Deceit and Hypocriſie, and will rent your Covering, that you may appear as you are, that all that fear the Lord may depart from you, and thou muſt repent of thy evil Deeds, and condemn thy falſe Doctrines, before thou canſt pray acceptably, either for thy ſelf or others; for thou canſt not be heard of the living God, whileſt this Broth of Abominable Things is in the Veſſel, in which the Lord hath no Pleaſure.

John VVells, ſeeing thou ſay'ſt, thou doſt underſtand Scriptures much better then us, anſwer theſe *Queries* concerning the Scripture, as follow.

I. *WHat was the* Jezabel *that did begin to teach*, Rev. 2. 20. *and called her ſelf a Propheteſs?*

II. *What was the Witneſſes ſlain that propheſied in Sackcloth and Aſhes, and who ſlew them?* Rev. 11. 3, 7.

III. *What was the Woman that fled into the Wilderneſs?* Rev. 12. 6. *What was the Wilderneſs ſhe fled into, whether an outward Wood, yea or nay? and what was the Time, Times, and half a Time that ſhe was nouriſhed from the Face of the Serpent?* Rev. 12. 14.

IV. *What was the Beaſt the Dragon gave his Power to, that made War with the Saints, and killed them, and had Power over all Kindreds, Tongues and Nations?* Rev. 13. 2. 7.

V. *Were not the Tongues ye Orthodox Men) which the Beaſt in the Dragon's Power had Power over? and is not this ſince the Apoſtles Dayes?*

VI. *What is the Whore that ſits upon the Beaſt, that all Nations have drunk of her Cup of Fornication? and what is that Fornication? and what are the Kings of the Earth that have committed Fornication with her?* Rev. 17. 1, 2, 3.

VII. *What, and where is that* Babylon *which muſt fall? and what is the Bride that prepares her ſelf for her Husband?* Rev. 18. 2. Rev. 19. 7.

VIII. *What are all the Beaſt's Names, Marks, Horns, Images and Crowns?* Rev. 13. 1. Rev. 14. 8, 9, 11.

IX. *What are thoſe Tongues that* John *the Divine calls Waters, whereon the Whore ſits? whether or no they are not ye Orthodox Men? yea or nay, whoſe Tongue is your original?* Rev. 17. 15.

X. *What are thoſe Tongues* John *ſaith, People muſt be redeemed from?* Rev. 5. 9. *and was not* Pilate *an Orthodox, who ſet up an Inſcription over Chriſt's Head in Letters of* Hebrew, Greek *and* Latin? Luke 23. 38.

XI. *Was not all the Earth of one Language and Speech before* Babel? *and do Naturals make a Divine?* Gen. 11. 6.

XII. *Are not* Tythes, Gleab-Lands, Eaſter-Reckonings, Midſummer-Dues, Churching of Women *for Money*, Sprinckling Infants, *and* marrying *for Money*, Burying *for Money*, preaching over the Dead *for Money, and* Preaching by the Hour-Glaſs, *and* making Miniſters at Schools, *got up ſince the Dayes of the Apoſtles, the Popes Cup? and have not ye drunk down all theſe Things?*

XIII. *And is not all this perſecuting and priſoning People about Worſhip, Church, Religion, Miniſtry and Maintenance, the Popes Cup? and have ye not all drunk it? and hath it not got up ſince the Apoſtles Dayes?*

XIV. *All ye carnal weaponed Men, and apoſtatized from the Apoſtles, who ſaid,* we wreſtle not with Fleſh and Blood, *who ſaid,* our Weapons are not carnal, but ſpiritual; *and art not thou one of them that ſeek Gain from the*

Quar-

Quarter, and bears Rule by thy Means, divines for Money, and teacheth for filthy Lucre, teach for Hire, and for the Fleece, which the Prophets and Apoſtles cryed Wo againſt? Mic. 3. Jer. 5. Iſa. 56. Ex. 34.

XV. *Art not thou one of them that ſerves not our Lord Jeſus Chriſt, but thy own Belly, that if People put into thy Mouth, give thee Tythes, and Means, and Gain, and filthy Lucre, thou wilt ſerve them; if not, thou wilt not? is not this for thy Belly, and not for Chriſt, who ſaid,* Freely ye have received, freely give; *and they that did ſo, wanted nothing, though Chriſt ſent them amongſt Wolves?* Mat. 10. 8, 16.

XVI. *What was the Field the Merchant-Man looked his Pearl in? and where is it?* Mat. 13. 45, 46.

XVII. *And where is the bottomleſs Pit, whoſe Smoak hath darkened the Air? and where is the Air?* Rev. 9. 2.

XVIII. *What are the Tongues the Goſpel is to be preached to? whether it be not to you (Orthodox Men) who call them your Original?* Rev. 14. 6.

XIX. *What is the falſe Prophet and Anti-chriſt inwardly ravened from? and what is the Sheeps Clothing that they wore?* Mat. 7. 15.

XX. *What is the Anointing in People to teach them, that they need not any Man to teach them, but as it teacheth them, ſpoken of in the firſt Epiſtle of* John 2. 20, 27.

XXI. *What is the Light that ſhines in the Heart, that gives People the Knowledge of God in the Face of Jeſus Chriſt?* 2 Cor. 4. 6.

XXII. *Is any a true* Chriſtian, *but who hath the Law of God in his Mind and in his Heart, and need not ſay to one another,* know the Lord? *was not this that that differed from the* Jews, *who had the Law without them? have any of theſe Talkers of Chriſt the Apoſtles words, Makers of Trades of them, Life, except they eat his Fleſh, and drink his Blood? have ye eaten that? and doth any Man eat that that doth deny the Light, that hath enlightened every Man that comes into the World?* Heb. 8. 10, 11. John 6. 53, 54, 55.

XXIII. *Were not the Steeple-houſes, which ye call the Churches or Temples, the old Maſs-houſes, which ye creep into, yea or nay?*

XXIV. *Was* Ezra's *Pulpit ſet up in the Temple and Synagogue, ye or nay, or ſet up in the Street before the Water-gate? and how many might ſtand upon it? and whether it was like yours, yea or nay?* Nehem. 8. 3, 4.

XXV. *And were not your Colledges ſet up by the* Papiſts, *to make Miniſters by? and whether your Colledges and Steeple-houſes have not the* Papiſts *Names to them? and were not the* Jeſuites *the Tribe of Black-coats? whether ever, yea or nay, thou haſt deſerted at all the Habit wherewith thou wert diſtinguiſhed?*

XXVI. *Whether doſt thou own and believe that Chriſt doth enlighten every man that cometh into the world, yea or nay?* John 1. 9.

XXVII. *Whether ever any Miniſter of Chriſt did impriſon any for Maintenance? but on the contrary, they ſhould covet no Man's* SILVER, *and they that were covetous crept into Houſes, had the* FORM, *and denyed the* POWER, *whether or no they were not to be turned away from?* 2 Tim. 3. 5, 6.

XXVIII. *And whether or no they are Miniſters of Chriſt, that ſwear, ſeeing Chriſt ſaith,* Swear not AT ALL; *and* James *ſaith,* Above all things my Brethren ſwear not? *and whether or no they are not falſe Brethren that*

do SWEAR, *that fall into the Condemnation?* James 5.12. Matthew 5.34.

XXIX. *whether ever any Miniſter of Chriſt impriſoned for Tythes, ſeeing Chriſt ſaith,* Freely ye have received, freely give? *and whether ever any Miniſter of Chriſt runs to the Powers of the Earth for Maintenance, ſeeing the Apoſtle ſaith,* He that feeds the Flock ſhall eat of the Milk? *whether theſe Things be the Fruits of the Spirit, in ſuing men for Tythes and Maintenance they do no Work for? and if ſo, ſhew the Example by Scripture; if not, are they not to be turned away from?* 1 Cor. 9. 7.

XXX. *Whether any of the Diſciples of Chriſt carried Bag, but* Judas *the Thief and Betrayer of the Juſt?* John 2. 6.

THE
Mouth of the Pit
STOPPED,
AND THE
SMOAK
That hath ariſen out of it
SCATTERED
BY THE
Breath of Truth.

IN

Anſwer to a lying Story called *Hell broken looſe, or the Hiſtory of the* Quakers, publiſhed by *Thomas Underhil*, a Seller of the Whore's Merchandize, otherwiſe called a Book-ſeller.

His Lyes returned upon him, his Accuſations anſwered, and his Envy declared, and Truth cleared from all his Reproaches.

By one that waits to ſee Death and Hell caſt into the Lake of Fire, with the Beaſt and the falſe Prophet.

F. H.

THE EPISTLE.

Thomas Underhil,

THou Seeds-man of Lyes, and Slanders, and false Reports, whose Hell is broken looſe, and is ſpreading, where the Banks are not ſet, nor the Bounds; and thy greateſt Madneſs and Rage is at them that tremble at the Word of God, and work out their Salvation with Fear and Trembling; and thy Lyes, and Slanders; and falſe Reports we underſtand are ſet on Sale in ſuch a Man's Shop, to get Gain upon the Innocent, and the Ground is ſeen, and the Earth, in which thou may'ſt ſow thy evil Seed, and thy Lyes, Slanders, and falſe Reports, who art a Man fitted, whom the Devil hath found out to go on in his Will, and to do his Work; for a long Time hath he been fitting of thee, and for a long Time hath the Seed been ſown in thee, and now it is growing, and buds forth, and Hell is broken looſe; but thou art taken (and the Hell) who art the Seeds-man of the Devil, that ſows Lyes, the Prince of Death; but all is and ſhall be taken, and caſt into the Lake of Fire, the Hell, the Devil, the Author of thy Work, and thou, except thou ſpeedily repent: Was there ever ſuch Thing heard or ſeen, that Thomas Underhil ſhould gather up Lyes, Slanders and falſe Reports, and ſet them to Sale at the Star in Pauls Church-yard, as he calls it? There is a Refuge of Lyes of his for any to ſhelter under, that are given up to believe Lyes, but that will not ſave you from the Storm nor the Wrath of the Almighty, but the Beeſome is witneſſed, that ſweeps all the Refuge of Lyes into the Fire, and brings the Lyar to Judgment; and thou wilt become a Shame and a Stink to all modeſt and ſober People, the Witneſs in thy own Conſcience ſhall witneſs it. And doſt thou think that the Nations of England, Scotland and Ireland do not begin to ſee your Prieſts, and ſuch as thee, that hold them up, and ſuch as thee calleſt Converts? What a Stink and a naſty Smell there is in your Streets, in your Towns, in your Steeple-houſes, as though you had never heard Talk of God and Chriſt; your Natures are ſo unchanged, and your Prieſts haling up and down to Courts and Aſſizes, and caſt into Priſon till Death for their Bellies and their Mouths ſuch they do no Work for, & your Priſoning and Perſecuting for not ſwearing to the Prieſts Bill, and the Prieſts rude Miltitude breaking the Windows, breaking up Meetings, and breaking the Heads of People, the Servants and Meſſengers of the Lord, that you are almoſt become like a Field of Blood, whipping ſuch as warn you to repent; and here Hell hath been broken looſe, and thou art a Seeds-man of him that is out of the Truth, who art an Encourager with thy Lyes and Slanders of theſe Perſecutors but thy own Words ſhall be thy Burthen.

G. F.

THE

THE

Mouth of the Pit STOPPED,

AND THE

SMOAK

That hath ariſen out of it

SCATTERED

BY THE

Breath of Truth.

IT is written, *He that watcheth for Iniquity ſhall be cut off, and the wicked ſhall come to an End*; although the Long-ſuffering of the Lord be great, who waiteth that Men might return, and ceaſe to work Iniquity, and to ſtrive againſt his Holy Spirit, by which he reproveth the World of Sin and the wicked of their Tranſgreſſions, and to this End hath he given a Meaſure of his Spirit to every Man (though contemned and deſpiſed by the wicked, that they might ſee themſelves, and be humbled for their Iniquity, and repent of their Tranſgreſſions, yet notwithſtanding ſuch is the Obſtinacy of many, as that they hate the Reproof of Inſtruction, yea, the Scorner and the Fools, unto whom Wiſdom cryeth, *Return at my Reproof*, ſo that all are left without Excuſe; yet notwithſtanding, though they reject the Mercy and Love of the Lord, and gainſay his Holy Spirit, though they do for a while perſiſt in their Wickedneſs, yet this ſhall be the End, the wicked ſhall not go unpuniſhed; of that certain Teſtimony is given, that God hath appointed a Day, wherein he will judge the Secrets of all Hearts by Jeſus Chriſt, according to the everlaſting Goſpel, which was declared, and now is publiſhed again by them that are come and coming out of the Apoſtacy; and in that Day thou *Thomas Underhil* ſhalt be convinced of thy ungodly Deeds, and of thy hard Speeches, and falſe Accuſations, and reproachful Calumniations and Slanders, and of many falſe things which thou haſt charged againſt a People whom Chriſt hath redeemed by his moſt precious Blood, which thou ſhalt be judged for in that Day, when Terror ſhall fill thy Heart, and Wrath come upon thee, from whence thou ſhalt not be able to flee, though thou may'ſt call to the hard Rocks and to the high Hills, which are in the Tranſgreſſion, whoſe Hands thou would'ſt now ſtrengthen againſt the Juſt, and blind their Eyes, that ſo they might receive thy falſe Suggeſtions and Inſtigations, and ſo would'ſt perſwade them to ſtretch out their Hands againſt them which are to be preſerved and cheriſhed, who are dear unto the Lord, as the Apple

of his Eye, but the Lamb of God, who taketh away the Sins of the World, who is arisen and arising in his Power and Might, to make War in Righteousness against the Beast and his Power, the Mother of Harlots and her golden Cup of Fornication, against Anti-christ and his Men of War, against the Dragon and his Army, and he is travailing in the Greatness of his Strength, who shall subdue the Nations to himself, and break all the Ungodly that stand in his Way as a Potters Vessel; and behold a numberless Number have taken Part with him, who rides on in the Power & Strength of his Might, the least of which thou shalt not be able to stand before, but shall vanish as Smoak, and be consumed as Stubble before the Fire, which shall burn up all the Ungodly, and melt them all away that hate the Lord, then shalt thou call to the Rocks and to the Hills, from whence thou now lookest for Salvation, that thou mightest be preserved in Safety still in *Babylon*, where is thy Habitation, and in the Region of the Shadow of Death, which thou hast taken up for thy dwelling-Place, and that they might suppress that which thou calleſt Heresie and Blasphemy, which hath invaded thy Kingdom already, and put out thy Light, and is staining that which thou gloryest in, and is bringing Contempt upon thy Mother's Merchandize, of which thy Shop is filled with Books of curious Arts, and made up in the Imaginations of Men of corrupt Minds, many of which are good for nothing but for the Fire, which have bewitched People from the Simplicity of the Gospel, and have darkened Peoples Understandings, and brought a Mist and a Cloud over Peoples Hearts, so that the Sun of Righteousness could not be seen to arise in the Hearts of People; and now thou (with the rest of *Babylon*'s Merchants) which have long trafficked with their Sorceries, art angry, because thou hast had a share in her Merchandize, and hast gotten Gain by selling of such Traffick, which is as unsavoury Salt, good for nothing, but to be trodden under Foot of Men, thou cryest, like *Demetrius* for his Shrines, *Great is the Goddess* Diana; and thou with other who have got Gain and a Trade by the aforesaid Inchantments of the Harlot and her Merchants, thou cryest, *The Church, the Church, the Ministry, the Ministry*, and *Religion*, the National Ministry, which when the Matter is enquired into, what the Church is, it is found to be no other then the Mother of Harlots, who hath sitten upon the Waters these many hundred Years, and the Ministry is no other but them that are in *Balaam*'s Way, and such whose Hearts are exercised with Covetous Practices, and such as the Prophets and Apostles declared against, who sought for their Gain from their Quarter, and who taught those Things they ought not for filthy Lucre: And for Religion, it is nothing but a Profession in VVords at best, without the Life, or else some old Traditions, human Inventions, and innovated Customs, which have been brought in since the Apostacy; but I say, because of thy gainful Craft, thou art now busied, as thou hast been divers Years, not only against the *Quakers*, but against others who have separated from your hypocritical VVorships, and deceitful Formalities, and for this End thou hast bended thy Tongue to tell Lyes, and thy Ear is open to mischief, that thou mightest get any Thing to accuse the Truth withal, and to set up and promote thy long Trading with Deceit; what! have not the Hills and the Mountains, Parliaments, Protectors formerly gratified thee, that thou art so covetous and greedy of Persecution and Blood-shed? Though thy insatiable Desire hath not been satisfied, neither I believe ever shall, yet thou shalt not go unpunished; and when Judgment comes upon thee, then may'st thou call to the Rocks and to the Hills to cover thee, and hide thee from the Wrath of the Lamb, and from the Presence of his holy Host, but they shall not be able to save thee.

What

What! hath not all the Beacons that thou haſt fired given ſufficient Warning to all the Dragon's Hoſt, and to all the Beaſt's Army, and to all the Harlot's Merchants, and to all *Babylon's* Children, that they might come out all to Battel? they have been Fired theſe five Years, haſt thou not gotten all thy Hoſt up together by thy Books, which formerly thou calledſt ſo, to withſtand the Lamb and his Followers, that thou art come on again with a freſh on-ſet, to ſee if thou canſt ſtop the way of Truth, that People might not receive it? for that is thy End in writing this lying Hiſtory, as thou thy ſelf haſt confeſt: alas poor Man! is this all thy ſtrength that thou art able to make up, and are theſe all the Weapons of thy war-fare, a company of vain Arguments out of the Prieſts Books, which have written as thou haſt done againſt the Truth, and old Stories which thou haſt received out of our Adverſaries writings, which thou haſt heaped up together to fill Peoples minds which Prejudice, that they might not receive the Truth? doſt thou think this is like to prevail? a company of broken bowes and ſhattered Spears, and lame Chariots, whoſe Wheels have been often taken off, which we have over-run and Trampled down, that few will have any truſt to theſe, or this is but to ſet Bryars and Thorns in Battel againſt the Lord.

Thy Book thou callſt, *Hell broke Looſe, or a Hiſtory of the Quakers*, publiſhed to preſerve Chriſtians againſt formality of Religion and Apoſtacy, and to the intent that thy Book might not grow old nor ſtick upon thy Hands, as ſuch other moudly ſtuff hath done, thou ſaiſt, *London Printed in the Year* 1660. and ſo haſt Printed a lye in the Frontiſ-piece of thy Book; thy Book by that time, thou may'ſt hang up with old Almanacks or ſell for waſte Paper, and if thou beginſt with a lye and Scorn, how doſt thou think that this will be an Antidote (as thou callſt it) againſt formality and Apoſtacy? Is not a Lyar an Apoſtate? is not he that pleads for Popiſh Trumpery a formaliſt in Religion without the Power? he that reads but thy Title page may ſee what thy Book is within, if he go no further, the Covenant of Death is not yet broken in thee, and the agreement with Hell is not yet diſannulled, and therefore all this Smoke is come out of the Pit in which thou delights to dwell.

And is this ſuch a worthy Piece in thy account, that thou muſt needs ſhelter it under the Wings of the Officers, of the Army of *England*, *Scotland* and *Ireland*? art thou ſo great a Friend to them? and in thy Book tell'ſt them they were the in-let of Hereſie and Blaſphemy, who art but yet an Epiſcopal ſtem, or at beſt a Presbyterial Branch. I believe many amongſt them will ſavour thy Spirit, and know what Uniformity and unity thou art for, which may be more properly called deformity and Enmity, and ſo thy Flattering Epiſtle when they ſee thy Spirit will hardly merit thanks, and ſo that wicked Spirit which could not be ſatisfied in the time of the former Parliaments, and Protectors, ſtill perſiſts in the unſatiable deſire to ſee if the Army will gratifie thee and turn Perſecutors; but thou haſt miſt it far in crying a confederacy to the reverend Paſtors or Prieſts of *Scotland*; the Army knows right well, or at leaſt might do, that the Prieſts of *Scotland*, whom thou ſo reverenceſt have been alwayes Hinderers, and Obſtructors of the Way of God and of his Work theſe divers Years, inſtance two ro three Hundred of them before the fight at *Dunbar*, who Propheſied all like *Zedekiah* for the poor *Scots* againſt the Engliſh Army

Army to go up and Prosper; and Cursed them and Excommunicated them and gave them up to Satan and for Distruction; but such Prophets were made fools, and their divinations were Madness; and God gave a sufficient Testimony against them and their deceived Followers, which I hope the English Army have not yet forgotten; and for the Scotish Priests and their Doctrine and Practice, 'tis so grosly ignorant and abominably Prophane, as I believe many of the Army do right well know; but such as are not satisfied, I refer them to a Book called, *The Doctrines and Principles of the Priests of Scotland*, wherein may be seen their deceit, and how some of them have said, they had Reason to curse the Magistrates from morning to Night, because that Allowance was granted unto any, to Worship God in Spirit and Truth who could not be subject to their Traditional uniformity; and thou tellest the Army in thy Epistle, *That ruin is like to come upon all Religion and Piety, if God prevent it not by you, or some other way*; they may see what Religion thou art of, which may be rather called Irreligious and Impious, the Government of Religion and Piety lyes upon the shoulders of him, who is a wonderful Counsellor, and mighty to save, and able to defend them that are subject to him, and wouldst thou have the Souldiers or any others intrude themselves into Christ's Throne, unto whom all Power is committed both to make Religious and preserve pious them that do believe in him, this were to derogate from the Honour and Power which belongs to Christ, who is the Head of the Church, who will not give his Glory to another; and let all take notice of this, that whosoever hath sought to take Honour from him, and glory from him, he hath laid their honour in the Dust, and their Glory is become as the moth-eaten Garment, as hitherto it hath been evident; and thou tellst them, *They know the Scripture is God's written Word and a Holy perfect rule of Faith and Practice, and that it holds out that Christ is now in his human glorified Body in Heaven.*

If thou hadst said, the Scripture are the Words of God written, thou hadst said something; for the Word of God is one thing, and the Words are another, though the words are a Testimony of the Word; and the Word and the Spirit which is one, which gave forth the Words, are the perfect Rule and Foundation of Faith, which was before the Words, and is greater then the Words, as we have often declared to thy dearest Generation, though they would not hear; and where doth the Scripture hold forth a Human glorified Body in Heaven? thy deceit and ignorant mind holds out a Human glorified Body; we say according to the Scriptures, that Christ's Body is spiritual, and he is raised a spiritual Body, and is Glorified in a spiritual Body, and in a Heavenly Body, which thou never knewest, neither art like while the Nature lives in thee, in which thou now stands.

And thou say'st, in thy Epistle, *that one day in seven, should be set apart for rational Souls to mind the things of Eternity.*

And which is that Day that thou wilt set apart? some of *Babylon's* Merchants have cryed up one day, and some have cryed up another day, and some have called the seventh day the Sabbath, and some have called the first day the Sabbath, and whether was Sabbaths made for Man, or Man for Sabbaths, and whether was dayes made for man, or man made for

dayes?

dayes? all time is in the Hand of the Lord, and they that have Communion with him do mind the things of Eternity every day; and so they come to know the day of the Lord, in which rest is given to the Soul, and the Creature hath rest, though he labour in the Creation, when that is done away in himself which hath Oppress; thou may'st go learn what this means.

In thy Post-script (as thou callst it) thou saist, *If any shall take offence for thy seeking to civil or Military Power to Support Religion*, thy defence is, & thy belief is, *That thou ought to seek to the higher Powers to support Religion, and this is the Liberty of thy Conscience*, and that this thou may do, *more acceptably then they who Cross their own profest Opinion as they have done* of late Years *by motions, Counsels, Books, and Papers, which they have delivered for these many Years for the pulling down the Ministry and Steeple-houses, and that their importuning the Magistrate to pull down Ministry and Worship is a yielding of the Cause.*

I say, thy belief is without the true Foundation, and so may properly be called unbelief, and thou erst in thy Judgment, who seekst to civil or Military Power to uphold Religion, which as I said before belongs to him who is the higher, and highest Power; Civil and Military Officers are not for making Religion, or setting up Religion, but are to keep the Peace, and to stop the Violent-doer, and to be a Terror to Evil works and workers, and a Praise to them that do well; and that is their place to govern in Righteousness, but not to exercise Lordship over the Conscience, which Power belongs only to Christ; and as for them who have delivered Books and Papers and words and writings to them who are in Authority, to pull down the Ministry and Steeple-houses, or publick Ministry and Worship, if thou intendest the *Quakers*, as I believe thou dost, thy Arrows being shot only at them; we have delivered, or caused to be delivered divers Book and Papers, wherein we have shewed them the grievous Suffering of the People of God, by the heavy Oppressions which they did suffer under, because of the Hirelings Wages and upholding of Mass-houses, things which have been introduced since the Primitive times in the Apostacy, which aforesaid things have been guarded and upheld by Laws, made in the Beast's power; now to make null those Laws which were the Ground of many Oppressions, and an offence to many tender Consciences, this is not to pull down Religion; and that Ministry which can be pull'd down by taking away of Tythes and forced maintenance, is no Ministry of Christ, but Ministers of Anti-christ, and to deny paying to Steeple-houses, Clark-Wages, burying for the Dead, and such other like invented Things, which many have groaned under, is not to pull down Religion: for this I say to thee, and that which I can say to all, which no reasonable or equitable man will deny to be equitable or Just, take the Hireling Ministry to thee, and give him the fifth part of thy Estate if thou wilt, and erect thy Steeple-house like *Babel's* Tower, but trouble not us with none of these things: and for declaring to the Magistrates that these things ought to be done away, and the Law by which they stood, which was made in Transgression ought to be taken away, this is not to pull down the Ministry nor true Religion, but to overturn deceit and Invocation, which hath Obstru-

 cted

cted and hindered pure Reformation which hath been talkt on, for these are but the rotten Raggs of the Whore's Menstruous Garment; so thy defence is made void and ours standeth true, that the Magistrate or Military Power hath nothing to do, to Prescribe any form of Religion to bind all unto, for this is an Intruding into those things that belong not to them.

Thou say'st, *That thou dost freely and sincerely affirm, that thou hast not knowingly wronged the* Quakers *in the least, but dost engage thy self to make good every Thing thou chargest against them, that shall require it of thee.*

That we shall see afterwards, how thou wilt make good that which thou hast charged some with; hast thou not knowingly wronged us, when thou hast brought all those which thou counteſt Hereticks all *Europe* over, and some Parts else, and whatsoever they did or said must be imputed unto us; I know thy Envy in Times past, with the rest of the Priests, was as much against them who were separate from your Assemblies, as now against us; and all these Things that thou hast raked up in this Book, out of Histories of *Germany*, of *New-England*, which I am not credulous to receive from thy Mouth, no more then I shall thy History (as thou calleſt it) of the *Quakers*; for thou who wilt lye of them which are so near thee, may report many Untruths at a Distance; and these Things the hireling Priests were wont to charge upon the *Baptists* and *Independents*; but now we are become the Object of all your Reproach, and your Butt to shoot at, but we are in that which the Devil cannot prevail against, neither the Gates of Hell.

In thy third Chapter thou say'st, *Thou wilt treat of the Predecessors of the* Quakers, and thou reckoneſt up *Simon Magus*, *Menander*, *Saturnus*, how he taught that Marriage and Generation was of Satan, and *Arrius*, who denyed the Divinity of Christ, and *Pelagius* a Monk, who held that a Man without the Grace of God was able to fulfil all the Commandment of God, and of *Basilides*, that he taught that it was not Jesus, but *Simon* of *Cirene* that was crucified in his Shape.

These are none of our Predecessors, take them to thy self; and whether hast thou not knowingly wronged us in these Things? and how wilt thou make every Thing good which thou hast charged us withal? These things fore-mentioned and many more, which I shall pass over, as not to trouble the Reader with, in which thou hast charged us falsly, wherein thou art required to make good the Charge, or else cease thy clamorous Tongue; these that thou hast reckoned up, you use to call them *Arians*, *Saturnians* and *Pelagians*, but now thou hast made them all *Quakers*.

In thy 13th Page thou manifesteſt what Spirit thou art of, thou telleſt of *the Old Church-Government being taken away* (to wit, *the Common-Prayer-Book*, taken out of the Mass-Book) *then began Sects to arise:* So that it seems, thy chief Reformation and Religion is but the Old *Lithurgy*, which is little better then the Mass; and the Ministers the old corrupt Bishops, that the Earth groaned with the Burthen thereof, whose Ordination and Call is from the Pope, their Original, and from the Church of *Rome*, your Mother, from whence

whence these State-hirelings, which burthen the whole Creation, sprang forth; thou would'st have all confined unto this dark Mist, and compelled to worship according unto those Popish Traditions held forth for publick Worship in that time.

Further thou bring'st a Heap of Lyes out of *Baxter*, a Man at Enmity against all Goodness, who hath written many lying Books against the living TRUTH, for which the Lord God will call him and thee to Account.

Thou set'st down some of that which thou call'st our Principles in the 16th Page, *How that we deny all Officers in a Common-wealth; and how we deny all Relation, as Brother and Sister, Magistrate, Master, Father, Mother, Son and Daughter, Husband and Wife, and that Husband and Wife should part asunder, and that all Things should be common*; all these things shall turn upon thy own Head; and now to the Light in thy Conscience I speak, which thou despisest, whether thou hast not wilfully wronged us? And I require of thee, according to thy Promise, to make these things good; but I believe thy Proof is out of our Adversaries Books, *Baxter*'s and the Priests of *New-castle*, which things have been answered, and their Lyes turned upon their own Heads.

In the 17th Page, thou hast gathered some Words and Sentences out of our Books, many of them are so evident and manifest Truths to all that are come to a good Understanding, that they need no Vindication, for they will vindicate themselves, and have an evident Witness in every ones Conscience that believes, so far as thou hast truly transcribed them; and many of those Doctrines and Practices, which thou hast set down as Errors, the Scripture will bear witness to, and the Example of the Saints, Evidence and the Judicious will receive with Gladness of Heart, and by it thy envious Spirit will be made manifest to all where thy lying Story shall come.

In thy 30th Page, thy Lips being accustomed to utter forth Lyes and Deceit, thou proceedest and say'st, *That the* Quakers *say that a man is justified by the Merit of good Works and inherent Righteousness*; and how that we *hold the real corporal Presence of Christ in many Places at once, and overthrow the Articles of Christ's Humanity*; and further thou say'st, *That Christ is Corporally in Heaven:* But for Proof I expect none from thee, for thou speakest as though thy Tongue were thy own; and I charge thee to instance where in all our Writings we have said, that a man is justified by inherent Righteousness, or where thou find'st real corporal Presence? or where is it written in the Scripture, that Christ is corporally in Heaven; yet the man Christ is at the right Hand of God, from whence he shall appear to thy Judgment and Condemnation, except thou repent, and Christ, God's Righteousness, must be revealed within, by which the Saints are justified.

In thy 31st Page thou tellest of the Actions and Manners of the *Quakers*, and thou say'st, *They will not put off their Hats before the highest Authority*;

and how *they ſtood covered, and Thoued and Theed the Chair-man and Members of Parliament, to the great Diſhonour of the Authority of* England, as ever was admitted: This ſhows that the Authority of *England* hath in times paſt been out of the Authority of God; and in the ſame Authority which we find mentioned in the Scripture, before whom the Prophets, Chriſt and the Apoſtles were brought before, though many of the Magiſtrates then were out of the Power of God, yet they did not reprehend them for Want of Hats, or Caps, or Bowings, or ſaying *Thee or Thou*, and it ſeems the Committee and Members of Parliament did count it no Diſhonour, though thou doſt, who art a Buſie-Body; but Fools love to be medling.

Then thou proceedeſt on and ſay'ſt, *They will not petition Men, no not the greateſt Power, witneſs all their Addreſſes to the Protectors*; and alſo tells, *How a* Quaker *in* Hartfordſhire *ſwore againſt them that pulled down the Houſe where the* Quakers *met*: It is not conſiſtent with them that are in the Truth and in the Power of God, to come with feigned Petitions, full of Flattery and Deceit, which anſwereth not God's Witneſs, but rather the wrong Part, which would be courted and flattered, which holds under the Juſt, neither can they who are in the Truth make ſuch feigned complemental Addreſſes, as the hireling Teachers from all Quarters of the Nation did to the late Protectors, who flattered them, and told them, they would ſtand by and lay down all for that which they aſſerted, and called one of them *Joſhuah*, and the other *Moſes*, and ſaid, *They committed the keeping of the Faith of our Lord Jeſus Chriſt unto them*, and ſuch like Blaſphemies; but as ſoon as the Wheel turned about in the next Moneth, call them Traytors, Tyrants and Uſurpers; and theſe were your ſtinking Addreſſes and your feigned Supplications, which all ſober and underſtanding People were aſhamed of; and thy Prieſts, which thou calleſt Miniſters, and their Confederates, which thou calleſt *Chriſtians*, have flattered them, and bowed under every Deceit, and turned with every Wind, inſtance in the Dayes of *Edward* the 6th, *Henry* the 8th, *Elizabeth*, and *Mary*, and *Charles*, and when theſe were overthrown, which you uſed to call God's anointed, then you ſtrike in with what thing ſoever ariſes, as inſtance one Parliament after another, and then for Protectors, and then no Protectors, but a Parliament; and thus have you flattered each of the Rulers, though never ſo unjuſt, till the Wrath of God hath ſunk the moſt of them, becauſe they have hearkened to Flattery and Deceit, and had not their Ears open to them with whom the Counſel of God is; we have counſelled them oft, and have fore-warned them in all Plainneſs and Nakedneſs of Heart, though our Counſel hath been rejected, yet God hath fulfilled our Teſtimony thus far upon them all: And as for the *Quaker* in *Hartford-ſhire*, who (thou ſay'ſt) *Swore againſt ſome who did abuſe him and the* Quakers; I do believe he was one of thy own Generation, and lately one of your Popiſh Parochial Congregations, inſtituted firſt by Pope *Dionyſius*, although the man was more moderate then the reſt, and did grieve to ſee his Neighbours abuſed, and ſober people diſturbed, and the Houſe broken down, and Blood ſhed, and that by the Juſtification of thy Sir *T. H.* the man not being convinced of the Unlawfulneſs of an Oath, did give Teſtimony againſt the riotous

riotous perſons and evil-doers, and againſt him who encouraged them in it; and ſhall he be condemned by thee, who acteſt the ſame thing? was it evil in him, and is it righteous in thee? Although I do not juſtifie the thing, for it is known to many thouſands in the Nation, that the *Quakers* will not ſwear upon any Account, leſt they ſhould fall into Condemnation; but there are none can eſcape thy ſlanderous pen, who loveth Uprightneſs & Truth; but all thy Smitings in the Dark will at laſt fall upon thy own pate.

Further thou goeſt on and ſay'ſt, *We cry up Liberty of Conſcience, but are not willing to give it to others*, becauſe thou ſay'ſt, *many Thouſand Times ſome Miniſters have been diſturbed by them in their Religious Exerciſes*: That Liberty which we would enjoy our ſelves, the ſame we can and will allow unto all men, which is moſt equitable; and though we have gone into the Steeple-houſes and old Maſs-houſes, and declared againſt Idolatry and Deceit, Formality, Feignedneſs and Hypocriſie, or ſpoken the Words of Truth and Soberneſs, either in Exhortation, Admonition and Reproof, this was the manner of the Apoſtles of Chriſt, whoſe Conſciences were exerciſed in purity towards God; but that which was Order in the Churches of Chriſt, is counted Diſturbance by you Maſs-houſe-worſhippers, and yet you would arrogate unto your ſelves the Name of a Church, and yet are out of Goſpel-Order; you are for the Liberty of the Fleſh, and not for the Liberty of a pure Conſcience.

Thou ſay'ſt, *The* Quakers *are grievous Lyars*, and thy proof is, that *Richard Hubberthorn* ſaid, *That the wicked are not to read the Scriptures*, and *E. Burroughs* ſaith, *The wicked and ungodly are to read the Scriptures, and not the godly*; and thou ſay'ſt, *In this they have not both ſpoken Truth.* We know no Lye is of the Truth, but of the Devil, who abode not in the Truth; and we are redeemed out of Lying by the Truth, which hath ſet us free, and thou art found the Lyar thy ſelf; for both the Words of *R. H.* and of *E. B.* thou haſt perverted and not ſpoken the Truth, as afterwards may be made more manifeſt.

In the 35th page of thy lying Story, thou ſay'ſt, *The* Quakers *have ſucceeded much, and have prevailed in theſe Nations, and beyond the Seas; but thou hopeſt where-ever thy Book ſhall arive before them the People will ſo well know them as to abhor any further Acquaintance with them:* Here thou haſt manifeſted thy Spirit to be like the *envious Jews*, who crucified the Lord of Life, and perſecuted the Apoſtles from City to City, ſometimes running before them with their Lyes, and ſometimes after, to oppoſe them, and to ſtir up the Vagabond Fellows and ruder Sort of people to oppoſe and abuſe them, yet notwithſtanding, the Truth prevailed, and many believed on the Name of Chriſt through their Words which they publiſhed unto them; we have found the like Oppoſition, not only from Strangers, but alſo of our own Country-Men, and have had many ſuch lying Stories as thine ſent before us, and ſpread over the Nations; and yet God hath carryed on his Work, notwithſtanding all Rage, Oppoſition and Cruelty it hath prevailed, and ſhall prevail, for ſo is the purpoſe and Will of God; and they who

ſhall ſee thy Book, who are but reaſonable men, will abhor and deteſt thy envious Spirit, and Truth ſhall be more advanced, and that ſhall be fulfilled, the Remainder of the Wrath of Man ſhall turn to the praiſe of God.

Thou ſayeſt, *They are a very cruel Bloody People, if we may Judge the Lyon by his Paw, or what is abundantly in their Hearts.* God will confound thy lying Lips and thy deceitful Tongue; whoſe Blood have we ſhed? can we not ſay, and that of a Truth, and have our Teſtimony by Gods witneſs in every man, that we are clear of the Blood of all men? Nay, on the contrary, hath not our Blood been ſpilt in your places of Worſhip, which you account Holy, and have not many ſuffered in Bond until Death, by the reaſon of the Oppreſſion of the Blood-thirſty Prieſts of this Nation? and thou mightſt well have been ſilent if thou hadſt not had an impudent Face; have not we much to lay to your charge and that truly? what doſt thou Judge of thy godly Miniſters in *Lancaſhire* and *Cheſhire*, whom thou callſt the Valient Captains of Chriſt's Army, which preached up the People into Rebellion upon pain of Damnation? And others ſaid, except they went to the Randevous, it was much if they were ſaved; And others ſaid, the Nations muſt be purged with Blood, to ſhed the Blood of all thoſe that withſtood them; And others ſaid, if God would ſtand as a Newter, they had men enough; and ſuch Blaſphemous Words and Doctrines were uttered, which are too tedious to relate, and all this Quarrel they ſaid, was againſt the *Quakers*: Now let the Reader Judge the Lyon by his paw, and what is in theſe mens Hearts, by their Words and Actions before mentioned. And now to conclude this in thy own wrods, what would not theſe men do if they had Power to their will? But the Power of the Lord God preſerves the Innocent, and is againſt all the Workers of Iniquity; I ſhall not trouble the Reader with what Prieſt *Ford*, and *Fowler* of *Reading* hath gathered up out of Prieſts Books, which they have Vomited forth againſt the Way of Truth, nor what *Tho. Underhil* hath licked up and vomits out again, which is but that which hath been Vomited up before; ſo that it may be ſaid, of them all as the Prophet ſaith, *Their Tables is full of Vomit, and filthy ſpewing covers them all*; all which things hath been anſwered over and over, but that Swine love to be wallowing in the Mire, and Doggs love to lick up their Vomit, and the Envy of the wicked will not ceaſe till he be cut off, nor the evil Eye for watching after miſchief till it be put out; And now *Tho. Underhill* and the reſt of thy party, who reſiſt the Spirit, if I would recriminate, might not I more juſtly and truly bring many thouſands bad Examples acted by your party, who are accounted Chriſtians, and charge them all upon you, then all theſe things in thy Lying Story, which thou haſt brought againſt the *Quakers*.

If I ſhould go from Pariſh to Pariſh, as thou haſt done from one end of the Land to another, and ſo alſo beyond the Seas, and ſhould I rekon up all the Fornicatours and Adulterers, all the Thieves and Murtherers, all the proud and covetous, all the Fighters, Brawlers, Railers, Drunkards, cheaters and defrauders, and ſhould charge all theſe upon the *Presbytery*, what a Volume I might make, And were not this a juſt Retaliation? wouldſt thou

thou count it an equal thing, or would it be accounted Juſt in the ſight of ſober Men, if I ſhould charge the moderate and guiltleſs with theſe things before-mentioned? then Judge thy ſelf for thy Envy and Fooliſhneſs and let thy Mouth be ſtopped forever, for accuſing thoſe whom God Juſtifies.

In the 38 page, in thy Obſervation on the whole Hiſtory, *That one may talk much of God and Chriſt, and of the things of Religion, and all in Vain; and how the coming in of Unbelief ſhuts out Truth, Faith and Piety, and the great danger the Nation is in by being overturn with Hypocriſie and formality in Religion, and how many have the form of Godlineſs, but deny the Power.* He whoſe Eye is open may ſee the intent of thy Hiſtory is to reſiſt the Power of Truth, and to ſtrengthen deceit; and this ſhall ſtand for thy own lot, and for the Congregations and Aſſemblies thou art pleading for, who at the beſt are but in the Subburbs of *Babylon*, who talk of God and Chriſt, and of the Spirit, and of Religion, but all in Vain; for nothing is brought forth among you but formality, deceit and Hypocriſie, and Error and Unbelief; and a form of Godlineſs hath long covered the Nation, and Truth, Faith and Piety hath been rejected, and the Power of godlineſs; but now hath the Lord appeared, and hath rent the Vail, and manifeſted the deceitfull Workers and Hypocrites, and though thou be obſervant as to others Foot-ſteps, yet thou haſt not viewed thy ſelf, neither pulled the Beam out of thine own Eye, neither haſt diſcovered thy Envy, nor the murderous Spirit that rules in thy Heart, from whence all theſe muddy Waters flow forth, and all this Fog and miſts ariſe, which darkens the Air, which whoſoever receives in, their underſtandings come to be Darkned; but all that fear the Lord will ſee out of thy corrupt Heart all this miſchief, which thou haſt long been Treaſuring up doth now come forth, upon which the day of Wrath will come, both upon thee and it.

Thou ſaiſt, *The* Quakers *have no reaſon in the World to Boaſt of their ſufferings as they do, for thy have ſuffered as Evil-doers, for being uncivil to Magiſtrates, and diſturbing God's People in their Aſſemblies, and for being buſie-bodies and ſome other known Wickedneſs, and all their charging Courts and Juſtices with Perſecution falls flat to the Ground.* We are no Boaſters, but rejoyce in our ſufferings for Chriſt's ſake, neither are we weary, but are willing to bear and ſuffer, till the Lord ariſe and plead our Cauſe, and our ſufferings are Recorded, and the Lord hath conſidered them, though men would not, and hath overturned many and Rebuked many for our ſakes, and it is he that juſtifies us, and who art thou that Condemns us? the Teſtimony of our Innocency and the cauſeleſs ſuffering, hath a Witneſs in many thouſands Hearts, who are not like thine as Flint; and what uncivility hath any to lay to our charge, as againſt Magiſtracy? whom have we wronged, or what Violence have we done to any, except thou Judge that incivility, becauſe we do not Complement, Bow and flatter, and make feigned Addreſſes, like thy Generation? and this, *your Highneſs*, and the other, *your Excellency*, and another, *my Illuſtrious Lord*, and the next Week or next Month call them Traytors, Tyrants and Uſurpers; and as I told thee before, that which was order among the Churches, is accounted Diſturbance by thee, which evidently manifeſts that you are in the Apoſtacy, and out of the Chriſtian Religion, which was Profeſſed and Practiced

among the Primitive Christians; and for any known wickedness among us, I am out of all doubt, if thou hadst any thing, thou wouldst preach it upon the House top; known wickedness hath God redeemed us from, which thou yet Wallowst in and yet takest delight in; And therefore all these known Wicked & abominable falshoods & Lyes are come forth, besides the abusing of our words, and false representing what we have written as our Doctrines to the World; and this thou hast done, sometimes added to our Words, and sometimes detracted from them; and sometimes addest thy own Collections, & then presentst them to publick view as our Errors and Blasphemies; and as for Courts and Justices, Magistrates and Rulers, many of them hitherto have ruled by the Dragon's Power, and not by the Power of God, & in that many have incouraged the Evil-doers, and have not liftned to the cry of the Oppressed; therefore hath the Lord God overturned them, and their day is past, and our charges against their Wickedness and Persecution, neither our Testimony, neither our sufferings have fallen to the Ground, but stand as a Record against them.

And thou saist, *It is high time for all the redeemed Ones, and sanctified Ones, and Children of Grace, the Favourites of Heaven, Honest, Godly, sincere Christians, Children that will not Lye to improve their intrust in God, for this sinful divided Nation.* What dost thou own any to be redeemed and Sanctified, or to be Children of Grace, or that do not lye? and yet cryest out of Perfection as Blasphemy, or that any should come to or live by that which is perfect; if thou excludest the *Quakers* to be any of these, they will not findm any redeemed, Sanctified, Honest, Godly, sincere Christians; and all your Improvement and your intrust which you have in God and in Christ, will but amount to a small dram; you all of you hitherto as you have said, have improved your intrust, and have sought God, as you have said, by your Prayers and Humiliations for the suppressing of that which you call Heresie, and yet you have had no answer, neither hath he liftned nor will he liften nor bow down his Ear unto, because your Hearts are full of Abominations; and as for relapsing into Popery, you never came out of it, witness the Priests Popish Ordination, their Popish Attire, your Popish Mass-houses, your Cross and Bells, your Popish Tythes, Easter-reckonings, and Mid-summer dues, your Popish Colledges, your Popish Crosses, and your Popish Images in and about your Idols Temple, and because of the holding up of these things, the Hearts of many of God's People are made sad, and because you would hold up your Religion by Swords and Clubs, and Persecute others who dissent from you in this, you are one with the Papists; And is this all thy Reformation that thy godly Ministry can bring forth? You have travailed in vain, and spent your strength for nought, and because of these things the Hand of God is against all in the Nation who hold them up; and who is he that can alter the Counsel of the Lord? and God will not be reconciled to the Nation till these things be done away, because of these things and many more grievous Oppressions which have been holden up; therefore God hath broken them in the midst of their Counsels, and confounded them in the midst of their devices, and will confound and overthrow all deceitful Workers, and unprofitable talkers, such as thou art, and one Hill shall fall after another, till there shall be a great plain, that the ransomed of the Lord may walk over, and Worship the Lord together in

Spirit

Spirit and Love and Truth, in Joy and gladneſs of Heart, even as when *Iſrael* kept the Feaſt of Tabernacles.

And now I ſhall come to let the Reader ſee, how thou haſt falſified our Words which thou haſt added thy own Imaginations to, and then haſt quoted our Books to make People believe they are our words, whenas they are thy own forged lyes, the which I ſhall return upon thee.

Firſt, Thou ſayeſt George Fox, *In Truth defended* ſaith, *that Preaching the Word, Praying and ſinging are no Appointments of Chriſt*, whenas he ſaith no ſuch thing, but the Hireling Prieſts divinations and feigned Prayers and other mens words in Rhime and Meeter are the Inventions of men, and not the Ordinances of Chriſt.

Secondly, Thou ſaiſt, E. B. *In Truth defended* ſaith, *The Prieſt taking Tythes in the time of the Law was Evil, and proved them to be falſe Prophets and Deceivers*; Whenas he ſaith quite contray, that the Prieſts took Tythes under the Law, according to the Command of God, but now the Prieſthood was changed, and the Law was changed; and them that Preach for Hire, and ſeek for their Gain from their quarter, or take Tythes, are in the ſteps of falſe Prophets and Deceivers, and no Miniſters of Chriſt.

Thirdly, *That it's dangerous for the ignorant and Unlearned to read the Scripture, and the Miniſters of it are the Miniſters of Death*: Now thou haſt detracted from the Words; There it is ſaid, that it is dangerous for thee to take the Scripture to War againſt the Saints withal, and to make a trade with it, and give carnal Expoſition, and then ſell them for Money.

Fourthly, Thou telleſt of one Maſter *Kellet* in *Lancaſhire* and his Queries; *Whether did not Chriſt Inſtitute his laſt Supper with Bread and Wine?* and *R. H.* ſaith, the Bread which Chriſt called his Body is his Church, which words thou haſt mangled and perverted, as thou haſt done the moſt thou haſt medled with, and there is no ſuch man as Maſter *Kellet*; the words are theſe in *Truth's Defence*, p. 103. *Chriſt did not ſpeak of Bread and Wine, but he took Bread and brake it*, and ſaid, *This is my Body*; and we witneſs the breaking of the Bread which is the Body, and in this anſwer there is not one word of Church.

Fiftly, *E. B.* In anſwer to *Firmin*, his words thou haſt perverted, and would bring this as a contradiction of *R. H.* thou ſaiſt, *He allows only the Wicked and Ungodly to read the Scripture, ſuch as the* Scribes *and* Phariſees *and not the godly*; And not the godly is thy own Addition: he ſpoke concerning the *Scribes* and *Phariſees*, who thought to have Eternal Life in the Scripture, he ſaith, this was ſpoken to the *Phariſees*, and not to believers, yet Believers are not excluded from reading the Scripture, for them it pertains to, and they underſtand it; but thou art like the Spider where the Bee gathers Honey, gathers that which is corrupt, and in thy concluſion of thy Story thou takeſt in Hand to ſupplicate God; and thou ſaiſt it is *for the help of them that need it*, this thou might have ſpared till the old Prelates had come up again, it may be ſome Synod of them will add to the Book of Common-Prayer thy late Service and Worſhip; doſt thou think the Lord will hear thy Hypocriſie and Lyes, without returning his Judgment on thy Head?

Thou telleſt of ſome that *ſet light of Chriſt, and his Blood, and Word*: thou art one of them that ſet light of Chriſt, and count his Blood as a vain thing,

as thy own Words in thy Book shall testifie, where the Reader may observe, when we have testified of *the true Light, which lighteth every Man that cometh into the World, who is the way to the Father*, thou hast set down our Words for Blasphemy and Error, when divers of them are the Words of Scripture, and none of them but the Scripture will testifie unto against thee; and as for the Blood of Christ, and the Blood of the everlasting Covenant thou counteſt a vain thing and an unholy thing, even which cleanseth from Sin, and bears witness against it, and subdues it, and makes them that receive it Conquerers over Sin; but thou that cryest out against Perfection or Freedom from Sin, and counteſt this Error and Blasphemy, thou denyest that which sanctifieth and cleanseth from Sin, and counteſt it unholy and vain; and so if the Lord should hear thee, and grant that thou prayest for, Destruction would come upon thee, and thou art one of the formal Professors that had Need to repent of thy Deceit, before thou canst pray unto God, either for thy self or others; but Enmity and Wickedness lodges in thy Heart against the Lord and the VVay of Truth, and thou hast resisted the Counsel of the Lord against thy self; and therefore VVoes, Plagues, Thunders and Storms are truly thy Portion, and nothing else must thou expect, which undoubtedly will come upon thee, except thou repent, and it will be hard for thee to find a Place of Repentance, for it is yet hid from thine Eyes: So I have answered thy lying History, by which thou would'st inchant Peoples Minds, and have discovered thy Deceit and thy Poison, which thou hast put in that thou calleſt *an Antidote*, that so the Simple may not be deceived with thy Lyes and Cheats, neither the innocent betrayed; only I shall return a few of thy Lyes upon thy own Head, which thou hast forged up against the *Quakers* out of thy corrupt Heart, and out of the lying Stories of the Priests, with whom thou art in League; *but he that sits in Heaven laughs you to Scorn, and all whose Eyes the Lord hath opened, will have thy lying Story in Derision, and loath thy Enmity, and testifie against thy Spirit, as not to be of God:* And because thou hast said in thy Advertisement to the Reader, *That thou hast not knowingly wronged the* Quakers *in the least*; I say, thou hast either knowingly or ignorantly wronged them, and of both thou must repent before thou findest Mercy; and because thou tell'st the *Reader, thou wilt make good every Thing thou hast charged against them to any who require it, I do require thee to make these ensuing Things good.*

1. *That the* Quakers *deny the Death and Ascension of Christ.*
2. *That we deny the Divinity of Christ.*
3. *That the Priests under the Law, that took Tythes, did Evil, and for it were counted false Prophets and Deceivers.*
4. *That a man is just fied by the merits of his own good Works.*
5. *That the ignorant may not read the Scriptures.*
6. *The* Quakers *are a carnal and bloody People.*
7. *That the* Quakers *are bewitched and possessed by the Devil.*
8. *That* Christians *are worse then Beasts.*
9. *That the Body of Christ is not in Heaven.*
10. *That Christ as man had his Failings.*
11. *That man is not reconciled to God until he can stand by his own Power perfect.*
12. *That Christ was a single man, true man and dyed for us.*

13. That

13. *That without the Grace of God a man may keep the Commands of God.*
14. *That they deny the Relation of a Father, a Brother, or a Wife.*
15. *That all that the* Quakers *have suffered is for evil-doing, being Malefactors.*

These among many others thou art required to prove, and to make good, as thou hast promised, or else forever stop thy lying Lips, & own thy Condemnation for thy Envy and false Aspersions; and these things I lay at thy Door as Lyes, see how thou wilt clear thy self in the Sight of them unto whom thou hast written thy Story; many filthy and ungodly Stories are besides in thy Book, which I shall not trouble the Reader, or cumber his Mind with thy filthy Stuff, but in what is already declared, thy Deceit will be made manifest and laid open, and Truth cleared from thy Lyes, and that will be Satisfaction to him who desires that all who love the Lord may be kept out of the Snares and Temptations of the Devil, who goes about like a roaring Lyon, seeking whom he may devour; and thou may'st see whose Foot-steps *Thomas Underhil* hath trode, who hath ranged up and down from Age to Age, from Nation to Nation, from one Region to another, to fetch up Lyes and fabulous Stories to resist the Truth withal, whose Reward will be according to his Works.

FRiend, consider what thou hast done; Oh how hast thou brought a Vail of bad Report upon thy Name amongst all that fear God? and how hast thou hurt and wounded thy self by thy own Wickedness? and the Scripture is fulfilled upon thee, *The wickedness of the wicked shall slay him*; what! hast thou no better Use to make of thy time, then to spend it with inventing Mischief against a despised People, that seek not the Hurt of any one, but thirst and wait for the glorious Appearance of the Son of God? And what thou hast sought to do against them shall be the Weight upon thy own Conscience in the dreadful Day of God, whose heavy Judgments thou canst not escape. Alas for thee, poor man, thou feeble Child of *Babylon*, whose Strength is Weakness, and whose Wisdom is meer Folly in the Sight of the Lord: the Children of *Sion* do not fear thee, neither do they regard thy Revilings, for they dwell in a safe Habitation, and are at perfect Rest, and are above all thy fiery Darts, which in thy Envy thou shooteſt against them, and thy Reward shall be according to thy Work, and the multitude of men shall not be able to deliver thee from the Wrath that cometh against thee from the Lord; and all the false Prophets and Wolves in Sheeps Clothing, with whom thou hast taken Part against the Lamb and his Followers, they shall be a broken Reed for thee to lean upon; for why? Alas, the Determination of the Lord is against them, and the Day of their Sorrow is approaching; and hadst thou been wise for God, and for thy own Soul, thou would'st not have endangered thine own Soul on Report; and I am not altogether unacquainted with *Ecclesiastical Histories* their Defence; and though we have no Goals, Prisons, Stocks, nor Whips, nor yet any unjust or cruel Way of dealing towards you, as you have had against us, yet we have the Lord to be our Armour, and he is the only Rock of our Defence, and he is stronger then man, and in him we trust;

and what are all thy Lyes and Slanders unto us? And what though *Balaam* for a Gift may ſeek Enchantment againſt us, yet there is no Divination found againſt the Elect Seed; and ſeeing thou haſt gone in *Balaam*'s Path, thou ſhalt reap his Reward, who art an Enemy of Righteouſneſs, and a Perverter of the right Way of God, whoſe End will be Wo and Miſery: Wherefore conſider, O thou vain mortal man, that muſt dye and come to nothing; wherefore haſt thou ſet thy ſelf againſt God, and heaped up thy Multitude of envious Words, Lyes and Slanders againſt his People? What is the Fruit of ſuch a Work, but eternal Vengeance from the righteous God? And though thou art come in the End of the Battel, and haſt helped *Gog* and *Magog*, according to thy Strength, yet Friend, our City cannot be ſhaken, its Foundation cannot be removed; and what art thou, vain ignorant Creature, that haſt fought againſt God and his People?

THE

THE HEART OF New-England HARDENED THROUGH WICKEDNESS:

In Answer to a Book entituled, *The Heart of* New-England *rent*, published by *John Norton*, appointed thereunto by the *General Court*.

The Doctrine of the *Quakers* Vindicated, his Arguments made void, his Ignorance manifested, and his lying Doctrine brought to Light, and judged with the Word of Truth, and Truth cleared from his Aspersions and Slanders.

By him that waits to see the Throne of Righteousness exalted above all Deceit.

F. H.

And the rest of the Men which were not killed by the Plagues, repented not of the works of their Hands, neither repented they of their Murders, nor Sorceries, nor worshippings of Devils, Rev. 9. 20, 21.

NOW when the Lord of Life and Glory is appearing in his Power, as in the Dayes of old, and his Goodness, Mercy and Truth, as in the Years past, and the Riches of his Grace and Salvation, which he maketh to flow forth, and spring forth from the great Deep; now when he is manifesting his Light from his holy Habitation, and his saving Health from his dwelling Place, that the Sons of Men might be Partakers thereof, and praise him who liveth forever and ever, who is the Author of Eternal Salvation unto them that believe; the Pit of Darkness hath also opened its Mouth, and out of it many Unclean Spirits do arise, and Fogs and Mists of Darkness, Ignorance and Error are also arisen out of it, to

hinder the Light from ſhining, and to darken the Air, that the Sun of Righteouſneſs might not be beheld, and would dam up the Way, that the Springs of Life might not refreſh the City of God and his tender Plants, that ſo the Prince of Darkneſs and the King of the bottomleſs Pit might not loſe his Dominion; for this End hath he muſtred up, and is muſtring up all his Men of War with their ſeveral Weapons, and all the Engines of Wickedneſs, to reſiſt the Lamb of God, who is riſen to make VVar in Righteouſneſs, that ſo the Kingdom of Darkneſs might ſtill be eſtabliſhed, and the Subjects thereof live at Eaſe and Peace in *Egypt* and *Sodom*, where Chriſt and the VVitneſſes are ſlain; I ſay, for this End hath he ſent out his Men of VVar, to reſiſt the VVork of the Lord, which is to deſtroy the Devil's VVork; one of his Champions, more ſtout then his Fellows, is come out with his VVeapons of VVar, which are moſt of them borrowed, and not his own, and the City in which he hath encompaſſed himſelf is a Refuge of Lyes; but however, he appears with the Face of Authority, and ſubſcribes himſelf, *John Norton, Teacher of the Church of Chriſt at* Boſton *in* New-England, *who was appointed thereunto by the Order of the General Court*; his Book he calls, *The Heart of* New-England *rent at the Blaſphemies of the preſent Generation, or a brief Tract concerning the Doctrine of the* Quakers, *ſhewing the deſtructive Nature thereof to Religion, Churches and State.*

Now whether *John Norton* was appointed of the General Court to be Miniſter of *Boſton*, or he was appointed by the General Court to tell Lyes, how the Heart of *New-England* is rent, whether he intends ſhould be believed, the Reader may judge; for his VVords may be underſtood of both: However, *John Norton* hath manifeſted his Maſter, that it was not Chriſt, who appointed him to be Miniſter at *Boſton*, but the General Court that appointed him; neither was it Chriſt or his Spirit that ſet him to work to publiſh Lyes to the VVorld, that the Heart of *New-England* was rent, but the General Court; neither was it Chriſt nor the General Aſſembly that ordered him to write this Book, which he calls, *A Tract concerning the Doctrine of the* Quakers; but the General Court they have ordered thee to tell Lyes, and thou haſt received thy Commiſſion, and acteſt it, and ſheweſt it to the World, and the Sign thereof is, *By the Appointment of the General Court*; before we go any further, men of Underſtanding will judge whoſe Miniſter, whoſe Souldier, whoſe Warriour *John Norton* is, and at whoſe Appointment and Commandment he miniſters and wars, and hath cleared himſelf to be no Souldier of Chriſt, no Miniſter of Chriſt, but appointed to miniſter and to war at the Appointment of the General Court; and ſo what will be brought forth by him in his *Tract*, as he calls it, afterwards, as to *miniſter Grace to the Hearers and Readers*, the Reader may judge, ſeeing that he is a Miniſter by the Will of Man, and his Work is appointed by the General Court: And doth *John Norton* believe that People will receive his Teſtimony, as that *the Heart of* New-England *is broken and rent*, whenas the Blood-thirſty Cruelty, and barbarous Actions, and inhuman Acts of Cruelty, and the noiſome Smell, and a bad Example have you given to the World, and the LAVVS and APPOINTMENTS and ORDERS of that General Court of *BOSTON* and *NEW-ENGLAND* ſtink in the Noſtrils of all ſober People, which is founded through the World,

World, and your State is as it was with *Israel*, when Blindneſs happened unto them through their Unbelief, the Effect of it manifeſted their Apoſtacy, the Judges then judged for Rewards, the Prieſts preached for Hire, and Prophets divined for Money, and the People loved to have it ſo in their Unbelief, and then did the *Rulers grind the Faces of the Poor, and chop them in Pieces, as Fleſh for the Caldron*, even as you have done, baniſhed ſome from their Habitations, ſome from their Wives and Children, and ſome you have ſeized upon their Lands, taken away their Goods by the Appointment and Order of your Courts, by which thou art made a Miniſter, and appointed to tell theſe Lyes, and to utter forth Deceit to cover your VVickedneſs, and to ſtrengthen the Devil's Kingdom and the Subjects thereof, againſt Chriſt and his Kingdom, *who came not to deſtroy Mens Lives, but to ſave them*, who came not to lay Burdens, but to take off Burdens, who came not to deſtroy the Poor and Needy, but to relieve the Oppreſſed: And have not your General Courts done all this and much more, which they may ſee and behold with Confuſion of Face? And when they have whipt them and ſcourged them, fined them and impriſoned them, ſeized upon their Lands, taken away their Goods, waſted their Eſtates, baniſhed them upon Pain of Death, and when nothing had remained of all their Eſtates, have ordered their Children to be ſold for Bond-ſlaves, and this by the Appointment of the General Court, and for no other Cauſe but becauſe they would not put off their Hats to their Equals, or come to your publick Aſſemblies. Oh un-heard of and unparallel'd VVickedneſs! the Name of your General Courts, and the Appointment and Ordinances thereof will be crowned with Infamy and Reproach from Generation to Generation; but this is come to paſs, that your Hypocriſie might be made manifeſt, and your Skirts uncovered, that your Shame might appear, and that might be fulfilled which was ſpoken by the Prophet, *They eat up my People, as Men eat Bread*: Are theſe the Fruits, Symptomes and Characters that your Hearts are rent and broken in *New-England*, or are they not rather manifeſt Tokens that your Hearts are like Adamant, or like the nether Mill-ſtone, or like Flint, which is harder then ordinary Stones, in which there is no Remorſe or Reluctancy? And is not this your State, as it was with *Iſrael* when their Hearts were hard? Doth not Chriſt ſay, *By their Fruits the falſe Prophets are known, and the Tree is known by its Fruits*? And have not you brought forth the ſame Fruits? Do not your Rulers and Teachers rule and teach for Reward? Nay, are they not worſe? Have not you taken Money from them whom you judged Malefactors, to pay your Servants for doing of your VVork to your Marſhals, and your bloody Task-maſters and wicked Executioners? O ſhameleſs Man, and full of Impudency, that ever thou durſt put Pen to Paper, or that the General Court ſhould ever appoint thee to tell the Nation, that your *Heart was rent in* New-England; but the Terror of the Lord and the Dread of God you muſt all know, before your Hearts be rent, which are yet impenetrable and hard, or elſe all theſe wretched Manifeſtations and Fruits thereof would never have appeared; but one of thy Generation, if not thy ſelf, ſaith, *That a Company of Thieves, Fornicators and Fellons may cry out of deſerved Puniſhment as Perſecution as well as we*; God hath cleared us and redeemed us from thoſe things: but is not putting off the Hat to ones

Equal, or not joyning or coming to your Congregation, that they deſerve Puniſhment ſuitable to Thieves, Fornicators and Fellons, but Perſecutors & Blood-thirſty men were ever blind; for Chriſt, the Prophets and Apoſtles, & the Holy Men of God, who ſuffered for the Teſtimony of a good Conſcience, were ever reputed Tranſgreſſors, and judged that they ſuffered deſervedly by them who cauſed them to ſuffer; Chriſt was crucified betwixt two Thieves, and *Herod* the Governour and his Men of War ſet him at nought, and *he was numbred amongſt Tranſgreſſors*, as it is written of him, and ſo were all his Followers by them that were in *Cain*'s Way, and in *Balaam*'s Way, and ſo haſt thou, with the reſt of *Babylon*'s Merchants, theſe divers Years numbred us amongſt Tranſgreſſors, every Sect and Opinion hitherto hath joyned us to that Opinion or Sect which was contrary to them; but thou would'ſt marr our Countenance more then any, thou haſt not found a Generation bad enough to number us with in this Age, but are gone back a thouſand Years, to fetch up Men and Doctrines and Principles, and would'ſt faſten them upon us, and ſo to repreſent us odious to People; thou might'ſt have ſpent thy time better then to have raked in thoſe old mouldy Hiſtories, in which I ſee thou art better acquainted then with the mind of Chriſt; but I ſhall not trouble the Reader with thy Stories, neither vindicate their Doctrines and Principles, which were counted Hereticks; theſe men are dead and gone, thou might'ſt have let them paſs, and have medled with things that pertained to thy own Generation, but that thy dead mind feeds upon dead things; and to tell thee and the World plainly, that thou which wilt lye, and lay Things to their Charge which they never knew nor maintained, which may be are living and can reprove thee for thy Falſhood and Deceit in this Generation, thou may'ſt well ſpeak falſly, and lay Things to their Charge which they never maintained, which are at ſuch a Diſtance as 1600 or 1000 Years ago; and if the Adverſaries of theſe men did write their Principles, and ſet down their Errors and Blaſphemies, as I believe many of them did, I do leſs credit their Report, and am not altogether unacquainted with Eccleſiaſtical Hiſtories, from whence thou haſt had theſe Stories, although now I count the time juſt loſt which I ſpent in thoſe things; and though thou judgeſt that we vilifie the Scripture, yet I prefer it above and before all the Eccleſiaſtical Hiſtories that I have read; I ſhall not trouble the Reader with thy old *Heterodoxes*, as thou calleſt them, of the Heads of Religion, there are many that know thoſe things as well as thy ſelf: And as for *Praxes*, *Sabellius*, *Neſtorius*, *Cerinthius*, *Eutichus*, no with *Quintinius*, *Swenkfield*, *Muncer*, *David George* and *John* of *Leyden*, what are theſe to us? and what are their Principles to us? Something they ſpoke which was real Hereſie, if the Hiſtories be true, wherof I much doubt, becauſe many ſuch as thy ſelf were the Authors thereof; and ſomething it may be was Truth, which might be vindicated, not becauſe they held it, but becauſe it is Truth in it ſelf: and as for thy comparing of them to us, and their Principles to ours, doth not at all detract or invalidate Truth, as it is in it ſelf; for corrupt Minds may ſpeak true Words, and that which is Truth in it ſelf, yet not live in the Life thereof, they are judged, though the Truth in it ſelf ſtands clear, and ſo what as they were in their Principles & Practice, in Life or in Doctrine, muſt they give Account for: But thou, like the reſt of the Hireling Prieſts

of

of *England*, uſe alwayes to be confuting your Adverſaries when they were at a great Diſtance, when they were dead, and could not reply, or at ſuch a Diſtance that they could not hear; and you are ſuch valiant Champions, for the moſt Part, as to Diſputation, except you have Club-men and Priſon-doors ſtanding open, to fight or to ſhut them in, you will hardly enter into a Diſpute publickly, or it may be, if they be afraid that they ſhall be worſted, and their Deceit laid open, put a Key in the Mouth of one, as ſome did in the Mouth of *Humphrey Norton*, when he was with one of thy Brethren, and then cry, *The Oppoſite or* Quaker *hath nothing to ſay for himſelf*; and ſuch dark muddy Stories you uſed to fill up your Hour with, as to confute *Arrius* and *Pelagius*, men that were Hundreds of Years dead, and no ſuch Principles holden in a Nation, and ſuch dead Stories you fill Peoples Minds with; and confute the Pope, when your Elbows were leaning upon the ſoft Cuſhions on the Pulpit, and twenty or thirty Shillings for ſuch a dead Story as you told People; but when have you gone amongſt them, and reaſoned of the Things of the Kingdom of God into their Dominions, and convinced them by ſound Doctrine, and yet you will ſay, Chriſt ſaid, *Go into all Nations, and preach*, and plead that for your Commiſſion, and it may be ſtay fourty Years over an hundred Families.

As for the *Heterodoxes* of the *Quakers* concerning the Heads of Religion, as thou haſt ſet down, this I ſay to thee and to all the World, we do not hold them becauſe any Man before did hold them, or may hold them after, but becauſe God hath revealed them unto us by his Spirit, which alſo may be confirmed by the Teſtimony of the Scripture of Truth.

As to thoſe which thou ſetteſt down as our Tenets, I ſhall anſwer on the Lord's Behalf for Truth's ſake, and for the reſt, thou may'ſt take them home to thy ſelf.

Firſt, Concerning the Trinity thou ſay'ſt, *They confeſs the Father, Son and holy Ghoſt, and yet they deny the Trinity, and thoſe to be three diſtinct Perſons*; for Confutation of this thou bringeſt *Heb.* 1. & 3. *He is the expreſs Image of his Father's Perſon.*

Thy Trinity is an old Popiſh Term, and we love to keep to ſound Words; but by Trinity I ſuppoſe thou meaneſt three, and thy own Words ſhall confute thee; thou confeſſeſt we ſay, there is Father, Son and Holy Ghoſt, and yet but one God, or one Eternal Being or Subſtance, in which they all ſubſiſt; but thy Word *diſtinct* is thy own, and not the Spirit's, yet to diſtinguiſh betwixt Father, Son and Spirit we deny not; and as for *Heb.* 1. it is in another Tranſlation rendered, *The expreſs Image of his Subſtance*; for Perſon is too groſs a Word, as to expreſs an Eternal and Divine Being in; and if thou doſt hold three diſtinct *Subſtances*, thou erreſt in they Judgment; for that were to make three Gods.

Secondly, *They deny Chriſt to be God and Man in one Perſon, and Chriſt to be a diſtinct Perſon from the Father, and they acknowledge ſuch a Chriſt as unchriſts Chriſt: and when they ſay*, Chriſt manifeſt in the Fleſh, *they mean not as the Scripture, but fallaciouſly.*

Anſw. We ſay according to the Scripture of Truth, and not according

to thy *Fallacy*, that *In the man Christ did the fulneſs of the God-head dwell, and God was in Christ reconciling the World unto himſelf*, and he ſaith, *I and my Father are one, and the Father the Son and the Spirit ſubſiſt in one Eternal Power, Life and Glory*, which thou with all thy ſtupid Generation are Ignorant of; and that Chriſt we acknowledge is ſuch a Chriſt as is able to ſave to the utmoſt them that come unto him, and receive him, and believe in him, and is ſuch a Chriſt as is able to raiſe them that have been Dead, and ſuch a Chriſt giveth eternal Life to them that believe; And ſo that Chriſt that we own doth not un-chriſt Chriſt, but by your Doctrine who plead Imperfection and the continuation thereof, and a continuation in Sin for term of Life, as one of thy own ſaid, *Sin will dwell in the Houſe till the Houſe be pull'd down*, ſpeaking of the natural Body, which ſome other of thy own Generation have called the Body of Sin, and ſo it is you that hold ſuch a Chriſt as un-chriſt's the true Chriſt in thy own Words; and when didſt thou enter into our Thoughts, and into our Heart, or with what doſt thou ſearch, that thou ſitſt as Judge over the Heart, who knoweſt not Judgment in thy ſelf, nor what Spirit thou art of, and ſo thy lyes and deceit are turned upon thee; when we ſay, Chriſt manifeſt in the Fleſh, we ſay, that Holy thing which was brought forth and born of a Virgin, and Conceived of the Holy Ghoſt, in whom the fulneſs of the God-head dwells, in whom the Eternal Power of the Father was manifeſted, that he was the Chriſt, which was manifeſted in the Fleſh, and Juſtified in the Spirit, Preached among the *Gentiles*, ſeen of Angels, and received up into Glory, and this is according to the Scripture of Truth, and thy Judgment muſt be judged.

Thirdly, Concerning the Scripture conſidered as the Rule of Life, *They deny the Scripture or written word to be the rule of Life, and they make the Spirit without the Scripture to be their guide, they account Church, inſtituted Worſhip and waiting upon God for the Efficacious preſence and Operation of the Spirit of Grace, in the Miniſtry of the Word and Sacrament, for Converſion and Edification to be Idolatry; and the Political order of Church Officers and Members they affirm to be an Image.*

Anſw. Concerning the Scripture, we ſay, they are Scriptures of Truth and words of Truth ſpoken from the Spirit of Truth, that which gave them a being is greater then they, as he that Creates is greater then they, that are Created, which is perferred above and before, and yet no Diminiſhing or Detracting from the Creature; ſo the Spirit is greater above and before the words, and yet this doth not Diminiſh, neither Derogate from the Scripture; theſe and the like ſound Words we have ſpoken to thy deaf Generation, yet a Spirit of ſlumber being upon them all, they could not hear that which gives Life, and bringeth to Life, and preſerves in the Life, is a rule and a Guide to them that are enlightned, the Sons of God who were quickned by the Eternal Spirit of their Father, and of Chriſt, and raiſed from Death to Life; this was their rule, as it is written *as many as are the Sons of God are led by the Spirit of God*, and we ſay, it is a ſufficient rule of it ſelf, and thou may'ſt as well count the rule of the Sons of God *Heterodox*, and *Heretical*, and the Apoſtles Poſition, who ſaid, *as many as are the Sons of God are led by it*, and Chriſt promiſed unto Believers the Spirit of Truth to lead them into all Truth, and to bring things to their

their remembrance, and to guide them in the Path of Righteousness; what has Envy and Madness eaten all the good out of your Hearts? yet the Scripture is not so excluded by us as thou Judgest, though we say the Spirit may lead and direct with it, or without it, yet not contrary to it; for the Spirit doth, will and may take up what thing it pleaseth to manifest it self and its mind unto the Creature, and who art thou? and what art thou? any thing but an *Egyptian* who wouldst limit it, and tie it to Paper and Ink, to words and Syllables, sounded and written in diverse Tongues, Languages and Characters; they that appointed thee for a Minister never knew God's Work, and we know that there are several Ministrations and several Operations, yet the same God and the same Spirit who manifested it self, and formeth and Ordaineth things according to its Heavenly will, to represent its Heavenly mind to the Creature, and that which Christ hath Ordained and Instituted to be Worshipped in, waited in, and his presence seen in, and the Operation of the Spirit of Grace in the work of the Ministry, which is for Conversion and Edification, is dearly owned by us, as that whereby we have found the Lord and his pure Presence through this or that thing, and without and beyond all Creatures or visible Appearances, and this is not accounted Idolatry by us, as thou falsly say'st, which God will Judge thee for, in the day when he appears to take Vengeance, upon his Enemies in flames of Fire; and thou that talkes of trying the Spirit by the Letter knowest no more of God then a Horse, but what thou knowest naturally; the *Jews* had it, and they tryed and Condemned him for a Blasphemer, and the Apostles for breakers of the Law and makers of it void; and so condemned the Lord of Life, and the Spirit by which the Prophets and Apostles were led, even as thou dost with us; and I never heard of any Political order of Church Ordinance or Officers or Ordinances not of the most dark and Sottishest Merchants of *Babylon*, that ever spoke or wrote yet; there was sundry Gifts given, and sundry Institutions in the Primitive times which were single things, of things of a more Heavenly and Coelestial Nature which were to be made manifest: *He gave some gifts to be Prophets, some Evangelists, some Apostles, some Pastors, some Teachers*; but these were Ministerial for the Work and Service which he had appointed, but this was all by one and the same Spirit, but I never heard of any Political order of the Officers, or Political Ordinances ordained in the Primitive Churches; but it seems you have got such in *New-England*; in the Church of *Rome*, so called, I have heard of the order of *Benedict*, of *Francis* and *Austin*, and the like, and of several Ordinances Instituted by their Mother to perform; but I never heard of any such as a Political order of Officers and Ordinances before, and this may be called an Image indeed, and nothing in the world but deceit, and is no *Hetrodoxy*; that ever such a Blind fellow as thou, should put Pen to Paper, who hast crept so into the Mudd and Dirt, that gross Ignorance and Darkness is in all thy words. But the least of the Children of Light will see thy Ignorance, so that I need not say much.

Concerning the Magistrate, they own none are lawful Magistrates, who are not of their way, their non-acknowledgement of the Magistrate, as now established, in all Christian States is more then manifest.

Anſw. If thy Aſperſion were full proof, no more need be ſaid, but the Judicious will not eaſily believe thee; that there is a State of Magiſtracy is granted by us, and that a true Magiſtrate that Rules well, and Rules in the Power of God, and is a Terror to evil-doers, and a Praiſe to them that do well, and are as nurſing Fathers, who preſerve mens Perſons and Eſtates from devourers, as a Father preſerves a Child from injury, theſe are Ordained of God, and ſuch we are ſubject unto for the Lord's ſake, and for Conſcience ſake, and to every Ordinance of man which is conſiſtent with the Honour of God and a pure Conſcience, but I believe you have few of them in *New-England*, who are rather like Bears and Lyons, tearing and rending their Eſtates, and rend and Tear their Fleſh, and gnaw it like evening Wolves that the Prophet ſpeaks of; and wouldſt thou have this counted as God's Authority? and we tell thee and all the World in ſingleneſs of Heart and unfeignedneſs, that our way is Chriſt, the way to the Father, the Truth and the Life, the Power of God, and the Wiſdom of God, and all that Rule not in his Power, Rule in the Devil's Power, in the Dragon's Power, in the Beaſt's power, who made War with the Lamb, and killed the Saints, and compelled them to Worſhip; and herein they that Rule in the Power of God and for God are manifeſt, and them that rule in the Dragon and Beaſt's power; for they that Rule in the Power of God anſwer God's witneſs in every man, and reach to that by his Act of Juſtice in the Tranſgreſſor, and he reſtraineth the Evil-doer within, and limiteth that, and preſerves the Creature as much as in him lies from harm, and his Eſtate from deſtruction, and alſo ſaveth the Innocent, Meek and Harmleſs from the violence, and from beating and fighting, and from them that would Deſtroy their Perſons and Eſtates; and herein the Magiſtrate that Rules in the Dragon's Power and in the Beaſt's power, he is alſo made manifeſt, he reacheth not God's witneſs by his Governing, he lets the Tranſgreſſor live, and is not a Terror to evil Works and workers, but a Terrour to them that do well, & exerciſe a pure Conſcience towards God and man, and it may be cannot go into the Houſe of *Rimmon*, neither can bow to *Baal*, nor be ſubject to that which another may ſet up in his will and in his Pride, then he afflicts the Body, the Creature, and mars God's workmanſhip, and defaces it, and doth Violence to the Creature, and rends away his outward ſubſtance, and ſaith, for his Authority, *It was ſo ordered at our General Court.* I muſt tell thee, the falſe Church, the Mother of Harlots has ridden long upon the Scarlet-coloured Beaſt, which has been made drunk with the Blood of the Saints, whoſe Garments have been red with Scarlet colour; and I know no where in any Chriſtian State (ſo called) where he reigns in more Power then in *New-England*, and you ride upon the Beaſt, which hath riſen out of the Sea, which is amongſt you, and the Beaſt carries you, your Church, on his back, bears it up; for all your Weapons are but carnal, and that which wreſtles with Fleſh and Blood, which the true Church wreſtles not with, nor with Creatures, but with ſpiritual wickedneſs and Principalities and powers of Darkneſs in the Creature, and threw that down and ſaved the Creature alive, and redeemed it, who was in Captivity. Oh, ſottiſh Children! when will you learn Wiſdom? and when will you hearken to reproof of Inſtruction which is the way to Life? but remember this, the

Beaſt

Beast shall be taken alive with the false Prophet, and them that have wrought Miracles before him, and then shall be cast into the Lake of Fire.

They pretend to act from an Infallible Light within them, and profess Perfection in Degrees in this Life, and publish smart Invectives against Ministers who teach the contrary.

Answ. We pretend to nothing but to that which God hath given us through his free Mercy, which we have a true Right unto, having received him, as the Father hath tendered him, to be a Light to open our Eyes, and to be a Leader unto us and all his People, and to be God's Salvation even to the Ends of the Earth, to them that receive him; and he is that infallible Light which the Father sent into the World, that all men through him might believe; and he is the true Light that lightneth every man, though every man hath not received him, the Fault is not in the Giver, nor in the Gift, but in them that will not receive; and he that is the Life of all men, hath lighted every Man that cometh into the World; and he is in us, our Hope, and our Glory, the Riches of the *Gentiles*, and the Riches of all them that do believe; he is our VVay, and our Life, and Peace, I say, all Glory unto him forever, though thou debasest him, and settest him thus at nought; and for his sake we can bear Reproaches, and become Fools, in that we have obtained that in which true VViſdom stands and Life eternal: And what, is this *Heterodox*, to profess Perfection of Degrees in this Life? is not this Orthodox? Used not you, and do not you generally hold Perfection in Part or Parts? and is not that which is perfect in Parts, perfect in Degrees? He that feels Victory over one Sin by Christ, the Power of God, hath not he some Part in that which is perfect, and of that which is perfect? And if he witnesses Victory over more, is not he come to a greater Degree or Degrees of the Life which is perfect? And he that knows the Blood that cleanseth from all Sin, is not he perfect and compleat in him who hath made him so? But art thou so offended at Perfection, that thou dost not admit of any Part or Parts, Degree or Degrees thereof, that thou set'st this down as a Blasphemy? And it's time indeed to reprove you sharply, who are puffed up in Pride, and know nothing, who teach contrary to the perfect Life of Christ, or any Degree or Degrees thereof to be attained unto; thou art perfect in VVickedness, and a perfect Minister of Anti-Christ, & a perfect *Heathen*, and it's time to bear Testimony against you, & lay you open, & your Deceit in the Sight of the Sun, that them that have but the least glimering of the Light may behold you; a pitiful Church is that like to be, which thou art Pastor of, by Appointment of the General Court, who cryest out against any Degree of the perfect Life of Christ in this Life to be obtained or enjoyed, a Minister of Sin, a Minister of Satan and Unrighteousness, that is thy Name, own it.

In the ninth page thou art going about to prove thy *Trinity*, as thou callest it, and thou say'st, *The Father is a distinct Subsistance, and the Son is a distinct Subsistance, and the Holy Ghost is a distinct Subsistance*; and thou bringest *John* 5. *There is another bears Witness likewise*, speaking of the Ho-

ly Ghoſt; he calls him another; and *this another* (thou ſay'ſt) *is intelligible of the Eſſence*, and then ſay'ſt, *What is more manifeſt then another Subſiſtance, and another Subſiſtance ſpeaks diſtinct Subſiſtances*, and thou ſay'ſt, *The Spirit is called the Band of Trinity.*

Anſw. Another is not underſtood of another being of another Life or another Subſtance, but is underſtood of *another Manifeſtation* or Operation of the ſame God, who ſubſiſts in the ſame Power, in which the Father, the Son and the Spirit ſubſiſt, as I ſaid unto thee before, *another*, as to diſtinguiſh of the Operation and Work of the Spirit and of the Son, we do not refuſe; but to make three diſtinct Eſſences and Beings is Ignorance and Error, as thou ſay'ſt, *Another is intelligible of the Eſſence*, and ſo thou haſt made *three Eſſences, three Subſiſtances, three Perſons, and three Gods*; but we ſay, there is but one God, *and there are three that bear Record in Heaven, the Father, the Word, and the Spirit, and theſe three are one*: Now as for *Subſiſtance* and *Eſſence*, they are unſound Words, coined of your ſelves, from your dark Imaginations, in which there is no Truth at all, but to caſt a Miſt: Now where the Holy Ghoſt is called a *Perſon* in the Scripture, I have never read, and where it is called *The Band of Trinity*, I have never heard of before thee; and ſo thy blind ignorant Concluſions and Sophiſtical arguing will have little Place with them that are come to know the Teachings with the Spirit, and alſo keep to a Form of ſound Words, which thou canſt not.

And thou ſay'ſt, *He that ſendeth and he that is ſent are diſtinct; and ſo the Father ſending the Son, and the Son ſent of the Father, and the Father and the Son ſending the Spirit, and the Spirit ſent by the Father and the Son are diſtinct Subſiſtances, and not the ſame.*

He that ſends and he that is ſent may be diſtinguiſhed, but he that ſendeth and him that is ſent are not ſo diſtinct and afar off one another, but that him that ſendeth is with him that is ſent, and ſo *God was in Chriſt reconciling the World*, and then how were they diſtinct one from the other; and by him were all things made; and Chriſt was not ſo diſtinct or afar off at a diſtance when the Heavens and the Earth were made, ſo that it is truly ſaid, *without him nothing was made that was made*; and the Spirit of God, which may be diſtinguiſhed in Regard of its Operation, yet it was not abſent or diſtinct from the Father and the Son in the Creation, neither is abſent from the Son in the Regeneration or Work of Redemption.

And then in thy Anſwer to an Objection which thou makeſt thy ſelf, *How the Doctrine of Life was communicated vocally by the Patriarchs, but it is not ſo now*; and in thy Anſwer thou ſay'ſt, *The Scripture is not neceſſary abſolutely, but it being God's Will to communicate Life through the Scripture, hence the Scripture is neceſſary*; and then thou ſay'ſt, *Not the Letter without the Mind of the Author, nor the Spirit without the Scripture*, and that the Words in the 17th of *John* 22. *That they may be one, as we are one, theſe Words give an uncertain Sound* (thou ſay'ſt) and further thou ſay'ſt, *Surely they are under a Rule of Life who have not the Spirit, ſince the Canon of the Scripture is cloſed, ſo far is the Spirit from being a Rule of Life, that to us it is not the Spirit, except it move in the written Word.*

Anſw.

Anſw. Groſs Darkneſs is thy dwelling Place, and out of thick Darkneſs all this pitiful Confuſion cometh; the Doctrine of Life was communicated according to the VVill and Mind of God, ſometime by Dream, ſometime by Viſion, ſometime by Revelation to the Patriarchs and Believers from *Abel* till *Moſes*; aud by Faith they were Followers of Chriſt, and doubtleſs, they did communicate in their Generation thoſe things that were manifeſt unto them by the Spirit, which was the then Rule and Guide to the Feet of the upright in the way of Peace before any Scripture was written; and if the Scripture be not neceſſary abſolutely, thou haſt ſaid as much as we ſay; therefore we ſpeak of a Rule and a Way which is abſolute neceſſary, without which no man can know the Father, or the Son, nor the Way of Peace, but by the Spirit of Truth, which gave forth the VVords of Truth, which may manifeſt and doth manifeſt it ſelf as it will, when, where, and how it will; for it is unlimited, and it will not be limited by its own VVords, as to Sound, but may ſpeak VVords which it never ſpoke before; as for inſtance, *Paul* by the Spirit ſaid, *The ſecond* Adam, *the Lord from Heaven is a Quickening Spirit*, which none of the Scriptures before-written ſpeak in theſe very VVords; and if the Spirit be not Spirit without the Letter, then where the Letter is wanting, the Spirit is wanting, and conſequently, them that have the Scripture have the Spirit, which were no leſs then Ignorance and Darkneſs to ſay; and what Rule are they under, who have not the Spirit or no Meaſure of it; there is but the Spirit of Truth and the Spirit of Error, and they that are not ruled by the Spirit of Truth, they are ruled by the Spirit of Error, though they may have the words, to fight with and quarrel about without the Life; but laſt of all, thou haſt in plain words ſet the dead Letter before the living Spirit, and ſay'ſt, *That the Spirit is no Spirit except it ſpeak by the Scripture*; and if the words of Chriſt in *John* 17. give an uncertain Sound, it is but to thy deaf Ear, and to thy blind Underſtanding; for he ſpoak ſoundly and certainly, and prayed to the Father, that as the Father and he were one, ſo they alſo might be one, being guided by the one Spirit of the Father in the Son, and that they might live in the Unity of it, and have Unity with one another in it, and with the Father and the Son.

In thy 15th page, though thou haſt ſet up the Letter for a perfect Rule of Life, yet here thou throweſt it down again, and ſay'ſt, *It is to be underſtood as including Conſequences; for the greateſt Part of Scripture is Conſequences, and the Scripture cannot be true without Conſequences; for* Thomas *and* Mary *are neither commanded Obedience or forbidden Diſobedience, for we no where read, thou* Thomas *or thou* Mary *are therein commanded Obedience, or forbidden Diſobedience, ſuch an one by Name do this or that.*

Anſw. I told thee the Spirit of God is unlimited, and whether it ſpeaks of Degrees or Meaſures of a greater or leſs thing, or whether it ſpeaks the greater firſt and the leſſer after, whether it ſpeaks from *Major* to *Minor*, or from *Minor* to *Major*, or what may truly follow, either from the greater to the leſs, or from the leſs to the greater, it is all Truth; but thy Conſequences are no Part of this, the Spirit ſtill demonſtrates its own Mind by what words and Terms and Expreſſions it pleaſeth, and will not be limited or confined to this or that Form of words; and thou erreſt groſly, nei-

ther knowing the Scripture nor the Power of God; and thy Conſequences are falſe; for there are the individual Perſons or Names of *Thomas* and *Mary*, both commanded Obedience, and forbidden Diſobedience; and if thou haſt never read this in Scripture, I inform thee and inſtruct thee, thou may'ſt read *John* 20. 16, 17. where Jeſus ſaith unto *Mary*, ſhe turned her ſelf, and ſaid unto him *Rabboni*, which is to ſay Maſter, Jeſus ſaid unto her, *Touch me not, for I am not yet aſcended*; here is a Prohibition, and forbidding that ſhe ſhould not touch him; *Secondly*, here is a Command of Obedience, *But go unto my Brethren, and ſay unto them, I aſcend unto my Father and your Father, to my God and your God*; and in the ſame Chapter thou may'ſt read in *ver.* 27. where Chriſt ſpoke unto *Thomas* by Name (after his Reſurrection) *Then ſaid he to* Thomas, *reach hither thy Finger, and behold my Hands, and reach hither thy Hand, and thruſt it into my Side*; here was a Command to be obeyed, *and be not faithleſs*, there is a Prohibition or a forbidding of Unbelief; and ſo thy Fooliſhneſs is manifeſt; and Ignorance of the Scripture, ſome of it, thou ſayeſt, is an uncertain Sound, and the Scriptures fore-mentioned thou haſt denyed, or elſe never haſt read it, and ſo art unacquainted with thy Rule, which thou quarrelleſt and fighteſt ſo much about.

And then thou comeſt and ſay'ſt, *Thou wilt vindicate ſome Scriptures*, and citeſt 1 *John* 9. *That this was the true Light which lighteth every Man that cometh into the World, hence they affirm that there is a Light in every man, which being followed is an infallible Guide, and that this Light which lighteth every man is the Rule of Life, and not the written Word*; thy Anſwer is, *The Senſe of the Text is notoriouſly falſe*, and thy Reaſon is, *If Chriſt, the true Light that lighteth every man be the Rule, then Righteouſneſs ſhould be by the Law; for the Light which is in every Man is not Goſpel-Light, but there is a natural Light or the Light of Nature, which is to be conſtrued in Oppoſition to ſpiritual, and the Light of Nature and the Light of the Spirit are contra-diſtinct; and by this Light of Nature there is a Difference put betwixt that which is good and bad, and it will teach us not to lye nor ſteal, and it will lead to the Knowledge of one God, and yet it is in Oppoſition to one Spirit, and it will lead to know Eternity Omnipotency, and it will lead to know the Creator, yet it is contra-diſtinct to the Spirit.*

Anſw. The Scripture needs none of thy Vindication, for thou haſt defamed it, and ſayeſt, Chriſt's Words are an uncertain Sound, and thou haſt ſaid, that neither *Mary* nor *Thomas* was commanded Obedience; thou may'ſt look back of thy Lyes, and repent of them; and why is the Senſe of the Text utterly falſe, that Chriſt was the true Light that lighteth every man that cometh into the World without Exception; and why is this utterly falſe, if he be followed, that he who is the true Light is an infallible Guide, and the Rule of Life? Hath he not enlightned every man that cometh into the World? If thou makeſt Exceptions where the Spirit makes none, then thou perverteſt the Scripture; doth not he ſay, *I am the Light of the World*; the World in the Scriptures Account is ſet in Oppoſition to Believers; for Believers are not of this World, but are redeemed out of it; as for Example, *God ſo loved the World, that he ſent his Son into the World, that whoſoever did believe in him might not periſh, but have Everlaſting Life*;

for

for it is manifeſt that the Saints and Believers had Life given already, that followed Chriſt, and were his Sheep; and ſaith Chriſt, *I put them forth, and go before them, and give unto them Eternal Life*; and he ſaid to them who had not Eternal Life, *while you have the Light believe in it, that you may be the Children of it*: And is not Chriſt, God's Righteouſneſs, who is given for a Covenant of Light to the blind, and dead, and lame, and to the dumb, to open their Eyes, to quicken them, to make them leap as an Hart, and their Tongue to ſing and utter forth Praiſe? we ſay, Righteouſneſs is not by the Law, but by Chriſt, that lighteth every man, who is the End of the Law; and why is not the Light which lighteth every man Goſpel Light, ſeeing it is ſaid, *Go preach the Goſpel in every Creature under Heaven*; go learn what that means? And if Natural Light muſt be conſtrued in Oppoſition to Spiritual, and the Light of Nature contra-diſtinct to the Light of the Spirit, then it muſt needs be ſinful; for that which oppoſeth ſpiritual Light, and is ſet in Oppoſition againſt its leading, muſt needs be ſinful; and that which is *contra* or againſt the Light of the Spirit, muſt needs be ſinful; and then if it be as thou haſt ſaid, and if this muſt be the true Senſe of that Scripture, that it muſt be underſtood of natural Light, and that natural Light thou conſtrueſt in Oppoſition to ſpiritual, and ſay'ſt, *It is contra-diſtinct to the Light of the Spirit, and in Oppoſition unto it*: That which is againſt the Spirit's Light, or the Light of the Spirit, muſt needs be Darkneſs, ſinful and evil; and yet thou haſt confeſſed, *It will teach that none ought to lye or ſteal, and to know one God, and the Creator, and Eternity, and Omnipotency*, and yet it muſt be taken in Oppoſition to the Spirit, and contra-diſtinct from the Spirit; that which leads to know the Creator, and Eternity, and Omnipotency is that Spirit of God, through which God and the Things of God are revealed; and that that teaches that a man ſhould not lye, that is Truth; and that that leads from Sin, and accuſes for Evil-doing, and convicts, that is the Spirit's Light, as it is written, *He ſhall convince the World of Sin*: And ſo thou like a man who hath loſt all Aim, rambleſt up and down in every By-Path, and like a blind man gropeſt, but canſt not enter into the Treaſure-houſe of Wiſdom; thou haſt called the Light that every one is lighted with, *the Righteouſneſs of the Law*, and *no Goſpel Light*, and *in Oppoſition to ſpiritual*, and *contra-diſtinct to the Spirit*, and in a Word, haſt made of it at the beſt Conſtruction but bad and evil; and then when thou haſt done thou confeſſeſt, *That it will put a Difference between Good and Evil, and ſhew that God is to be worſhipped, and Eternity is known and Omnipotency*; and are not theſe the deep Things of God? And ſo *Babylon* is the Land of thy Nativity, and thou reeleſt and ſtaggereſt up not and down like a drunken Man, and wouldſt be a Teacher, and knoweſt not whereof thou affirmeſt, nor of what thou ſpeakeſt.

Further thou ſay'ſt, *That the little Light there is is much miſcarried and thy Reaſon is, becauſe it is manna ged by the reigning Power of Darkneſs, and the Judgment of Man is corrupt*; and then thou goeſt on, *the Light of Nature ſince the Fall is not to be compared* (ſay'ſt thou) *with the Light of the Image of God before the Fall, and it hath no Proportion with Goſpel Light, but is groſs Darkneſs, nay, is worſe then groſs Darkneſs.*

Answ. And how did the Light miscarry, thou blind-man, and when did the reigning power of Darkness manage it, seeing that there is no fellowship betwixt Light & Darkness, and the Light which every man is lightned with hath born witness against Darkness, and the Reigning Power of it; and though the Judgment of man be corrupt, his miscarriage is because he hath not minded the Light, and because he hath turned his Back on it, and then Sin entered, and then came to Reign in the Power of Darkness, and corrupted the Heart; and this hath made man miscarry; and though thou sayst, that the Light which lighteth every man, is not compared with the Light of the Image of God before the Fall, and hath no Proportion, I'le tell thee a Riddle, go learn what it means, the Light of the Image of God before the fall is the same in it self after the fall, and holdeth its proportion, and is no whit lessened or diminished in its purity in its self, although fallen man do not see it, neither can behold it, because Sin hath entred and Death by Sin, and that is it which obscureth the Image of God from man, and it's Light, yet the Light shined in Darkness, but thou concludest it is Darkness, yea worse then gross Darkness, and thou bringst a proof to prove it, *ye were Darkness*, the Apostle doth not say, that the Light which shined in darkness, was darkness or worse then gross Darkness, as thou ignorantly saist; but he said, the *Ephesians* or the men of *Ephesus* were darkness, and not the Light in them, which shined in Darkness, though the Darkness comprehended it not; but how now *John Norton*, what will the General Court of *Boston* say, when they see thy confusion laid open, and the Deceit made manifest to thine and their shame and ignorance? thou confest in the 16. page, *That it would lead to know God and the Worship of God, and Teach not to Lye and Steal, and so forth, and to discover some of God's Attributes, as Eternity, Omnipotency, and the like*, here was some good in it in thy own account, but now its become *gross Darkness*, in the 18. page, *and worse then gross Darkness*, and so hath made as bad if not worse then any Principle that is in a Beast; and it may truly be said of thee even in thy own Phrase.

——Qanta sub nocte Jacebat
Nostra dies———

But now thou comes to a further Interpretation of 1 *Joh.* 9. and thou saist, *The Light which we are enlightned with, it is either the Light of Nature, the Light of Reason, or the Light of saving Grace, and the Light enlightening is either the Word considered as the second Person, or Christ the Son considered as Incarnate.*

Answ. It seems that thou knowest not which it is, but Guessest like a blind-man, and like a wild Archer shoots at Randome; and why dost thou make such distinction betwixt the Word the Son of God, and Christ the Son of God, thou madest but three Persons in the Trinity before, but it seems by thy arguing thou wouldst now make four; And as for thy *Collective* and *distributive Light*, the distinctions is that which would cast a Mist before People Eyes, and thou bringst the Judgment of *Calvin*, *Beza*, and *Piscator*, and others, that as concerning Man endued only with the Light remaining since the Fall, they conclude him to be Darkness and unable to comprehend the Light, or to improve it to Salvation, their Judgements

ments are more ſound then thine, though thou wouldſt bring them to ſtrengthen thee, that the Son of God hath not enlightned every man, they confeſs, the Man in the fall is in Darkneſs, and Darkneſs is over him, and in that he is not able to comprehend the Light which is in him; and as to the Improvement of it, in the Darkneſs man hath not Power to improve it to Salvation, but what doth this invalidate the Light which is in Darkneſs? the Power of improving is in the Light, being turned to again and received; and what if I ſay, it is the Light of Life in its ſelf, though thou deny it? I knoweſt what I ſpeak; for in him was Life and is Life, and that Life is the Light of men, and the Light of the World, and ſo that Light, which every man is lighted with, is of the Life and from the Life, and ſo may truly be ſaid, to be the Light of Life in it ſelf, though man in the Tranſgreſſion doth not feel it ſo as to him, but may truly ſay, it is the Light of Condemnation, becauſe he feels it ſo in the Operation thereof, being in the Tranſgreſſion, it convicteth, reproveth, accuſeth and condemneth for Evil, and therefore it cannot be the Light of Life to him, till it be received, cloſed with, obeyed and followed, and then the back is turned upon the Tranſgreſſion, and man is come out of the Darkneſs; and therefore the Apoſtle ſpoke well, and underſtandingly, according to Knowledge, that which was ordained for Life wrought Death in him, that was becauſe the Law was againſt him, and he in the contrary Nature to it, the ignorance of many wiſe Men (ſo accounted) in this Generation is ſuch, that when they ſee or feel contrary Effects, they judge there muſt needs be contrary Subjects or Objects, becauſe there are different Effects; for now the ſame Light which ſhews Evil and accuſes for it, and Judges for it, there is one Operation, and excuſes him that loves it and obeyes it, here is another Operation, that which Convinceth the World of Sin, of Righteouſneſs and of Judgment, and that which conſolates and gives Peace to the Believer, is the ſelf ſame Spirit; ſo here is not two Spirits or two Lights; ſo that he which kindles a Fire in the Earth, and appears in flames of Fire, and rendereth Vengeance upon all them that obey not the Goſpel, which is the Power of God, here is one Work or operation of Chriſt, the ſame bringeth Peace, Joy, and gladneſs, and refreſhment, and makes the ſprings of Life to bubble up in them that believe, here is another Operation, yet the ſame Chriſt; theſe things I write to inform thee, and all where this may come, that that is truly an Appearance of Chriſt, which ſheweth Sin and condemns it in a meaſure, and he alone is the Judge of the Quick and the Dead, and if all Judgment be committed to the Son, then to be Judged for Lying, for Stealing, and for wronging any man, it is the Work of Chriſt, and the Work of the Son. Oh man! thou haſt much to Repent of, and thy Ignorance is great, which haſt called, Chriſt the Light or the Light of Chriſt, or the Light of Life, Darkneſs, and contra-diſtinct to the Spirit, and worſe then groſs Darkneſs; ſo this is thy concluſion againſt the firſt of *John* & the 9th, that Chriſt hath not enlightned every man, or all men that come into the World, but all men ſo qualified of every ſort; ſo then by thy concluſion the firſt of *John* and the 6. verſe gives an uncertain Sound, like the 17th of *John* and 22th ſo then its Qualifications of men that procures Light from Chriſt, and ſo its not of Grace but of debt, but if it be of debt, which is owing unto a Perſon ſo qualified,

then it is not of Gift, but thou err'ſt in thy Judgement, for it is by the gift of Righteouſneſs that Juſtification comes upon all that believe, it is notthis or that Qualification before their converſion, which is any cauſe of God's enlightening them, but it is the free Love of God unto man without Exceptions, or reſpect of Perſons that he hath lighted every man, to the intent, that all and every man might ſee his Error and depart from it, and turn to him that ſhews him it, who would have all men ſaved and come to the Knowledge of the Truth; and ſuch is the large Love of God unto whole Man-kind, which thou wouldſt reſtrict and bind up to ſuch and ſuch Perſons ſo Qualified, as though Qualifications of Perſons were a Meritorious cauſe, wherefore Chriſt was Bound to give them Light, this is rank Popery, and not according to the Doctrine of Godlineſs.

And thou citeſt 2 *Pet.* 1. 19. *We have a more ſure Word of Prophecy, whereunto you do well that you take heed, as unto a Light that ſhineth in a dark Place, until the Day dawn, and the Day-ſtar ariſe in your Hearts*; *hence it is inferred*, thou ſay'ſt, *that after the Reception of the Spirit there is no need to attend to the Scripture*; and ſo thou goeſt on and ſay'ſt, *the Word of Prophecy is the Scripture of the Old Teſtament, that thou art to take heed unto, until the Day dawned, and the Day-ſtar ariſed in their Hearts, and that until ſignifies forever.*

Anſw. And here thou art in Confuſion, I know none that make any ſuch Inference but thy ſelf; for the Scripture is ſeen moſt clearly, who know the Day dawn, and the Day-ſtar ariſen in their Hearts; and firſt thou ſay'ſt, *we are to underſtand the Word of Prophecy the whole Scripture*; and then in the ſame Page ſay'ſt, *That* Peter *expounds the word Prophecy of the old Teſtament only*; ſo then *Peter*'s Expoſition by thy Account and thine is different; thou ſay'ſt, *he ſpoke of the old Teſtament*, and thy Interpretation is of the whole Scripture; but thou haſt miſt it, both of *Peter* and thy ſelf; for *Peter* wrote to People in that Epiſtle in ſeveral States, yet they all might be ſaid to be Believers, according to a Proportion of Faith given unto them; and in that which thou haſt cited, 1 *Pet.* 1. 19. *We have alſo a more ſure Word of Prophecy*; here is to be underſtood, *firſt*, a ſure Word, *ſecondly*, a more ſure Word; for the Apoſtle in that Chapter ſpeaking of their Diligence towards them that did believe, and declared unto them, *That they had not followed deviſed Fables, when we made known unto you the Power and Coming of our Lord Jeſus Chriſt, but are Eye-Witneſſes of his Majeſty*, verſe 16. *and heard the Voice from this excellent Glory, this is my beloved Son, in whom I am well-pleaſed, when we were with him in the Mount*: This was as ſure a Word to the Apoſtles as any that ever the Prophets had ſpoken before was to them; & ſo the Old Teſtament could not be more ſure then this which they heard from the excellent Glory; but this was not ſo ſure unto them to whom *Peter* wrote; and this was only the Apoſtles Declaration, but the Word of Prophecy, unto which he exhorted them, was nearer then any of the Prophets Words or the Apoſtles Teſtimony of what they heard in the Mount: the Teſtimony of Jeſus is the Spirit of Prophecy, to wit, that which bears witneſs againſt Sin, and to Righteouſneſs, from this the Prophets ſpoke, and this was that publick Thing or Spirit, and they that ſpeak not from it, ſpeak from a private Spirit of their own; and this Word of

of Prophecy, or that wherein they could see or foresee Things to come, they were to take heed unto, as unto a Light which shined in a dark Place, and this was the more sure Word which he directed to, which in all thy Book thou quarrelest against, and through this they saw the Apppearance, and knew the coming of our Lord Jesus Christ in Power and great Glory, and did see the Day dawn, and the Day-star arise in their Hearts, and they were to attend to this, not only before, but also after; for by the Word of his Testimony the Saints did overcome: And so all thy Interpretations are false, and thine is the private Interpretation, and not from that sure word of Prophecy which the Prophets and Believers took heed unto, and through which they interpreted Things truly, according to the Mind of God.

As for the Story of *false Teachers arising and prevailing among People, and what the signal Nature is*; and thou say'st, *They are sent as Scourges and as Judgments to them who have not received the Truth in the Love of it*; and thou bringest a Scripture, *I came in my Father's Name, and ye received me not*, John 5. *but if another shall come in his own Name, him you will receive.*

It's manifest that thou comest not in his Name nor in Christ's Name, and if not so, in thy own Name thou comest, by the Appointment of the General Court at *Boston*; and so there will few believe thy fabulous Stories, which are not worth rehearsing, which will cast a Mist before the Eyes of them who cannot see through thy Deceit; *and the Sum is* (thou say'st) *of all that the Doctrines of Devils audaciously disseminated, pretending themselves to be sent of God, are signal Signs of evil Times.*

The Doctrines of Devils have long been audaciously seminated by numerous false Teachers and false Prophets, as Christ foretold in *Mat.* 23. & 24. which *John* saw come, 1 *John* 2.18. *Little Children it is the last Time, ye have heard that Anti-christs should come, and even now there are many*, and they have ruled long in most Parts of the Earth, that *John* said, *The whole world wondered after the Beast*; and this hath been a sad Time these thirteen or fourteen Hundred Years, wherein the true Church, the Woman cloathed with the Sun, hath been in the Wilderness, in a solitary Place, exiled because of the Beast's Power, and the Dragon's Power, and the false Prophets Miracles, and because of the Doctrines of Devils, have made it a sad Time and an evil Time, such as thou hast taught, *viz. That the Light which every Man is lighted with is gross Darkness, and worse then gross Darkness*, and *that Christ left Political Officers*, and *that the Lord's Supper is a visible Political Church Ordinance*, and *that Baptism is a visible Political Church-Ordinance*, and *that it is Blasphemy to hold Perfection of Degrees in this Life*, and *that none can be cleansed from Sin while upon Earth*: These and the like Doctrines of Devils have been sown, which thou now audaciously seminates by the Appointment of the General Court at *Boston*; but the Time draws near an End, the Night is far spent, and the Day is at Hand when the Beast shall be taken alive, and the old Dragon laid hold on, and the Mother of Harlots burned with Fire, and the false Prophets, which have wrought Miracles before the Beast, and have cryed, as thou cryest him up in *New-England, Who is able to make War with him*, who hath shed the Blood of the

Saints of the moſt high God, which will lye as a Stain upon your Political Church, as thou calleſt it, which will not eaſily be waſhed away; the Time of your Mirth in *Sodom & Egypt* is near an End, though you ſtrengthen one another, and make merry, yet Wo will come when all theſe before-mentioned go down alive into the Pit together; and when the Sea is dryed up, that your Traffick will not go off, then Alas ſhall be the Note of her Merchants, who have traded with her Sorceries and Witchcrafts, and have made People drunk, that they have reeled and ſtaggered, and have been all like a Sea, unſtable, and have not known the Rock of Ages, upon whom all that do believe are eſtabliſhed.

Thou ſay'ſt, *The Goſpel is a Conſtitution or Effect, tempered of the Grace of God and of the Blood of Chriſt.*

Anſw. The Goſpel thou knoweſt not, but buildeſt with thy untempered Morter, and unſeaſonable VVords; and what is the Goſpel an Effect of? it is not only an Effect of an Operation, but it is that which operates, and is the Power of God, which will confound all this Mud and all theſe muddy Traditions, which you mix with the Scriptures, and call them Goſpel.

And now thou comeſt to the deſtructiveneſs of the Doctrine of the *Quakers* to Religion, the Churches of Chriſt and Chriſtian States, becauſe thou ſay'ſt, *It appears in this from the Nature of the Object they ſingle out to fight againſt, as the Trinity, Chriſt, the Scripture, Order both Civil and Eccleſiaſtical, as inſtituted in the Goſpel.*

As to thoſe Principles I have anſwered before in part; but doſt thou tell of Civil Order in your State or in your Political Church, as thou calleſt it? is that to be counted a Civil State, who deſtroyes the Creatures, God's VVorkmanſhip, and deſtroyes Mens Eſtates, and ſells their free-born Children as Bond-ſlaves? doſt thou judge that theſe Rule well according to the Appointment of God, who is a Terror to them that do well, and an Encourager of Violence and Cruelty? as your late Actions have ſufficiently evinced: And as for the Order of your Political Church, we have heard of it, that you are as a Company of wild Bears, rending and tearing, and ſtop Gloves and Napkins, and bind Keys over their Mouthes, that they may not ſpeak the Word of Truth amongſt you contrary to Primitive Order: And as for the Doctrine of the *Quakers* many who know it better then thee, know it to be deſtructive to nothing, but to the Doctrine of Anti-chriſt, and ſuch ungodly Doctrines as thou haſt laid down in this Book, as that that Light which Chriſt hath enlightned every one withal is groſs Darkneſs, and worſe then groſs Darkneſs, and that the Supper of the Lord is a viſible Political Ordinance, and ſuch black Doctrines as theſe our Doctrines are deſtuctive unto.

And further thou goeſt on and telleſt, *The work againſt Order is Policy againſt Policy, the Policy of Hell againſt the Policy of Heaven.*

Anſw. It ſeems your Order ſtands in Policy both in your Church and State, and in Craft, Fraud and Deceit; and thou judged that Heaven ſtands in

in Policy too, but he that ſits in Heaven laughs you to Scorn, with all your Deceit and Policy.

And now thou comeſt to thy Proof, and ſay'ſt, *That Doctrine that denyes Obedience to Magiſtracy in his due Subject, in Effect denyes the Order of Magiſtracy; but their Doctrine denyes Obedience to Magiſtracy in its due Subject, therefore their Doctrine denyes the Order of Magiſtracy.*

Anſw. The *Major* and *Minor* are both falſe; for we own Magiſtracy in its due Subject, which ſtands in the Power of God, and in the higher Power, and that which leads into Order, and out of Confuſion and Deſtruction; and thou muſt not think to faſten *Stork* and *Munter* upon us for thy Proof, what they did ſtands upon their Account, and not upon ours; and that miſchievous Spirit of thine is that which preſſeth on the Magiſtrate to abuſe his power, and to intrude into thoſe Things which belong not to him, to keep up your confuſed *Babel*, which thou calleſt a *Political Church*, which muſt all be ſcattered with the Breath of his Mouth, and with the Brightneſs of his coming, whom thou yet judgeſt to be groſs Darkneſs.

In thy 18th page, and in the 44th page thou ſpeak'ſt, *That viſible Political Church, Church-Officers and Church-Ordinances are Goſpel Inſtitutions, appointed by Chriſt to continue to the End of the World, and that Command which* Paul *gave to* Timothy *is to be kept, and that viſible Political Church Eſtate is to continue to the End of the World.*

Anſw. I ſee thou art ignorant of God, Chriſt, Heaven, Church, Church-Officers, Ordinances and Inſtitutions; the Churches of Chriſt were eſtabliſhed by and in the Power of God, and the Miniſters thereof miniſtred, walked and ruled in the Power of God, and the Ordinances and Inſtitutions of the true Church of God are pure and ſpiritual, but the Church that thou art pleading for the Continuation thereof, is a Political Church, Political Ordinances, Political Officers, Political Inſtitutions, Political Paſtors and Teachers, the Lord's Supper a Political Ordinance, Baptiſm a Political Ordinance; the ſpiritual Counſel which *Paul* gave to *Timothy* about the Elders of the Church, and about the Holy Practice which they were to walk in, and the godly Converſation, this thou calls Political; nay, furthermore thou ſaiſt, *Heaven ſtands in Policy*; and in thy fourth Chap. ſay'ſt, *To Chriſt belongs the Prerogative of being the only Politician*; theſe and the like damnable Doctrines and Hereſies thou haſt uttered forth, and theſe muſt be proved from the firſt of *Tim.* 3. 15. and Chap. 4. did *Paul* when he wrote to *Timothy*, when he gave him direction about Elders and ſuch as took care of the Church of God, did he ſay, a Biſhop is a Political Officer, and muſt be blameleſs? or did he ſay, a Deacon is a Political Officer, and muſt be grave? And therefore Reader, thou may'ſt read theſe Scriptures, 1 *Tim.* 9. 14. 1 *Cor.* 14. 33. and thou maiſt ſee this Sophiſter, and this man that is void of underſtanding, who cryeth up the Scripture for a Rule of Life, and yet holds ſuch a Church, ſuch Paſtors, ſuch Officers, ſuch Ordinances, ſuch Inſtitutions, which the Scripture makes no mention of. and therefore this man having made a Monſtrous Body, a Politick Church, he imagines a Head like it, and therefore Blaſphemouſly ſaith, *Chriſt is the greateſt Politician*; much I need not ſay

unto this black Dark ſtuff, which is to be confounded, which is imaginary and Deceit, which the wrath of God muſt ſcatter; but this I ſay to thee, there were no Officers in the Church of Chriſt, but they were Miniſters made ſo by the Spirit, and were made ſo by the Holy Ghoſt, and were Miniſters of the Spirit and not of the Letter, and ſome were Elders, and Ruled in the Church and Churches, which was Sanctified by God the Father, and preſerved in Chriſt Jeſus, and theſe were ſpiritual, and not Political; but thou haſt cleared and quitted your ſelves from being any ſuch Church, and that which you call the Sacrament, which thou callſt Viſible and Political, and bringſt 1 *Cor.* 12. for thy proof; did *Paul* ſay, *as often as ye eat this Political Bread, and drink this Viſible Political Cup, ſhew forth the Lord's Death till he come?* and did Chriſt when he ſent his Diſciples to Preach and to Baptize in the 28th of *Matth.* 16. which thou plead muſt continue until the end of the World? did he ſend them and ſay, go and Teach and Preach the viſible and Politick Word of the Kingdom, and Baptize them with viſible Political Water, and that this ſhould continue to the End of the World? And little marvel if the Throne of Satan be exalted among you, and ſuch Miniſters as thou who Miniſters deceit, and Unrighteouſneſs and Ungodlineſs, art ſet to be a Teacher, and appointed ſo by the General Court, who canſt not ſpeak a Form of ſound Words, but like a Phyloſopher, a Star-gazer, an Aſtrologian or a Stage-player, which them that read thy Book, will ſee thy Tract frothed with ſuch black dark Sentences which are like Enchantments.

As for *Beckold* and *Knipperdolling*, and *Quintinius* and *Poquius*, thou mightſt have taken up thy Pen ere now, and not have brought all this rambling ſtuff out of the Hiſtory of the *Germans*, which thou wouldſt caſt upon our Backs; the Biſhops uſed to caſt it upon your Backs, and you upon the Baptiſts backs, but now we muſt bear all; and thou in Envy unto us, that thereby thou mightſt repreſent us Odious to the World, haſt made them all *Quakers*, and ſaiſt, they are our Predeceſſours, take them to thy ſelf, and joyn them to your Political Church, and your Political Ordinances, and your Politick Doctrines, which is of the ſame Nature with theirs, which you maintain and uphold with carnal Weapons, as they did theirs.

And laſt of all, thou art coming to the Magiſtrates Power in matters of Religion under the Goſpel, and thou ſaiſt, *Notwitſtanding manifold Evils prevail, and the Wiles of the Devil are great and malignant, and Hereſie which is a horrid a'pect*; yet thou ſaith, *There is* Balm *in* Gilead, *& a Phyſician there*, and the Balm and the Phyſician is that thou ſay'ſt, *God hath armed the Magiſtrate with Civil Power for defence of Religion, through the Concurrences of Divine Benediction, and the Magiſtrate is to vindicate the Truth of God, and alſo exerciſe h Power for curing the Offenders*; and for his proof he brings 1 *Tim.* 1. 20, of whom is *Hymeneus* and *Alexander*, whom I have delivered up unto Satan.

Anſw. It ſeems your Goſpel that you Preach hath not Power in it to prevail againſt Hereſie, neither your Weapons are able to prevail which are but carnal; and ſo the Power to ſuppreſs Hereſie and Convince Gainſayers is wholly without you, & though you Cenſure and Excommunicate and

and deliver up to Satan, as you ſay, yet you being in Satan's Power, that which is againſt you hath Power over you; and therefore you are fain to Cry up the Beaſt's Power, which alwayes made War with the Saints under the Name of Hereticks, and you ſay, that in exerciſing of his Power is but defenſive; I ſay, yes, it is offenſive and deſtructive to the Goverment of Chriſt and his Prerogative, unto whom all Power belongs both in Heaven and Earth, and the Goverment lyes upon his ſhoulders, who is a wonderful Counſellor, of whoſe Goverment there is no End; and he is able to defend his Church; and furthermore to take away thy Objection is willing, and furthermore hath promiſed to keep his Church that the Gates of Hell ſhall not prevail againſt it; and therefore thou who wouldſt have the Civil Magiſtrate to intrude into thoſe things which belong not to him, would have them Uſurpers and Traytors unto Chriſt the Prince of Peace, and the King of his People, and head of the Church his Body, unto whom abſolute Power and Soveraignity belongs and Glory, which he will not give to another: And as for all the proofs which thou bringſt of the Magiſtrates under the firſt Covenant, they are all invalid, as to the ſecond Covenant, for all the Kings & Magiſtrates in the firſt Covenant what as they did in and about Religion, as to the puniſhment of the falſe Prophets, and them that had familiar Spirits and Wizards, they were but Typical as in reference unto Chriſt the ſecond Covenant, who hath another way to kill the falſe Prophets and to make War againſt Hereſie and Blaſphemy, and againſt all Sorcerers, Deceivers and Anti-chriſts, by the two-edged Sword, which proceeds out of his Mouth, with which his Enemies ſhall be ſlain, who will not that he ſhould Rule and exerciſe his ſpiritual Power againſt his ſpiritual Enemies; Is not Hereſie an Errour, an inbred thing? And is an outward Sword like to reach to that? Therefore though thou mayſt preſs the Magiſtrates, or them whom thou callſt ſo by their Cocerive power, as thou callſt it, and promiſe to them divine Benediction, like the *Pope*, for making of Laws againſt that which thou and others may Judge Blaſphemy and Hereſie, and Execute them with Whips and Ropes and cutting off Ears, and deſtroying the Creature, yet this doth not reach to Hereſie and Blaſphemy, and all the Balm and Phyſick that you have in *New-England*, wherein your Hope ſtandeth, as hath yet appeared, are your Knotted whips and pitched Ropes, Baniſhment and Death; here is Balm and Phyſick indeed which deſtroyes the Creation; And what! was *Paul* a Magiſtrate w[h]o Cenſured *Hymeneus* and *Alexander*? or elſe what doſt thou bring this for?

Thou frameſt an Objection, and alſo an Anſwer, *That the interpoſal of Authority in matters of Religion is violation of Liberty of Conſcience*; thy Anſwer is, *Church Authority is Authority, were this Objection good, the Church may not then*, thou ſai'ſt *Authoritatively deal with any of her Members for holding forth or Teaching of falſe Doctrine, contrary to* Gal. 5. 12. and Rev. 2. 20.

Anſw. The Objection is good enough, the interpoſing of Civil Authority in matters of Religion, is a leading them beyond their Line, for that which is ordained for the ordering of Civil things, is not to intrude into that which is beyond its Sphere; And why may not the true Church Authoritatively deal with any of her Members for holding forth falſe

Doctrine? What doſt thou think that *Paul* in the fifth of the *Galatians*, when he wiſhed that they were even cut off that troubled them, that he would have had them Killed, or beat with pitched Ropes? or would he have had the *Galatians* to have denyed them, and have them exerciſed their Authority in the Power of the Lord Jeſus Chriſt? And doſt thou bring? *Rev.* 2. 20. to prove that *Thyatira* had no Power in the Authority of God to have thrown out, and Judged *Jezebel?* This was their fault, becauſe they ſuffered her, who called her ſelf a Propheteſs, to teach and ſeduce, and to eat things Sacrificed to Idols, or thou judgeſt they wanted ſome Magiſtrate to kill her Authoritatively? And if the Church may not deal with the Members Authoritatively, who makes defection from the Faith, why have you Excommunicated and thrown out ſo many for Hereticks in *New-England*?

Thou ſai'ſt, *Liberty of Conſcience, and Liberty for Errour and Hereſie are two things; and the Errour of Conſcience is a Liberty to Bondage*, and thou bringſt, *They ſhall put you out of the Synagogues*, John 16. *and to think to murther the Saints was Service unto God, was not from Conſcience but Errour of Conſcience*; but the Object thou ſai'ſt, *Subjected to the Coercive Power muſt be ſome act of the outward man*; and further thou ſai'ſt, *There is a difference between quiet Hereſie and turbulent Hereſie, Schiſm and Sedition.*

Anſw. It is true, Liberty of Conſcience, and Liberty of Error and Hereſie are two things, but theſe lye both without the Power and the Line of any Civil Power, as Civil Power to reach unto, the one he ſhould encourage, that is to ſay, them who exerciſe a pure Conſcience towards God and towards Man; and as for the other, Error in Judgement, it's beyond the Power of the Civil Magiſtrate to rectifie, but as it puts forth it ſelf in outward Acts of Wickedneſs, as to kill, ſteal, murder, adultery, defrauding, cozening and cheating in outward things, then the Sword reacheth to the Act outward, but can reach no further; and as for Hereſie, Schiſm, Sedition, turbulent and quiet, as thou makeſt diſtinctions, they are all in the Ground, and you have had too many ſuch Thoughts in your Hearts, as that you did God ſervice with all your whipping, cutting off Ears, beating with Ropes, caſting out of your Aſſemblies, and not only ſo, but out of your Country, and baniſhing them from their Wives and Children, and all this you have done, and think you have done God good Service, and have caſt them out and ſaid (as the Prophet ſpoke of your Generation, whoſe Hearts were hardned) *let the Lord be glorified*; theſe things you have to repent of before you know or will feel Remiſſion of Sins from the Lord, though thou ſaieſt, you know it belongs not to the Magiſtrate to compel any Man to be a Believer, nor to puniſh any for not believing, but Hereticks, turbulent Hereticks, we believe belong unto him to puniſh; and who muſt be Judge of turbulent Hereticks? is not an Heretick an Unbeliever? and if the Magiſtrate ought not to puniſh an Unbeliever, then not a Heretick; for a Heretick is an Unbeliever; and they who are in the Power & Authority of God, can deay ſuch a one, and judge him out by the Power of God; there is his Puniſhment according to that which thou callſt Goſpel-inſtitution, and beyond that, or any further Act upon ſuch a one, we do not read of in all that which is call'd the New Teſtament, neither that Chriſt, his Apoſtles or any of the true Churches or

Officers

Officers or Believers ever commanded or commended, or exhorted any to ſtretch forth their Hand againſt the Perſon of any who were Hereticks really ſo, and Blaſphemers really ſo; and therefore ſee, there is neither Command, Precept nor Example; doeſt not thou wretchedly err in preſſing on them which thou calleſt Believers, to act ſuch wretched Acts of Cruelty, as you have done, and thou vindicateſt them in taſt eir Duty? It's true, we read of the Beaſt and of the Dragon, who made War againſt the Saints and killed them, and of Myſtery *Babylon* and of *Sodom* and *Egypt* where Chriſt was ſlain, and the Witneſſes ſlain; now if thou wilt take theſe for Proofs and for a Ground thou mayeſt, and ſo all thy twiſting and twining and vain Arguments fall to the Ground: and doth not the Church of *Rome* account all you as Hereticks? and is not their Judgement that they ought to puniſh you with corporal Puniſhment? and is not this your Judgement alſo, page 78. that the Magiſtrate ought to proceed gradually? That is, to inflict Puniſhment by Degrees with lingring Tortures, like their Inquiſitions? and wherein doth thy Doctrine differ from theirs in this? take them to thee and thy Doctrine; for thou art but a Stem ſprung out of the ſame Root, and acteſt from the ſame Principle, and yet I tell thee and all the World, I am not pleading for any matter of Fact, or for Breakers of the Law that is righteous; for the Law is good if a Man uſe it lawfully, it is againſt Murderers, Man-ſtealers, and Stealers of the Creatures, for Idolaters and Defrauders, and Cheaters, and every Act or Fact deſerves puniſhment ſuitable to the Tranſgreſſion; now had it not been more reaſonably done of thee to have produced the Fact of the *Quakers* in *New-England*, which hath deſerved all theſe barbarous Tortures, then to declare them and publiſh them as Offenders in Matters of Fact, and have none to lay to their charge? and I challenge thee and the reſt of thy Adherents to produce ſome matters of fact which the *Quakers* have done, which is contrary to any righteous Law of God, or elſe own your Condemnation and repent; and thou muſt not think, that this poor Tract of thine, which is full of Deceit and Confuſion, Error, Blaſphemy and Madneſs, though thou publiſh it by the Appointment of the General Court, that it will cover your Wickedneſs, or hide you from being diſcovered to moderate People, neither will ſhelter you in the Day of the Lord.

And thou ſay'ſt, *It concerneth* New-England *alwayes to remember, that originally they are a Plantation Religious, the Profeſſion of Purity of Doctrine, Worſhip and Diſcipline is written upon your Fore-heads, that after* New-England *hath now ſhined Twenty Years, ſhould now go out in the Snuff of Moralianiſm.*

Anſw. There was ſomething amongſt ſome of you, but you fled the Croſs, as I told you before, and ſo that Spirit which perſecuted you in the Biſhops Time got up in your ſelves; and that which once you had, while you were under Affliction here, you have loſt, not only the Power of Godlineſs, but the Form thereof, and alſo of ſound Words; and now as to matter of Religion, it is rather become a Place of Oſtridges, Owles and Satyrs; and for Purity of Doctrine, Worſhip and Diſcipline written in your Fore-heads, if it muſt be tried by your Rule, and if it be the ſame Twenty Years that it is now, I have not heard more of Unſoundneſs in Doctrin-e

ctrine, Worſhip and Diſcipline which I have read on in many Ages, but eſpecially in the Scripture; and truly your ſhining now is turned into Blackneſs, and your Sun is ſet, and your day is darkneſs, and your Light is gone out as the Snuff of a Candle; becauſe this man boaſts of their Doctrine, Worſhip and Diſcipline, take a few things out of many, and behold them in the Light of the Lord, and compare them with the Scripture; and ſo I leave them to thy Judgment.

1. Firſt, ſpeaking of the Trinity, he ſaith, *God is a diſtinct Subſiſtance from the Son and the Spirit, and that the Son is diſtinct Subſiſtance from the Father and the Spirit* in the nineth Page; and becauſe it is ſaid, *The Father ſhall give you another Comforter; this another* (he ſaith) *is intelligible of the Eſſence*; ſo then the Son is a diſtinct Subſiſtance and Eſſence from the Father, and the Spirit is a diſtinct Subſiſtance and Eſſence from the Father and the Son; ſo here are three diſtinct Eſſences.

2. *And that the Spirit of God without the Letter is no Spirit; that which obligeth a Man to obey a Command of God is one Power, and that which ſtrengthens him, and enables him to obey, is another Power*, page 12. *and that Chriſt's Words in* Joh.17.22. *give an uncertain Sound* (which are theſe, *That they may be one, as we are one.*)

3. *That Scripture is a perfect Rule of Life, but not without Conſequences.*

4. *That* Thomas *and* Mary *are no where mentioned in Scripture, neither are commanded Obedience, nor forbidden Diſobedience*, contrary to *Joh.*20.16,17.27.

5. *That that Light which teacheth a Man there is a God, and to worſhip God, and that Parents are to be honoured, and that a Man ſhall not lye nor ſteal, and that which diſcovers the Creator, his Eternity and Omnipotency, is to be conſtrued in Oppoſition to ſpiritual Light, and contra-diſtinct to the Light of the Spirit*, pag. 16.

6. *That the Light which is in every Man hath much miſcarried, whileſt that it is mannaged by the reigning Power of Darkneſs*, pag. 17.

7. *That that which lets a Man ſee that he ſhould not do to others what he would not have others do unto him, and ſhews a Man ought not to ſteal nor to lye, and that which diſcovers Eternity and Omnipotency; this indeed* (ſaith he) *is Darkneſs, it is worſe then groſs Darkneſs*, pag. 18.

8. *Chriſt enlightens no Man with the Light of Life, but them that are ſo, and ſo qualified.*

9. *That the Goſpel is a Conſtitution or Effect, tempered of the Grace of God and the Blood of Chriſt.*

10. *That the viſible Political Churches, Political Officers, Political Worſhip and Adminiſtrations are Goſpel-Inſtitutions, or appointed by Chriſt*, pag. 41.

11. *That there is Policy in Heaven*, pag. 42.

12. *Paſtors and Teachers are Political Church-Officers.*

13. *That the Lord's Supper is a viſible Political Ordinance.*

14. *That Baptiſm is a viſible Political Church-Ordinance.*

15. *That to Chriſt belongs the Prerogative of being the only Politician.*

16. *That there is much Darkneſs in the Hearts of all Children of Light in this Life*, pag. 42.

Likewiſe at a Lecture at *Boſton John Norton* taught, *That the Juſtice of God is the Armour of the Devil.*

Take

Take a View of thy Doctrines again, and be ashamed and blush, and repent of thy Deceit and false Doctrines and lying Stories, and cease to pervert the Way of the Lord; for all this which thou hast waded through will little advantage your Kingdom, neither all this Covering which thou hast made will not vindicate your wicked Practices, nor shelter you from the Storms, and Thunders, and Plagues, and Terror, and Wrath, which is to be poured upon all his Enemies; and then thy Order from the General Court will stand thee but in little stead, when the Terror of God comes upon thee, and when the witness of God is awakened in thee, to bring all thy Iniquities to Remembrance, and thy Deceit that hath been hid to the Light, then shalt thou see that thou hast not set thy self only against Man, but also against God and his dear Servants whom he hath redeemed by his precious Blood, who know a Habitation, unto which you cannot reach with your Clubs, Whips and Ropes, and their Habitation is as the Munition of Rocks, their Bread is sure, and their Water doth not fail; and happy are they who suffer for the Truth's sake, for they shall receive Honour and Glory, and Immortality, and the Crown of Life, which he hath laid up for all them that endure the Cross, and despise the Shame, which will be given in the Day of his glorious Appearance to them that keep the Word of his Patience, and the Word of his Testimony committed to them unto the End.

London, *the* 12*th Day of the* 11*th Moneth*, 1659. *E. H.*

AN

INFORMATION

AND ALSO

ADVICE

TO THE

ARMY

On both Parts, and this present

Committee of Safety

NEWLY ERECTED,

And to the late

PARLIAMENT,

And also to all People who seek Peace and Righteousness, and are for the *Good Old Cause*, so much talked on.

This is presented by him who stands off and from all Self-Interests and Parties, and wisheth that the Wisdom of God may guide you all, and Division and Destruction may cease:

F. H.

WHat, is there not a wise Man among you, who seeks not himself, but the Good of all, that you so blow the Sparks on every Hand, and exasperate the Spirits one of another, and rather are for Strife then for Healing? And would ye have the Fire kindled, to rise up in such a great Flame, as both to destroy your selves, and many innocent People in the Nation? What, is every one seeking to gratifie his Interests and Party, and to satisfie his Will? And is there none that seeks that the Will of God may be done in Earth, among the Sons of Men; that God might once delight to do us good, and settle these Nations in Peace and Freedom, as men and as *Christians*.

1. Con-

I. Consider; hath not this been the End which hath been proposed by all good men, who have not sought themselves, but have ventured all, that this might be accomplished, which if it had been, or were, or could be attained unto, would be a perfect Recompence and Satisfaction of all, and to all, who have sought it in their Heart, *viz. Freedom from Oppression in their Persons and Estates*, which hath not been, by Reason of the many wicked Laws which have been imposed, to satisfie the Self-Interests of some particular Men, which did imbondage all other: Secondly, *Liberty and Freedom of Conscience in the Exercise of their Consciences to Christ, who is God's Anointed, according to the Manifestation of his Light and Spirit to them, unto whom and before whom all must give an Account, and be judged*; but this hath been hitherto hindered by them who have re-assumed a Power, and have usurped Authority to themselves, and have made laws to the imbondaging of the dear and precious People of God in these Nations, though you have been talking of the *Good Old Cause*, these are not revocated and overturned, by which very many suffer to this Day.

II. It is not Names, Titles, Denominations and VVords that we look after, and which will effect the Thing proposed, which while some have been contending after, have let go the Thing in Hand, and have lost it, and so set up a particular Interest, and it clothes it self with the Words and fair Speeches, but nothing is brought forth; and so by fair Speeches and Flatteries the People have been deceived and cheated.

III. Should not all Rule and Authority be for the Good and Safety and well-being of a Nation or Common-wealth, and not to set up an *arbitrary Power in their own Wills, to rule in Tyranny and Oppression, to satisfie their own to the imbondaging of all the People*? And when any Power or Authority have deviated or swerved from this, they became no other but Tyrants and Oppressors; for the Thing intended being lost, the Ruler or Rulers rule no more for God, neither he account them such (whatsoever they may account themselves) and therefore hath raised another Thing to overthrow that Power, as hath been evident in this Nation, in these many Revolutions, although that Power which was first in being, which was ordained for the End aforesaid, being swerved from the thing, might say to that which rose up against it, *That it was Rebellion and Treason*, and declare it to be such in the Ears of the People, as hath been done by divers, which is in the Memory of most, so that I need not instance, when I say it was not so accounted by the Lord; and he hath given a Testimony of this by the overthrowing the former, and raising up the latter, and hath stood by it, while it stood in his Counsel.

IV. Was not *Israel* governed sometime by Judges, sometime by the Elders, and sometime by Kings? And while they stood in the Counsel of the Lord, and the people hearkened to them, was not the Lord among them, and sometime raised up unlikely Means, as to Man's Wisdom, as *David* a Shepherds Boy', and *Gideon* a Thresher, and he was made a Judge, and a Redeemer of *Israel* out of their Slavery; but mind this still, while they

they ſtood in God's equal Counſel, which led to do equally to, and for the Good of all, according to God's Inſtitution and Appointment, then they were bleſſed; but when either Ruler, Governour or Governours went from the Power of the Lord, in which they only had Authority to rule, and to do juſtly, when they went from that, and became corrupt in their Minds and Hearts, and Blindneſs came upon them, as it is ſaid; *Blindneſs happened to* Iſrael *through their Unbelief*; and what was the Effect thereof? *The Judges judged for Rewards and Gifts, the Prophets propheſied for Hire, and the Prieſts divined for Money, and the People loved to have it ſo*, and the End thereof was Miſery; for God raiſed up another Thing, and overthrew the Judges, Prophets, Prieſts and People, the Ancient and Honourable, that were the Head, and the falſe Prophets, which were the Tail.

V. Is not the ſame Blindneſs happened to *England*? When will her Rulers, Judges, Prophets, Prieſts ſee their Error? Is it ever like to be a free Nation till all act freely for God, without impoſing heavy Burdens, and giving as much to one Officer, imployed in the publick Service, as would ſerve twenty, and make ſo many of them too? When will theſe Things be done away, that every one may be approved & maniſeſt, how he loves his Nation, or how he ſeeks the Good thereof, by laying out himſelf freely, and acting freely, without ſo much Chargeableneſs to the Nation, I do not mean the Souldiery, but Men employed in civil Affairs, and the Miniſtry, who would be counted godly and painful, to publiſh freely, or elſe be ſilent.

VI. So now many are ſo doting on the Name of a Parliament, as though it were eſſential, or the Name to be the Foundation of Government, and cry up the Priviledge of Parliament, as ſome have done Prerogative, and would fight about a Name in their Heat and Paſſion, and looſe the thing intended, though they be the Repreſentative of the People, to do Good to the people, and not Hurt, thy are accounted as good Servants to God, and to them that elected them; but if they would ſo ſoon as got together, ſet up a particular Intereſt, which ſerves to the imbondaging of the whole, and then cry up their Priviledge to do what they liſt; then it is no Rebellion in God's Account, neither in the Account of Juſt Men to call them away, when they do not perform the thing intended; but if they will not hearken to the Cry of their Maſters (the People) but it may be call them Rebels or Traytors, if they ſhould be turned out, becauſe they have clothed themſelves with the Name of HIGHER POWER, when alas! they are gone from that in which their Power, Priviledge and Authority ſtood.

VII. And this I have to ſay to that Part of the Army who ſtand ſo much on the Name of Parliament, and would ſeem to oppoſe all the reſt, whether Army or the People from whence their Power did at firſt ariſe, when they accompliſh not the End that they meet for, neither intended ſo to do, but to ſet up ſome and make the reſt alwayes Sufferers, if you ſhould take part herein, and manage your VVeapons for a Sound or a Name, or for

ſomething

ſomething that may ſute you, though damnifie many Thouſands; it will not go well with you; for God looketh not as man, neither judgeth he according to man's VViſdom; therefore be not raſh, nor haſty to ſhed Blood upon this Account, but take Counſel in time, leſt an out-ſtretched Arm ſtop you in your way to your Detriment and Hurt, & you may repent too late; it is not your declaring in words for the *Good Old Cauſe*, neither your Proclamations nor Declarations in good words, neither taking God to witneſs that will ſatisfie the People, who have been and are preſent Sufferers; we have had enough of that, from all the former Aſſerters of Liberty in words, but the thing is not done; ſo be leſs in words, and more in Action, and Deeds for Righteouſneſs; and though you may ſeemingly retort the Sayings of this Army in *England* upon them, how they received Commiſſions from the *Parliament*, and promiſed to be faithful to them, and did that they repented of, that ſuch things ſhould get up to rule and have Dominion, as were acted by the two late Protectors, whom the *Parliament* and you judged Uſurpers, and ſo you take Advantage at this, to ſpread forth this to their Reproach in the Nation; this is not brotherly done, neither is that Spirit that will forgive, and ſuffer long, but is heady: Though they did receive Commiſſions and promiſe to be faithful, yet the End I believe was ſtill Premiſed by them, as to be Servants to them for the foreſaid End, the *Good Old Cauſe*. 1*ſt*. Freed as men from Oppreſſion. 2*dly*. As Chriſtians, from being impoſed upon, either by ancient Laws, or Laws which hereafter might be made, which hindred the aforeſaid Cauſe and End, of all the travail, expence and ſuffering in the Nation, which they would never have done; therefore the *Army* in putting a ſtop to that which did retard and draw back from that End aforeſaid, in God's Sight, and in the Sight of illuminated men, is no Rebellion no Treachery.

IX. And as for the long *Parliament* by whom God did Good Things, & Great Things, in the overthrowing that power which was deviated from the aforeſaid End; yet the Ax muſt not boaſt it ſelf againſt him that hewed only with it for a time to accompliſh his End, and when he pleaſeth take up another Inſtrument, and let the firſt lie ſtill: VVhat they did, they had the Approbation of God and good men, yet they went not through with the work purpoſed and intended; and though they were called together in a time of Straits, when that which had obſtructed through Flattery and Ambition was taken away, yet ſtill you who were the members of the *Old Parliament* remaining, were called together for to help to accompliſh the aforeſaid End, and to carry on the *Good Old Cauſe*; but truly you ſticked in the Mire, and did not run cheerfully, but had your Ears open to them that could complement and flatter, and their Buſineſs you would hear, and return them thanks, but them who had been your deareſt Friends in your former Straits, coming in all Love and Humility, and repreſented their ſad ſuffering unto you, of their long Impriſonment, and how above twenty dear precious men ſuffered till Death in priſon for that Grand Oppreſſion of Tythes, theſe could not be heard: And again, when a Repreſentation came unto you from many Thouſands, who were faithful Men to the *Common-Wealth*, and had alwayes been, it was laid by as waſte Paper, or as a thing of no validity and worth, when others received

thanks from you in Words, and a seeming Approbation of things of far less Importance.

Furthermore, certain who had been Officers in the Army in the Nation, and in *Ireland*, this fourteen or fifteen Years, came to you to present the Sufferings and Grievances of that Nation unto you, and in seven or eight Weeks Time you would neither hear nor regard their Suit unto you, neither take notice of it, neither return an Answer; but when a Company of greedy hireling Priests came from *Leicester-shire* to sound their trumpet in the House, and to tell you they had not engaged with the rest of their Brethren in *Cheshire*, and *Lancashire*, with *George Booth*, they were immediately called in, and thanks returned, as though they had done some great Service for the Nation, but them who were your real Friends, called *Quakers*, when diverse of them represented the sad sufferings of the People of this Nation, from diverse Parts thereof; not only from one Sort of People, but all except one (*viz.* the *Presbyterians*) instead of taking off the heavy Yoak thereof, the Oppression whereof hath reached Heaven, even to the Throne of God, and he hath considered it, though you would not, but instead of removing it, have established it, for which he was wroth with you; you have lost your Crown, and he hath laid you by, as men who would not accomplish his End, and let his People go free; and let me tell you, it was rashly and proudly done of you, after so many valiant Officers, who had waded through a Sea of Troubles, though I shall not say but they sought themselves too much, which I hope God will give them to see: They had done great Service for the Nation, and considered what might best conduce, for the welfare of the Army, and for the Nation's good and Safety, and to present it to you, desiring your Concurrence therein; and though they did send among their Quarters for subscriptions, they knowing before hand except it carried some bulk, or at least seemed a matter of Concernment, you would take less notice of it, that you should in your heat and passion, being filled with Jealousies, vote out these Officers at their return from performing the faithful Service to you & the Nation, it was an unworthy Gratification, and to put in others less capable, only to exalt your own Power and rather to draw back to Bondage, then going forward to perfect the business aforesaid; for these and many more Instances that I might lay before you, it was just with the Lord to remove you, and not to prosper you, and to overturn you, because you stood not in his Counsel, neither hearkned to them who would have wished you well, with whom God's Counsel is, and it is just you are turned out; and let me advise you, and despise not my Counsel; for the Counsel of the mighty hath failed; take counsel at a Shepherd, or a Man of low Degree, be you quiet and seek not Revenge, neither blow the Sparks, nor kindle heat in Peoples Minds, neither provoke the Army to Blood-shed; but rather diswade them, and wait to see what the Lord will do, if he will raise up any to perfect that long desired and hoped for End, Freedom and Liberty in the things that are just, as Men, and in the things of God without Imposition; and if you live to have your Share among the People, in this it will be well; and you may have no cause to repent of your being still and quiet, though you may have cause to repent of your Rashness, and of the things before mentioned.

X. And

X. And you of the *Engliſh* Army, who were diſſatisfied with the Proceedings of the late Parliament againſt you, I wiſh there be not too much Self in you in the thing, rather for your own Advancement and particular Intereſt, then that the *Good Old Cauſe* (profeſt) was not carried on by the Parliament, according to your Deſire and the Peoples Expectations: If Self-Intereſt was the Cauſe, as it is to be feared there was ſo much of that, you will be croſſed in your Expectation; for that is the thing which hath obſtructed the thing intended all along, ſince the thing was aſſerted, that will ſoon be made manifeſt; and there remains a Ground in your ſelves, which I believe will hinder the End propoſed, which muſt be done away, before you can do much for God, though you may profeſs and declare in Words much, which may take with ſome for a while, yet it will not ſatisfie long: I wiſh in my Heart Good to you all; but there is ſomething ſtands betwixt you and good things; you would, like the reſt, pleaſe all Men, but that cannot be; ſtand to the Good, and let your Actions anſwer the Witneſs of God in the worſt: And you ſay in your Declaration, *You have an Intention to take away Tythes, and ſettle ſome Way for a godly preaching Miniſtry*; I ſay, they will need none of the State's or Common-wealth's Maintenance: And if you ſhall take them away, and ſettle any thing by way of Compulſion upon the People for any Miniſtry, you leave us in Bondage, and we muſt declare againſt that, as againſt Tythes, and we cannot pay, neither the one nor the other for Conſcience ſake: And you who are the *Committee of Safety* newly erected; yea, many of you have ſeen, or at leaſt might have ſeen what hath hindered the End propoſed; you have a Day of Viſitation, God will try all Sorts of Men, if any will be faithful to the End: therefore this I ſay to you and the reſt of the Army, throw down all thoſe corrupt Laws made about Religion, Maſs-houſes, Clerks-Wages, forced Maintenance, and meddle not with it; for that thing broke all Parliaments and Councils hitherto, and ſo will it do you, if you meddle with it; leave all People free, without Impoſition of any Maintenance to any, or elſe you do nought; let everyone be free, let every Judgment maintain their own, & leave People free as to the VVorſhip of God, only to Chriſt, who is Head and Ruler of his Church, and Lord over the Conſcience, and is his alone Right, which if you ſhall not do, he will throw you down alſo: Therefore let him have Room and VVay, or elſe that which reſiſteth will be cut off: And this is God's VVord unto you all, *Take Heed of gratifying any to the imbondaging of others; let Tythes and forced Maintenance go down; and if for the Good of the Nation or Common-wealth (as in Things civil) all with a free Heart will moſt readily and willingly aſſiſt you for the Good of the Nation: Stand not puzling about Buſineſs not worth mentioning, nor ſtriving who ſhall be greateſt, but remove the preſent Oppreſſions, and that which is the Cauſe thereof; ſatisfie the Nation with Deeds, Words will not; with Things, not with Names, that will not; and it is not a King, a Parliament, a Protector, a Council or Senate we look at, will do the Thing: Neither People be ye wedded and glewed to Names; he that purpoſeth Righteouſneſs and Equity in his Heart, and walks after it, is that which God will bleſs and proſper; for when Kings, Parliaments and Councils are gone from the Power of God, they are for the Thraldom of a Nation, and not for its Liberty; but this I fore-warn you, whatever you do, meddle not in the Things of God, or about Religion, let that alone, and you will more readily ſerve the Neceſſity which the preſent Affairs call for, and*

the common civil and equal Liberty of all Men: Oh that you had Wisdom, and the Counsel of the Lord were with you! how soon might Things be established? Then would you do more in one Day then in ten, while you consult with your Reason, and the old corrupt Laws, many of which are good for nought but the Fire.

Thus I have in all Faithfulness cleared my Conscience unto you, as the Lord presented Things to me, and happy are they that can receive them; for in this I am not alone, for many Thousands will bear Testimony hereunto: So I rest in the Peace of God, which no Man can hinder me of.

Subscribing my self a faithful Friend to the Common-wealth and all the good People therein,

F. H.

ONE

ONE

Warning more

UNTO

ENGLAND,

BEFORE

She give up the Ghoſt, and be buried in the Pit of Darkneſs.

To awaken the Inhabitants thereof out of their deep Sleep, to ſee themſelves what Miſery is coming upon them through their Degeneration and horrible Ingratitude, that the People therein may be left without Excuſe in the Day of the Lord.

By him that pities thee in this languiſhing State, F. H.

OH *England*! Is thy dry Land all become a Sea? Is not thy Mountains from whence thou haſt look'd for help, caſt all into the Waters, and Floats up and down, and is driven up and down, and carried about with every Tempeſt, inſomuch that hardly any dry Land appears any where in thee, but all like raging Waves, and like Boiſterous Floods which have no Bounds, but over-flow all the Banks, which fill all with ſlime, Mire and Dirt? Oh Nation! whither art thou Poſting? and after what doſt thou ſo haſtily purſue? Haſt thou choſen Madneſs for thy Crown, and Folly for thy Diadem? Haſt thou fixed thy Eye upon the Land of Darkneſs, that thou ſo haſtily runs? Art thou become benummed, and altogether paſt feeling? Hath not the Lord intended good unto thee, but thou rejects it? Did not the Lord break off the Bonds from thy Neck, and take the Burdens from off thy ſhoulders, that thou mighteſt have been a Free People, that thy People might have been a free People, that thou might have ſerved the Lord God in Truth and Righteouſneſs, and mightſt have been eſtabliſhed by his Free Spirit, that Righteouſneſs might have run down the Land as a Stream, and Equity as a River, that violence

might have been done away, and the heavy Yoak removed, that so the Nation might have rejoyced in God's saving Health, which he was about to shower down as a mighty Rain, that the Land might have been refreshed, & that the People thereof might have rested under the almighty Shadow of the Lord, that every one might have eat the Fruit of his Labours with Joy, and have been satisfied therewith, and every Precept of Man have been taken off the Conscience; and that Yoak which hath limited the Lord, would the Lord have broken. that so his People might have rejoyced in him and in his saving Health: But Oh Nation, how art thou betrayed? the treacherous Dealers have dealt treacherously with thee, and have robbed thee of thy Glory and of thy Crown; and now art thou like to be crowned with Infamy and Reproach, and to be as a Hissing-Stock, as a Proverb and a By-word to all the Nations; who will rejoyce in thy Calamity, and be glad at thy Destruction; and because the Love and Mercy of God was manifest in thee more then to any Nation of late besides, therefore the Nations were angry at thee; but now seeing thy base Ingratitude & Unthankfulness for all the Kindness of the Lord unto thee, which thou hast wonderfully abused, which hath been a Cause which hath provoaked the Lord against thee, because thou hast chosen the Way of Death rather then Life, and chosen Darkness rather then Light, and therefore art thou hurled and tossed in all this Sea of Confusion; and what will the Nations say who are round about thee, *Is not this the Nation from whence Light did shine forth, that is now filled with Darkness? Is not this the Nation which was strong and mighty, that is now become feeble? Is not this the Nation, the Fame of whose Righteousness was spread far, that is now filled with Violence and Cruelty? Is not this the Nation which made the Nations and Isles about to tremble, whose Hands are become so weak that they cannot help themselves? Is not this the Nation whose Sound and Fame for Liberty as Men in the Nation, and as* Christians *without being imposed upon, which the Lord was bringing to a perfect Freedom, who now are putting the Yoak of Bondage upon the Inhabitants Necks, and laying heavy Burdens upon the Necks of the righteous, and are imposing Things upon the Consciences of his People, whom God would have set free?* Oh this causeth the Name of the Lord, which hath appeared in thee, to be dishonoured, and the noble Acts which the Lord hath done in thee to be vilified: O *England!* what shall I compare thee unto? thy State is sad; Oh! what might I do to make thee sensible thereof? thou art as a Ship in the midst of the raging Sea, whose Mast is lost, whose Tacklings are broken, and the Men all dead, and nothing left but a bare Hull, ready to be blown with every Gust of Wind upon every Rock, and art wholly like to be split, never more to be builded up; it may truly be said of thee, as it was once of *Israel*, when they had revolted from the Lord God, and followed after the Imaginations of their own Hearts, *The Head is sick, and the whole Heart is faint, and every Member which should move in the Body is become feeble and benummed*; thy Breach is great, who can heal thee? or who can bind thee up? what is there no Balm in *England*? is there no Physician there to heal the Breaches and Wounds of this People? what, not one wise man among all her Rulers? are they all like wild Bulls in a Net, fit to be taken and destroyed? not one Interpreter amongst all her Prophets, which can discover the Disease? not one Physician that can apply a healing Medicine to

these

these grievous Wounds? What not one Leaf of the Tree of Life amongst you all, by which the Nations are healed! not a healing Spirit amongst Ten Thousands of *England?* Oh sad and deplorable is thy State! for all is out of Order; and it may truly be said of her Rulers, of her Priests and her Prophets, and of her People, as it was said of *Israel*, when they had forsaken the Lord, and Blindness happened to them through their Unbelief, *A People laden with Sin and Iniquity, they are all gone out of the Way, there is not one that doth Good, no not one; a Seed of Evil-Doers, a treacherous Generation, a false-hearted People, who eat up Iniquity as Men eat Bread, and drink it up as Oxen water*: Oh Nation consider, thou art upon thy languishing Bed, and thy Eyes are almost closed, and thy Ears stopped, and thy Understanding besotted, all thy Vitals are decaying, the Characters and Symptoms of Death are upon thee, the Form of thy Countenance is changed, the Flower of thy Beauty is passing away, old Age and Decrepedness is coming upon thee, all thy Joynts are growing feeble; what wilt thou now do in a Day of Adversity? whether wilt thou go in the Day of Calamity which is approaching? the Grave is opened to receive thee, and thy Enemies stand ready to bury thee in Silence, that thee and all thy Glory may be trampled upon, and that thy Memorial may dye and rot, and thy Renown be shut up in the Pit of Oblivion; the Fellers stand ready to cut thee down as an abominable Branch, and to cast thee into the Fire to consume thee, and to make a final End of thee, and to destroy all thy pleasant things; the Lord is grieved for thee, and the Spirits of his People are made sad; for they feel the Weight of Iniquity, and the Load of Transgression, which will sink the Nation, if it be not turned from; but the Lord will ease him of his Enemies, and avenge him of his Adversaries, and will sweep away the Refuge of Lyes and the Lovers of them into the Pit of Destruction; and the Day hastens when they that exalt themselves high, even upon Pinacles, shall be brought low, and many Hills hath God made one with the Plain, and many more yet shall be made a Plain, that the Glory of the Lord and his Interest may be exalted.

Oh *England!* consider thy former Dayes, and call to Mind the Years past, and consider in what State thou wast twenty Years ago, and what Complaints filled every Corner of the Land, by Reason of the heavy Yoaks that were laid upon the People, by Reason of many wicked Laws, which were made by Men of corrupt Minds, not only upon the Estates of Men, but also upon their Persons and Consciences; and the Cry of many innocent People was great, and reached through the Clouds.

And what Innovations and Impositions were made upon tender Consciences by those called Bishops, which the very Land groaned with the Burden thereof, who were but a Stem sprung from that corrupt Root of *Rome*, and most of their Worship, Canons & Constitutions they had from thence; and what Intrusion and Popish Stuff was ushered in daily upon the People in this Nation, which they groaned under, and compelling and forcing about the superstitious Rites, and Ceremonies, and foolish Fopperies which they brought in as religious Matters, and what lazy Drones they upheld, reading a Piece of the old Mass-book in *English*, and calling it *Divine Service*, and judged them Hereticks who opposed all this muddy dark Stuff,

Which the People were vexed with, and their Souls grieved, and the Lord grieved and vext, insomuch that the Lord heard the Cry of the Oppressed, and did appear in his Power and Strength in many People, to bear witness against the aforesaid Evils, which were growing upon the Nation, which tended to Bondage and Thraldom, both as concerning Mens Persons and Estates, and also their Consciences, which Bondage they were weary of, which Yoaks the Lord brake, and gave a total Overthrow both of the one and of the other; and many upright in Heart did rejoyce, and with unwearied Pains did travail through a Sea of Troubles, not minding the present Difficulty, but rather eying the End, Freedom and Liberty; and many precious Men ventured their Lives, and lost their Blood, and consumed their Estates, and offered willingly of their Substance in the Time of need, that they might accomplish the aforesaid End, Liberty and Freedom as Men, according to the equal just Law of God, and Freedom as *Christians*, without being imposed upon either by Men or Laws, which was a Prize which the Lord did intend should be put into the Nations Hand, as a Recompence for their former Sufferings, in which all the upright would have been satisfied; and therefore they who have been Obstructors and Hinderers of this Thing, have the greater Sin and Load upon their Backs, which hath sunk many of them.

But alas! when the Obstructions were taken out of the way, and there was a little rest, Covetousness did get up, and Pride in the Hearts of the Rulers, and them in Authority, in the Hearts of the Souldiery, especially the Officers of the Army, most of which God had raised from a mean Estate to a great Dignity; You forgat the Lord, and did divide the Spoil amongst you, and so became full and Fat, and then kick'd against the Lord, and neglected his Service to, pursue that which God had put into your Hands; but getting into Places of Honour, became as bad, if not worse, then many that were cast out before you, and then laboured to set up your own Interests and not the Interest of the Nation, and to set up a Form of Religion, and another deceitful Image, and not the Interest of Christ Jesus, for he could have no room among you: It grieves my Heart, and vexes the Spirit of the Lord God in me, to consider what Tenderness, and fervency, and love there was in former Years, to the appearance of God's Truth, Life and Light; and now it's become the chief Object of your Scorn, and the whole bent is to turn Christ's Interest out of the Nation, and to destroy the Sheep of his Pasture, whom he hath Redeemed with his most precious Blood, to lay your Sins before you, and your Transgressions in your sight, that you may see what you have done.

Oh People of *England*! Was it only a Form of Government, or such and such a Government in Name that ye pursued after? or was it not the Thing it self, Freedom it self, Liberty it self, Righteousness it self, that the heavy Yoak might be done away? which as to any of the last I do not say, but they might have done it, if they had stood in God's fear, and in his Counsel, for it is not this or that Title, or Form of Government, which is only Essential to the well-being of a People or a Nation; you have had trval of many Names, and what, do you enjoy yet that which you look'd for? Oh nay! you are defrauded, you are cheated, you are Robbed and Spoiled of that which the Lord God did intend you, by Treacherous and false-hearted Men, whose Words have been smoother then Oil, and

and their Hearts full of rottenness, and through fair Pretences of Liberty and Freedom, and Sanctity and Holiness, People have been led up and down like Horses, and tossed up and down like a Tennis-ball.

Or was it a Form of Religion which might be set up by this or that Party, that tender People did seek after, so as to be Bound to this or that Form by an outward Law, by compelling and forcing? Was it not Reformation according to the Scriptures which was spoken of, and intended by the upright-hearted? and behold how have we been Cheated here! Was this the Liberty of Conscience that was pursued after, to set up Popish Tythes, which no true Christian can Pay for Conscience sake? Or to set up a Company of Men to be Teachers, to learn seven Years the Art of Speaking, to borrow their Words from *Homer* or *Aristotle*, and *Heathen* Authors; or to take up a company of Errors decreed at *Chalcedon*, *Nice*, *Latren* or *Trent*, for Articles of Faith, or to get words from *Astrologers* and *Southsayers*, and mingle this with the Scripture, and call them, *The Gospel*, and to have set Wages by a Law given unto them, and to have Traditions of Men brought in for the Ordinances of God; such as the Baptizing of Infants, which *Claudius Espencius*, a Popish Bishop confessed that this was to be believed by Tradition, for it could not be proved by Scripture, that such a Company I say, as these should be forced upon the Nation as Godly Ministers, and their invented Worship to be acknowledged as Divine, and to maintain the old Mass-Houses, and Pay Clerks Wages, which the Scriptures make no mention of, and all this must go in the Name of *Pure Reformation according to Scripture*; and to gather Money from House to house to buy *Bread* and *Wine*, and then a *Priest* to patter a few Words over it, and then say, *it's Consecrated*, and call it a *Sacrament*; and that Priests should have Money for Marrying of People, and for Baptizing of Infants, or for Burials, or to pay for the Ground, in which the Dead is buried; this was reprehended and Condemned by the Council of *Trent* in the height of Popery, in the Year, 1547. & many such bad Impositions are daily holden up, and they that hold them up must be accounted as Godly Ministers; and many more things of this Nature are continued, which is so far against the Consciences of many whom God hath enlightned, so that they are a great Offence: Oh this is quite contrary to that which was intended, and that which is the worst of all, many of these things are forc'd upon the People by a Law.

And now Oh *Heads* of the Nation! how do you think to be believed, or who can trust you any more? Obligations, Covenants, Oaths and Promises all broken and falsified; and as soon as you had rest, when you had time to have Prosecuted the aforesaid things Declared for, purchased at a dear rate, through much expence, and Blood-shed, and Sufferings, you let most of all their corrupt Laws stand, many of which are good for nothing but Fire; and it became as hard (if not harder) to obtain any Right by Appealing to the Law, or Judges thereof, then it was before; and the vast Lands and Revenues of your Enemies you divided amongst you, and sold it at inconsiderable Values, and giving great and large Sums to a company of Dreamers and blind Watch-men; and so wasted that which might have well maintained an Army in the Nation for many Years, as though the Work and the lives of many precious men, and the shedding of the

Blood of Thoufands, had been only to purchaſe Wages for the greedy Prieſts & Hirelings who can never have enough, & ſo all the precious Treaſure which became a booty and a prey for you, is exhauſted and gone, and greater Preſſures upon People then was before, and now the Nation more in Poverty and need then ever, and the People more inthrawl'd in Bondage then ever; And Queen *Mary's* Act for guarding *Jeſuites* and the *Maſs*, ſtands yet in your Law Books, as though it were a heavenly Oracle, and yet you cry out of Popery; and ſo when your Hearts were not right with the Lord, he ſet you one againſt another, and you came to be devid damongſt your ſelves, and ſet up and pull down, and Ordain and Repeal, and ſo brittle and changable, that none did lean upon you but he was hurt by you; and yet every Party crying like *Abſolom, Oh that I were a Judge in the Gate, how Righteouſly would I do*! And ſo every Party have Stolen away the Hearts of People after them for a while, and at laſt betrayed them; and thus every one hath been ſeeking his own Intereſt, and not the Lord's, till the Lord hath left you, and the Line of Confuſion is ſtretched forth over you, and you bring forth the Stones of Emptineſs; And every Party when he is got up into the Seat of Government, ſeeks Veangence on him that hath Oppoſed him, and Blowes the Sparks which ſets all of a Flame, and only for Self, and Honour, and Exaltation, and Intereſt; and thus have you led People up and down like Animals till they are weary; and ſay, *It was better with us in* Egypt, *though in hard ſervitude, then to have Yoaks multiplyed upon us, and cannot ſee when they will Ceaſe*: Oh how Unſtable are you in your minds, and run like a ſwift Stream till you be loſt, and know not how to return; And Flattery and Deceit, that muſt go under the Name of Civility; and one while calling this his Highneſs, and the other his Excellency, and the next Moneth proclaim him Tyrant and Traytor; And ſo if the Wills of a Party be butcroſſed or oppoſed, though Honoured a Week afore for good Service, and Applauded, and in a moment then proclaim him Traytor, and ſo betray one another, and are Treacherous one to another, and in Rage would eat up one another: Are you like to help the Nation, and Decree one Week, and throw down next Week; and ſo run to and fro like Drunken men; and how are you like to do any thing that's good? The Lord hath tryed moſt ſorts of Men, eſpecially the great Ones, and the Heads of the People, and they are become juſt all Droſs, and little or no Vertue is found in them all; and ſo is the Nation like to be eſtabliſhed in Freedom, while Policy, Craft, and Treachery, and Wrath are the chiefeſt Inſtruments in the Work? but the day of many is paſt, wherein they might have done good to the Nation, and to the People of the Lord therein; but their Sun is gone down, and their day is done (and Night come upon them.

And Oh People! will nothing ſatisfie you but *Egypt* again, that you run ſo faſt that way, that you have forgotten all God's wondrous Works in this Land? will nothing but the Iron Furnace ſatisfie you, and the heavy Yoak of Bondage, which you in former Years complained of? Are you grown altogether inſenſible of the things that belong unto your Peace, that you luſt after that which will deſtroy you, and enthrawl you forever? You have had many Warnings from the Lord, and your State hath been clearly declared unto you, but have loſt all Fervency and Zeal, you are become

dry,

dry, dead, careless and secure, and now would be content to make a Covenant with Death, and shake Hands with Deceit upon any Terms, if so be that your Wills were satisfied; and the Heart of Unbelief being got up in you, and a departing from the living God, you seek Peace and Settlement in another thing where you are never like to be established: what stands your hopes upon the sandy Foundation of unstable men? Have you not sufficiently yet tryed all that, that it hath proved as a broken Reed, and as a Bubble which passeth away? Oh is it not high time to look upon the Lord, and to eye him? have not men of high Degree proved a Lye, and men of a low Degree proved Vanity? Have you not looked long enough for Salvation from the Mountains of the Earth, and are they not all melted and hurled into the Sea? Are they like to deliver you, who cannot deliver themselves? are they like to settle you, who are unsettled themselves? are they like to bring Peace unto you, who know not the Way thereof? are they like to put an End to Wars and Strife, who are in the Variance, and Strife and War against the Spirit of the Lord in themselves, and against one another, every one striving that his heady Mind may be satisfied? is that it which is like to make the Nation free, when that which tends to true Freedom is counted by them Bondage? hath not this and the other Party promised great things, and have they not all laboured in vain, and spent their Strength for nought? And is not the Nation further off from Establishment in Righteousness, then it was sixteen Years ago? and is not more Hypocrisie and Deceit abounding and encreasing, who use good Words for a Cloak of Maliciousness, and fair Speeches to deceive the Hearts of the simple? and have not many been deceived hore? and are they not all become broken Bows in which there is no Strength? Oh what Brittleness, Giddiness and Madness, and Instability among the People, just carried about as a Tempest, blown up and down with every Wind? and Oh how do People feed upon Wind, and the airy Breath of corrupt men, which vanisheth away as Smoak, which hath brought no Deliverance at all, but rather led farther and farther into slavery? Oh what are your Spirits so heightned in? and what is it in which you so greatly rejoyce? is it not in that which the Lord God hath blasted, blown upon and it is withered? your Rejoycing is not good, and it stirs up the wrong Part in People, to rejoyce in Vanity, and to take pleasure in Folly: what have you made Captains, and are you turning again into *Egypt*? Do you love *Pharaoh*'s Power so well, and the wise mens Counsels so well? and were it not just with the Lord to let you go back into perpetual slavery, and chuse your delusion, seeing you make your Necks as an Iron sinew, and are so stout-hearted against the Lord? If you never attain unto that which God intended unto you, blame not the Lord; for you have made your selves unworthy thereof, by neglecting the Counsel of the Almighty, & despising them with whom the Couusel of the Lord is; and therefore it is just to bring one *Bramble* after another to rule over you, and one *Bryar* after another to scratch, and rend, and tear you; many have born your burden long, and have been prest with your Transgressions, and the Souls of the Righteous have been vexed from year to year, to see you despise the

Loving-kindneſs of the Lord, and the tender Offers of Mercy; but the Burden at laſt muſt come upon your own Shoulders, which will bow you down; and then ſhall you ſee the Lord would have healed you, but you would not; the Lord would have healed your Breaches, but you would not becauſe the Way did not ſuit with your peeviſh, pettiſh, crooked Minds, and therefore you are like to be bowed down under that which you have choſen, as Aſſes under a Burden; and you will ſuffer your Eyes to be put out by the Uncircumciſed, and have given your Strength to the Beaſt, and now muſt you grind as *Samſon* at a Mill, and they that exerciſe Rule over you, will make Sport with you. Be awakned out of your deep Sleep, and ſhake the Spirit of Slumber off you, that ſo you may come to ſee the State that you have plunged your ſelves into, and the little Inch of Time that is yet left you, prize it, and wait to feel the Witneſs of God ariſe in you, above that Raſhneſs and Wilfulneſs which doth ſo eaſily beſet you, and eye the Lord God, and look for Salvation from him, for elſe neither Perſon, Family nor Nation is like to be eſtabliſhed; have you not run far enough? are you not yet weary? have you obtained any thing by looking after Men, but Breach upon Breach, and one Vexation after another, the Line of Confuſion being ſtretched out over all, and ſtones of Emptineſs brought forth, which is never like to do good, or to be a good Foundation to build upon; for Salvation muſt be brought to a Nation by a People that are ſaved by the Lord, who have the eternal God for their Rock and Refuge, who have the Lord for their God and King; for they know how to rule in Righteouſneſs, who have denied them ſelves and all ſelf-Intereſts: take but a View of your Leaders, and ſee in what they have denied themſelves, or their own Intereſt; and that Perſon or Man can never be for the general Good of all People, neither for the Common Freedom of the Nation, who ſeeks himſelf; and they that know not the Judgment of the Lord againſt Evil in themſelves, are never like to judge righteouſly among the People, but will turn it backward, and let Equity fall in the Streets, and the poor and the needy ſuffer, and will let the Yoak of Bondage lye upon their Necks whom God hath made free, and count the Proud happy, and they that work Wickedneſs, they will ſet them up: Oh! the Lord is grieved, and his Spirit is vexed theſe divers Years at theſe things, and therefore hath he poured Contempt upon the mighty, and is bringing a Conſumption upon all the Honourable of the Earth, and will make them all as burned Mountains; and while your Eyes are upon them for Help, your Expectation ſhall be fruſtrated, and your Hope ſhall be as the giving up of the Ghoſt, and this is the Word of Truth unto you all, which ſhall not paſs away unfulfilled.

And thou falſe & treacherous *Miniſtry* of this Nation, who only haſt the Power of the carnal Sword to hold thee up, and waſt made & conſtituted to be a miniſtry by a carnal Commandment of Man, you have been the chief Incendiaries of much of theſe Commotions, Stirs, Uproars and Broils, War and Strife; how have you twined, and turned, and wheeled about like Weather-Cocks, and flattered every Horn of the Beaſt which exalted it Self though but for a little ſeaſon; & like as your Fore-fathers did in former years, ſo have you done in the latter years, flattered and ſet up every thing and Image, which though there was nothing it in at all, no Life

nor

nor Breath, you have cried it up for the higher power while it stood and would work your Drudgery, and satisfie your Interest; and if it went not on as you would have it, then you have cried it down, and them that you counted the higher Power, and have said, *It hath been by God's Appointment*; the next Week, *Usurpers and Traytors, and Countenancers of Error and Blasphemy*, and have kindled a Fire among People, and set them up in a Rage one against another: and when your Deceit was like to go down, then cried *Religion was despised, and the Gospel was like to fall, and to be extinguished:* Come let us reason together a little; is reading old Writers (whom you call *Heathen*) seven Years, and other latter Popish Writers, and *Aristotle's* Philosophy, any Part of the Gospel? and to frame up a Speech about Religion, out of your old Commentaries which were made in the Night of Ignorance, and to mix Scripture with them, is this the Gospel? and to get a Patent from a *Protector*, a *Parliament*, or a *Committee* to preach at such a Place, is this like Gospel? may be a great Seal at it, and then stay whether the People would have you or no, and force Maintenance from them, and plead your Letters-patent for your lawfull Call, like an Indulgence from the *Pope*, and to claim all the Tythes of a Parish, and all Oblations, Obventions and Mortuaries; is this like the Gospel, or like the best reformed Churches you talk on in that you call your *Covenant*? and to set up the old Mass-houses, baptized Bells, Hour-glasses, Clerks to say *Amen*, Church-wardens, is this like the reformed Churches? and to gather money from House to House to buy Bread and Wine, and then mutter a few Words over it, and give it to People on the mid-day like a Dinner, and call this the *Lord's Supper*, or a *Sacrament*; and to baptize Infants, and get Money for registring a Name, and call this an *Ordinance of God*; is this like the reformed Churches in the primitive times? and to take Money for marrying of People, is this Gospel-like? to preach over the dead, and observe other Ceremonies like the *Popes Exequies*, is this like the best reformed Churches? Nay, which of all the reformed Churches (so called) who are broken off from *Popery* in something, have not deny Tythes? Is there any Ministers among all the *Protestants* in *Europe*, but they have wholly relinquished Tythes, as to be no Gospel-maintenance; as *Germany* and the *Eastern Countries*, *France*, *Geneva* and *Switzerland*, and many others? yet these treacherous Priests of *England* boast of the Purity of Doctrine, Worship and Discipline beyond all, and these must go under the Name of Godly learned Ministry, and if this be Godly, what is Ungodly? if this be learned, what is Ignorance? and to stay at a Village Twenty or Thirty Years if there be gain enough, if this be Laboriousness, what is Idleness? and what Havock and Spoil have you made within these twenty Years in this Land, more then the corrupted Bishops did before? Oh what Havock have you made, and Spoil of Mens Estates in this Nation within these few years, which were called years of Liberty; if the *Chronicles* were searched amongst all the *Protestants* in *Europe*, the like parallel could not be found, neither hath there been the like Wickedness acted; many dyed in prison for denying your insatiable Desires; and because you demand Things contrary to the best reformed Churches, which you say you *press after*; you must deny all the things before mentioned, before any judicious man will believe; and therefore

it is in vain for you to cover your ſelves with a Cloak of Hypocriſie; for God hath opened an Eye in Thouſands, that you will never be able to blind, though you ſtir up Smoak, and Dirt and Duſt, and Fogs and miſts of Ignorance that darkens the Air, yet they will ſee through it, and by the Breath of his mouth in whom they have believed, it will all be ſcattered, but however it is juſt with the Lord to let looſe upon your backs the old Prelates and Biſhops to be Tormenters of you, and make you Drudges and Slaves, as you were formerly; and it is juſt with the Lord to let the Dragon's Power over you all again, and to bring a Scourge upon you, and the People that have hearkned to your Lyes and Deceit, that the Helper and they that are holpen may fall together; that the Blind and they that have choſen the Blind for a Leader, may both fall into the Ditch together, into the Pit that they may never riſe again.

Yet know this Oh Nation, and the Inhabitants therein, there is a People in thee which is precious, and ſo accounted of the Lord, that have not joyned to your Back-ſliding, but have kept their Integrity and their firſt Love, neither have they joyned to your Brittleneſs and Inſtability, neither have they ſought themſelves, but the Good of the Nation, and all the People therein; and though they have had many Provocations, as from the cruel and mercileſs Cruelty of Self-ſeeking Men, yet they have born and ſuffered, knowing Vengeance belongs unto the Lord, who in his Day will recompence Fury upon his Adverſaries, and ſcatter them as the Wind ſcatters Clouds, and ſo are in Peace and Quietneſs under the Shadow of him who hath brought them forth with a mighty Hand and out-ſtretched Arm, notwithſtanding all Oppoſition, which hath been very great, even by all Parties and Intereſts hitherto, and little or no Regard hath been had to this People; but they have been as for a Prey, and for a Spoil unto all, and unreaſonable Men have plowed long Furrows upon their Backs, and they have had no Helper in the Earth; but on the contrary, every one hath lent his Hand to bow them down, and tread upon them as Aſhes under the Soles of their Feet, and yet no Evil to lay to their Charge, but falſe Surmiſes, and receiving the falſe Repreſentations of corrupt Men, whoſe Hearts have gainſaid any Appearance of Good that ever appeared, if it croſſed their ignorant corrupt Minds: What hath this People come to harm thee, O Nation, that thou makeſt them thy Butt to ſhoot at, and they are become the Object of your Scorn and Deriſion? What, have they plotted or contrived Rebellion? Have they gone out upon their Enemies, and ſought Vengeance againſt them, as every Party hath done elſe beſides? Except it's become a Crime to ſpeak the Truth, and bear Witneſs againſt the Hypocriſie and Deceit of Treacherous Men, and to lay their Iniquities before them, that they may ſee, and be aſhamed, and turn from their Evil, which hath provoaked the Lord to Anger, and becauſe of their Rejection of God's Counſel, they cannot be eſtabliſhed: And for the Sake of this Remnant, he will confound and overthrow on the right Hand and on the left all that riſe up againſt them, though they ſhould never open their Mouthes, as to plead their Innocency, yet the Lord will, and condemn them that riſe up againſt them, and plead the Cry of the Oppreſſed that cry unto him

Day

Day and Night, which the Lord hath heard and considered, and is come down, and hath begun his Work, though man doth not see it, and hath poured forth a Spirit of Confusion upon them who have Ill-will to the Lambs of Christ's Fold: and who shall act any Thing further, as to think to root out the Heritage of God, their Counsel shall be turned backward, and their Enterprize cursed; for God he hath determined to lay the Top-Stone with Shouting, and that which he is building he will finish; and of a Truth this is the Family which he hath chosen, which his Love is unto, and his Power amongst, and their Adversaries will God rebuke for their Sake. Therefore O Nation, consider and take this one Warning more, that thou proceed not further to thy Hurt, and thou repent when it is too late.

ONE OF

ANTICHRIST'S VOLUNTIERS DEFEATED,

AND THE

TRUE LIGHT VINDICATED:

In Answer to a Book called *Ignis Fatuus*, published by one *R.I.* wherein he vindicates *Edward Dod* and *Samuel Smith* (of the County of *Salop*) in their Lyes, Folly and Wickedness, and hath added more of his own, with divers of his false Doctrines, Lyes and Slanders, &c. brought to Light and reproved.

As *that the Law of the Spirit of Life is imperfect, and not fit to be a Christian Rule*, and also, *Human Nature may be taken for the regenerate Part of Man, and the Soul, &c.* and likewise calls *Idolatry Civility*, and *Heathenish Complements Courtesie.*

His Vindication made void, and his Weapons broken, and he taken Captive, and left with *E.D.* and *S.S.* among the Slime-pits of *Siddim*, near *Sodom*, with his *Ignis fatuus.*

By *F. H.* a Witness to the perfect Law of the Spirit of Life.

The Wicked are estranged from the Womb, they go astray as soon as they be born speaking Lyes.

AMongst all the Opposers of the Truth that yet have appeared among the black Army of the the old *Dragon*, who like the *Philistians* have alwayes defied *Israel's God*, and also their Camp, through their ostentation and Boasting, and with their Clamorous loud Cryes in the Ears of the People, like *Rabshekah*, to dish earten and dismay *Israel*; none hath appeared more out-ragious and virulent then one who Subscribes himself, *R. I.* who in Vindication of his Brethren in Iniquity, *Edward Dod*, Drunkard, and *Samuel Smith* an unprofitable Talker, otherwise called a Minister at *Cressage*, who hath preached that which he calls the Gospel these divers Years, and yet sees no Fruit at all, and yet this impudent *R. I.* whom I believe to be another Dreamer like him, for his Language doth manifest him to belong to *Mystery Babylon*, the great City, the

the *Mother of Harlots*, he saith, *One may Minister and preach the Gospel, and the People not be profited at all, as* Samuel Smith *hath done at Cressage*; And he saith further, *that they are barren Professors*, yet saith *R. I.* that *S. S. need not be abashed at it*; And for instance he saith, *Was* Paul's *Preaching of less credit, because there were many Runnagates, in the End shewed themselves Hypocrites?* yet this comparison will not excuse *S. S.* neither *E. D.* nor *R. I.* who would cover them with an old patched Cloak, some Pieces he hath scraped up out of *Esop's Fables*, a Book full of Lyes, and altogether compacted and patched up of fictions, and some out of *Ovid* and *Seneca*, Heathens in their own account, and the like frivolous Stories, and *Plato*, and *Diogenes*, they must serve for a covering, if it will, to the two former Oppolers of Truth: but stay *R. I. Did* Paul *stay seven Years in any place, and saw no Fruit?* And though there were many Unbelievers among the *Jews*, notwithstanding the publication of the Word and the miracles of Christ, yet some believed; and though the Apostles and Ministers of Christ laboured in the Work of the Lord, yet some believed and clave unto them: but there is no Fruit at *Cressage* at all, but they barren Professors, as *R. I.* saith; *but if this will not serve, take another of* R. I. *his arguments; that God sends his word sometimes for the hardening of People*, and upon this account, *S. S's* teaching and Ministry must be kept in credit. A sad thing for the People of *Cressage*, that they should Hire a man for seven Years together, and pay him Wages for hardening of their Hearts, and for counting them barren Professors, yet I judge, *S. S. E. D.* and *R. I.* counted them fruitful, and abounding in Zeal and fervency to God, when they came into the Meeting of the *Quakers*, some ringing *Pans*, some *Candlesticks* and *Frying Pans*, and throwing Water, like People void of Understanding, and saith this *R. I. these yielding a better sound then the Quakers*; So that thou mayst see what will not this *R. I.* Vindicate, and what Wickedness as can be acted and spoken, here they may look for a shelter, rather then they shall want a Guardian (as *Pictures, Images, Crosses, Cuffs, Ribbons, Lace*; and such other like things invented by the Devil, to draw People from serving and Worshipping the living God) R. I. will Patronize them all, being brought forth, and when they are not brought forth he will reach forth his Hand to help to elevate Iniquity, and to under-prop the Devil's Kingdom, which is exalted in the Children of Disobedience, as all along may be seen in his Fabulous Scrole, called *Ignis Fatuus*, when like his two Brethren before him, he goes about to Vindicate Idolatry, *Images, Hirelings Masshouses, Cuffs and Ribbons, Tythes, Flattering Titles, and vain Customs, and Popish Practices, Pride, Persecution, and Lying*; all those things he pleads for, and hath used many vain Arguments and false Interpretations of Scripture, so that the two former, it may truly be said, they have done wickedly, but this R. I. Exceeds them all, who is so stout-Hearted against the Truth and Power of God, that whatsoever he can invent in his corrupt Heart against it, and gathers up the rest of the Priests Lyes that they have Vomited up before, and cast in the Face of Truth and tenders them as good proof, and some Scriptures perverted with *Esop's Fables*, and *Ovid*, and *Diogenes's* Stories, and upon such materials he hath framed his Book (called *Ignis Fatuus*) which he hath writ in Vindication of E. D. his Book called, *A pair of Spectacles for a Dark sighted Quaker*, and S. S. *Malice Stripped and*

whipt, three Pamphlets whose Title will discover what the Substance of their matter is, and whose Work they drive on, so that I need not say much, some of them Vindicating Persecution, and incouraging the Rude behaviour of the *People*, another mocking at *Innocency*, and scorneth them who *Tremble at the Word of the Lord*; and last of all, R. I. who hath made a Fortress for both the other, and hath cast up a heap of confused Darkness to guard his Brethren, he mocks at the Light within, and calls it *Ignis Fatuus*; and the *Law* which is *Light* which God hath Promised to write in his Peoples *Hearts*, this he calls an *Imperfect thing, and therefore to be ruled, and not fit to be a rule of the Saints*, as may be seen in the 55*th* page of his Book, and so hath spoken contrary to the Spirit and Scripture of Truth, *Prov. 6. and the Law of the Lord, which is the Law that endureth forever*, this saith, R. I. *is imperfect and the Letter or Law without written is perfect, and is a standard* as R. I. saith, *for all Controversies*, then if it be soperfect and so fit to decide all Controversies, why doth R. I. borrow his proofs and raise his Arguments from *Esop's Fables*, *Ovid's Stories*, *Plato's* and *Diogenes's* discourses, and to omit *Seneca*, because R. I. saith, *Ambrose hath reckoned him in the Bead-row of Saints*, it may be with Saint *Dominick*, and Saint *Patrick*, Saint *Francis*, and some other of the *Popes* Canonizing; but however, I shall let many of his Envious and frivolous and impertinent Arguments pass, as thing of no Validity or worth, being they have been Answered over and over by many Hands, and all the Fortresses and strong Holds thrown down, so that to any Judicious man they will appear, to be but Rubbish, however R. I. would be gathering together the Rubbish again, and would make it appear as goodly a fabrick as he can, when indeed there is no thing in it all; so thou may'st see Reader, in R. I. his *Vindication* of this *Mouldy cankered Ware of Babylon* which he would hold up, his own Folly, Ignorance, and Errour made manifest in the ensuing discourse of his Doctrines, and most of his Principles thou may view and see, which I have taken up and answer'd, and his Confusion and Blindness thou mayst see, and also view the Spirits that acts this Man, and how this man is like to Convince any who hath not Power over his Tongue, but lets it run to utter forth the deceit that proceeds out of his own corrupt Heart, thinking thereby to blind Peoples Eyes that they should not see, how Ignorant and Light, vain, and Treacherous, these Priests are, who would monopolize all into their own Hand; nay, though God commanded and move by his Spirit, yet this must not speak nor declare the mind of God, except these Priests will allow of it, (in whom the Welfare of all People lies, if thou wilt believe R. I. in the 11 page of his Book, yet if these count it disorderly for any to speak as he hath received of the Lord, from his Spirit) it must go for such, and be accounted such, as disorderly.

In the Epistle to the Reader R. I. saith, *such Schismaticks as these* Quakers, *have torn the Church in Pieces, and its Authority condemned, and the Ministry slighted, and false Religion advanced.*

Answ. It seems that the Church that R. I. is of, is none of the true Church which is built upon the Rock (Christ), which the *Gates of Hell prevaileth not against, neither any Weapon that is formed against it, can prosper*; but R. I. his Church is torn in pieces and may be prevailed against; sure it is but *Babylon*, whose Stones must be scattered, and whose Building must

must be thrown down, & it is but the Whore's Attire that is rending, that her Nakedness may appear, and her Deceit made manifest; and the Authority which is condemned and reproved, is no Authority but the Authority of the Beast, upon which the false Church hath rid en, and hath called it by the Name of the higher Powers; and the Ministry is but such as traffick with the Whore's Sorceries, by which she hath deceived the Nations, and this indeed, and those Ministers indeed are slighted by us, because we know him who is the Minister of the *everl sting Covenant*, whose Spirit is manifest according to his Promise, *to lead his People into all Truth*; and so the Religion which standeth only in the Traditions of Men, and in Idolatry, such things as R. I. goeth about to maintain, as *Images, Crosses, and Pictures, Mass-houses, Hireling Priests, Popish Tythes and Popish Ceremonies*, which R. I. so much pleads for, all these are slighted, as not to be consistant with the true Religion, or the true Church of Christ.

Yet nevertheless saith R. I. in his Epistle, *I have adventured voluntarily to side with those that contend for the Truth against the* Quakers, and yet in the same Epistle, saith, *He was moved of the Lord thus to declare*

Answ. What Confusion, and Lying, and Blasphemy is here? hath R. I. adventured voluntarily in his own Wilfulness and Perverseness, to take part with those Contenders against the Truth, in which the *Quakers live and worship*, and God must be made the Author of this, and all the Heap of Lyes and Confusion, which is declared and uttered forth in his *Ignis fatuus*, which if no more were said then hath been, were answer enough unto his railing Discourse; and yet what Impudency this Man hath to say, *he was moved of the Lord*, when as he hath confest, he hath *voluntarily took part with the Contenders*? so that it is manifest to all reasonable men, who set thee on work, and whose Work thou hast been doing, for which thou shalt be sure to receive a Reward, in the mighty Day of the Lord.

And R. I. saith, *Forasmuch as their counterfeit Coin hath been offered to me for good Silver, I thought it fit to nail it to the Market-post, that it might not deceive others, and instead thereof I have here made a tender of other Money (viz.) this ensuing Treatise, which I doubt not, but it may pass with Truth's approbation.*

Answ. That which R. I. calls *counterfeit Coin*, was made publick by our selves, and it hath been and shall be received by them that know God's Image, and the inscription of the Spirit, and though R. I. hath denyed it when it was proffered to him, the Value and Worth of that which hath been proffered to him, is no worse; *For though a Price be put into the Hand of a Fool, he regards it not.* And now Reader thou shalt see what kind of Coin he hath tendered, and how thou judgest it may pass with Truth's Approbation, as hereafter will be made manifest in his further Discourse.

Wherefore Reader, saith R. I. *Have not so great Regard to the Authority of the writer, as the Truth of the Matter written by him, who was moved of the Lord, as thus to declare against those who are Adversaries to Truth.*

Answ. Indeed the Authority of a writer, or of that which is written, is of no great moment, seeing he is but one of *Anti-Christ's Voluntiers*, who hath not only belyed them that feared the Lord, but also hath uttered forth many damnable Doctrines, and yet would fasten all these upon the Lord that his Deceit might be of more Authority, and none might question

the matter thereof, becauſe the Lord alwayes *moveth to Truth and Righteouſneſs*, and ſo R. I. is one of them that hath taken the Name of the Lord in vain, which will not be *holden guiltleſs*, but will be found guilty, when the Searcher of all Hearts ſhall make all things manifeſt.

And then R. I. further ſaith, *That ſprinkling of Infants is commanded by the Scriptures, and is a Seal of the Covenant; and Baptiſm of Infants is that which anſwers to Circumciſion; for Mortification of the Fleſh and Remiſſion of Sins; and Admiſſion into the Church, are ſealed unto Infants by ſprinkling, or that which* R. I. *calleth baptizing.*

I ſay, Baptiſm of infants is a *Popiſh-Tradition*, as hath been proved by divers, ſo that of it I need not ſay much; but where it is commanded in the Scripture as R. I. ſaith, *Coll.* 2. 11, 12. is but a bad Proof for R. I. for the *Colloſſians* were circumciſed with the Circumciſion made *without Hands*, and they were *buried with him in Baptiſm, baptized into the Death and Sufferings of Chriſt*, ſuch a Baptiſm as the Prieſts never adminiſtred with their Hands, and the Spirit of the Lord was wont to be the Seal of the Covenant to them that do believe, but now it muſt be turned out of doors, for *viſible Water* hath taken up its Place in R. I. his Judgement, which is corrupted; & how doth ſprinkling anſwer to Circumciſion, the *Males* only were circumciſed, and not the *Females*? and why do you ſprinkle *Females*, if Baptiſm muſt *anſwer* to Circumciſion, and if the Extent of the one muſt be as large as the other? And as for Mortification of the Fleſh and Remiſſion of Sins; that which mortifies the deeds of the Fleſh hath *Life* in it, and that gives a living Teſtimony *within*, & Remiſſion ſins of is in the Blood of Chriſt, and the Seale thereof is by the Spirit unto them that believe, but this popiſh tradition hath taken up all in R. I. his Account, if his Argument be true; nay the *Papiſts* themſelves, who are as zealous for ſprinkling of Infants as R. I. or any of his Brethren can be, yet one of their own Biſhops (at a Council in *France*, of both *Proteſtants* and *Papiſts*, at *Piſa* 1561.) *Claudius Eſpencius* ſaith, *many Things are to be believed by Tradition only, as the Baptiſm of Infants, which cannot be proved from Scripture*; but this R. I. would have the Scripture to be a cloak and a cover not only for Popiſh traditions, but for his own invented imaginations, which he hath ſet forth to blind the People withal.

The next Thing that R. I. goes about to vindicate, is *Swearing*, which their Miniſters teach Men to *ſwear*, whic hought to be in *Righteouſneſs and Truth*, and for his Proof he brings *Deut.* 10. 20. and ſaith, *Chriſt only prohibits raſh and vain ſwearing, and ſuperfluous Oaths.*

Anſw. Unto this much hath been ſaid and anſwered already by many pens, and ſo that in the Anſwer thereof I ſhall be brief; in the firſt Covenant it was lawful to ſwear in Truth and Righteouſneſs, and likewiſe all raſh and vain Oaths under the Law were forbidden; but *Chriſt who is the End of the Law for Righteouſneſs*, who is greater then the *Prophets*, and greater then *Moſes* and *Solomon*, and greater then the *Angels*, unto whom they all worſhip, he ſaith expreſly, *Swear not at all*; now where is R. I. and others have ſaid, Chriſt only in theſe Words prohibits vain Oaths, or falſe Oaths, then he had reproved nothing but what the Law had reproved, but he ſaith, *it hath been ſaid of old Time, thou ſhalt not forſwear thy ſelf, but* ſaith Chriſt, *I ſay ſwear not at all*, ſo that it is manifeſt, that all Oaths are forbidden by him, who is the *Oath of God*; and why ſaith R. I. it is not con-

contrary to the Gospel of Christ for to swear, and yet doth account the *writings* which is called the New Testament, the *Gospel*, wherein Christ hath expressly forbidden it? and therefore those Ministers that teach men to *swear*, are not the Ministers of Christ, but teach those things that are repugnant to the Gospel of Christ; *For he that breaks one of the least of the Commands of Christ, and teacheth others so to do, is least in the Kingdom of God.*

The next thing that R. I. would vindicate, is their of sing ng *David's* Psalms, in invented Tunes, such as pleaseth the carnal Mind, and for his Proof he brings *Mat.* 26. 30. *They went out, and sung a Hymn*; *and* Paul *and* Silas *sung in Prison*; *and singing is divine Worship for the Praise of God, and the Comfort of our Souls*; *and it is a Soul-ravishing, and Heart-raising Ordinance.*

Answ. It is acknowledged, and alwayes hath been by us, that Praises belongs unto the Lord, and that they that are made alive, whose Souls *are raised out of Death*, can, and do praise the Lord, and they that si g with the Spirit and with Understanding, are acceptable unto God; and they that are in the Spirit, do that which the Spirit moveth unto, and so worship in the Truth, and are accepted of God; and *Christ*, and *Paul*, and *Silas*, and many more praised the Lord, and many now do praise the Lord, and he that hath a Psalm may sing; but what of all this? what doth this prove for R. I. and the *Mass-house-singers*? and what doth this prove as to the singing of them that are void of Understanding, who sometime sing, *Ioh mourning all the Day long*, and just at that moment are singing; and what doth R. I. think it cannot be a Psalm except it be in Meeter, or doth he think it is not accepted, except it hath a Tune with so many stops; and to sing *David's* Prayers, and call it Praises, is this with Understanding? and even to return R. I. his Words upon himself; *A more ungrounded Opinion was never invented by the Devil*; for them to sing, or to pretend to praise God, whose Souls lye in death, and do not know what it is to partake of God's Benefits, neither the unsearchable Gift; this kind of singing and Immitation doth not comfort the Soul, but burden it, and this doth not raise the Witness, but killeth it, and you make merry over it; and this kind of singing must be turned into howling and lamentation.

And saith R. I. *Our Worship doth not differ neither in whole, nor in Part, in matter or in manner from the Saints Worship in the Primitive Times.*

Answ. This Man's Confidence, or rather Impudence, is in Opposition to Knowledge and Wisdom; for it were easily proved, that it neither in whole, nor in Part, neither in matter nor manner agreeth with the Primitive times, as for Example, it is no where recorded in the Scripture, that any Apostle, Minister, or Ministers, did take a little Water and did sprinkle a few Drops on a Child's Face, & called this an Ordinance of God and say, it is a Seal of the Covenant, and Mortification and Remission of Sins, neither any such Doctrine did they declare; neither did any of the Ministers and Apstoles of Christ, cause People to buy them Bread and Wine, and then give it the People back again, a Bit of Bread and a Sup of Wine at the middle of the Day, and call this the Lord's Supper, or a great Sacrament; neither had they Bells in their Churches to call People together; neither had they soft Cushions, and Pulpits, and a Hour-glass hanging by them; neither did the Primitive Churches prohibit, or limit the

Spirit of the Lord God amongst any, but if any was moved to speak any thing, or had any thing revealed from the Lord, the first was to hold his Peace.

These and many more things you differ in, both in matter and manner, which largely hath been declared by other Pens, and so in this I shall be brief; neither had the Ministers of the Gospel their Maintenance by force; neither had they Easter-reckonings, Midsummer dues, Mortuaries, Money for Churching of Women, Marriages, nor for the Burials of the dead, nor Money for funeral Sermons, neither did they preach over the dead: All these and abundance more of such like invented things, was never practised nor found amongst the Churhes before the Apostacy; which things considered may cause R.I. to blush that ever he durst be so impudent, as to say, they differ not, neither in the whole nor in part, in matter nor in manner, from the Primitive Churches; and until such Time as R. I. and his Brethren contenders can clear themselves of these things, let them not think any whose Eyes God hath opened can receive them for a Church of Christ; nay, most of the parish Ministers hold up those practices which the *Papists* did deny, as money for Marriages and Burials, Baptism, the Sacrament, or the Ground in which the dead were buried, this was reprehended and condemned by the Council of *Trent*, in the height of all popery, 1547.

Saith *R. I. It seems these Tythes are a great matter to many, or rather a great trouble for them to pay the Ministers, though* Abraham *paid Tythes of all to* Melchizedeck *before the Law; and this proves E. D. his Argument*, as saith R. I. *That it is contrary to the Light and Law of God to with-hold them from the Ministers, because they were given by* Abraham *before the Law*.

Answ. Yea, it is great matter with many to pay Tythes, and a great trouble too, because he that confesseth Christ is come in Flesh, cannot uphold the shadows of the first Covenant, which belonged to a changable Priesthood, having no other Portion among their Brethren, which was given unto them for the Service which they performed unto the Lord, and likewise were a Twelfth Tribe, and near a Twelfth Part of the People; and now the Law being changed, and the Priesthood changed, and the Covenant ended, and the Ordinance thereof abolished, that such a Company of covetous Men, as the *Parochial Priests* generally are, that they should claim the Tythes that belonged to this Priesthood, and not to do the Work that they did, and yet have a Portion among their Brethren in this Land, neither are they the Three Hundredth Part of the People; & that such a Company, I say, as these should claim the Tenth Part of all the Encrease in the Land, this is a great matter, and a thing not consistant with the Law of God, neither Equity or Reason,

And it is but a poor and feeble Argument neither of E. D. or R. I. that *because* Abram *gave the Tenth part of the Spoil to* Melchizedeck *before the Law*, that therefore it must be a *binding thing* to all Generations to pay the tenth part as due to such as are neither after that order of *Aaron*, neither after the Order of *Melchizedeck*. *Abram* gave the tenth, and that but once, and freely, and *Melchizedeck* brought forth Bread and Wine to *Abram*'s Army and we may as justly, and upon as good Ground, demand Bread and Wine for our whole Families of the Priests, as the Priests can demand the Tenth

tenth part of our Substance from *Abram's* gift to *Melchizedeck*, and say, *It is against the Law of God, Nature and reason*, as E. D. and R. I. doth conclude by their feeble Arguments, which they make upon *Abram's* giving the tenth's, for if the Example of the one be binding, then the example of the other is also as binding; *Abram* gave the Tenth part of the Spoil and that but once, and *Melchizedeck* demanded none, then why do the Priests who are Usurpers claim it every Year? and where they cannot get it freely, as few will give it them, who Witness Christ come in the Flesh, then they take it by Force and constraint; or would *Melchizedeck* have pleaded with *Abram* (as this ignorant R. I. doth) that the Spoil was none of his own? as he saith, *Tythes are no Man's own*? or as I said before to E. D. would *Melchizedeck* have taken away *Abram's* Oxen, Cowes, or Hors, Sheep, or Camels, if he had not given him the tenth part? Or did any of the Ministers of Christ require or demand, force or constrain any Maintenance whatsoever from any, which this R. I. saith, *They differ nothing from, neither in whole nor in part, in matter or manner, neither in Practice*; but saith, R. I. *This is nothing to the purpose, unless it could be proved that the Apostles might have had Tythes, which they could not being Persecuted.* Yes it is something to the purpose if you take them for an Example, as you say you do; and though it be granted the Apostles were Persecuted from place to place, and sometimes went from place to place when they were not Persecuted, which R. I. would have Condemned for runnagates, if he had lived in that time: But without all Controversie, if it be a duty now to pay Tythes unto the Ministers of the Gospel, then it was a duty in the Apostles time, that though the Rulers were Persecutors, yet the Apostles would have minded them, whom they had begotten into the Faith, of their duty but we find no mention neither by Commandment, Reproof or Exhortation, unto any of the Churches, about any such thing, and so thy Argument R. I. is foolish and Frivolous; for it may be easily proved, that Tythes were never demanded, not for 7 or 8 hundred Years after the Ascension of Christ.

And R. I. saith, *The Apostles took what soever was given them, and that satisfies the Ministers Conscience to take Tythes which the Magistrates give them, so they may of such Maintenance live of the Gospel.*

Answ. If the Apostles took nothing but what was given them, then this shames your forcing, and also you seek it of them who receive you not, which manifests you are out of the Apostles example, and though it satisfies your Consciences to take Tythes (which thou sai'st, the Magistrates give you) both of them that own you, and them that own you not; yet I believe it would not have satisfied the Apostles of Christ, if any Magistrates would have sent them back to the *Jews*, who Believed not, or the *Gentiles*, who received them not; this they would not accounted as a free Gift; though this divers hundred Years many Rulers have Drunk of the Whore's cup, and have given their Authority to the Beast, and have forced and compelled to a Worship, and also to give to the Whore's Merchants, yet this is but bad proof that they ought to have done so; and the Apostles never counted this living of the Gospel, to live of Tythes & forced Maintenance, which none of the Ministers did receive, or ever will. And so for shame call in thy *Ignis Fatuus* again, in which thou hast published so

many Lyes, among which is one, (which will ſtand as a record againſt thee) (*viz.*) *That ye differ not in Doctrine and Practice, matter and manner, neither in whole nor in part from the Apoſtles and Primitive Saints.* And this is another Lye, that *Timothy* and *Titus* was ſettled in a parochial-like way in their Quarters. Nay the Parochial Quarters is all People, Old and Young, Believers and Unbelievers, between ſuch a Water and ſuch a Wall, or betwixt ſuch a Hedge, and ſuch a Ditch. And becauſe thou ſaidſt, I had not named the Apoſtate that builded your *Maſs houſes*, I ſhall take away the occaſion of thy Clamouring this, and tell thee who invented your Pariſhes, and your Parochial way, (*viz.*) The Pope *Dyonſius*, which it may be thou wilt calculate among the Bead-row of Saints, for his great devotion, as thou ſaidſt, *Ambroſe* did with *Seneca*.

The next Thing that *R. I.* contends againſt, is no leſs Thing then the Doctrine of Chriſt, and yet it may be he reckons himſelf as one of his Miniſters, and yet he raiſes Arguments ſtrongly againſt the Doctrine of Chriſt, viz. *Be not ye called Maſters*; but it may thou wilt ſay, as one of thy Generation ſaid lately of ſome of the Doctrine of Chriſt, that *theſe Words give an uncertain Sound*, and therefore they muſt have an Expoſition, and it is this, *That Chriſt condemneth Ambition and Superiority over our Brother's Religion and Faith.*

Anſw. Then all your parochial Miniſters, by thy own Expoſition, fall under Condemnation; for this is a Point of our Faith, that if we be moved of the Lord and by his Spirit, to come into your Aſſemblies, to ſpeak the Word of Truth, that we ought to ſpeak it, and you ambitiouſly would arrogate unto your ſelves Superiority over our Faith and Religion; like as we believe, that we ought not to give flattering Titles to Men, neither to give Maintenance unto them, of whom we are perſwaded and do believe are no Miniſters of Chriſt: And in theſe and many more Things that pertain to Religion, Faith and Godlineſs, you ambitiouſly and proudly have arrogated unto your ſelves Superiority over Religion, Faith and Conſciences: Therefore repent of it, and ſee you do ſo no more, leſt you fall into Condemnation: And as for calling any man Maſter, who is our Maſter we own, and it is the Practice of ſuch as are Servants; but to call him Maſter who is not our Maſter, is to ſpeak an Untruth, or elſe to give flattering Titles, and we have not ſo learned Chriſt; but enough of this hath been ſpoken by divers, ſo that I ſhall paſs on, and touch a Word about Complements, and doffing off Hats, and bowing of Knees, a Thing that *R. I.* and his Brethren ſo dearly love, that they are loath to part with it, and theſe things we believe we ought not to do; and although *R. I.* doth confeſs, that none ought to uſurp Authority or Superiority over his Brother's Faith, yet notwithſtanding he hath forgotten his own Expoſition in a Moment, and falls a wrangling about Hats and Caps, Knees and Complements, which we cannot do for Conſcience ſake.

And ſaith *R. I. If the* Quakers *will not put off their Hats, becauſe it is a Cuſtom, or bow the Knee, becauſe they are abuſed, they muſt not eat or drink, becauſe it is abuſed by Gluttons and Drunkards.*

Anſw. A pitiful lame Argument; we eat not, nor drink not becauſe it is a Cuſtom, nor wear Apparel, but becauſe of their Service and of Neceſ-

ſity

ſity; and yet I would have *R. I.* know, that we have learned to diſtinguiſh betwixt a thing that may be cuſtomary, and good in it ſelf, and a Cuſtom which is vain; and the Saints did not ſalute one another becauſe it was a Cuſtom, but becauſe their Hearts were joyned to one another in Love and in Truth; but for doffing the Hat, and bowing the Knee to a Fellow with a Feather, or a Woman with a Fan, or a Gold Ring, or poudered Hair, this is a vain Cuſtom, and the Antiquity of a thing doth not prove the Goodneſs of it, neither Cuſtomarineſs the Worth of any thing, not becauſe a Multitude of Royſters and Ruffins do practiſe ſuch things, that therefore they are lawful; for we know *broad is the Way that leads to Deſtruction, and many there that enter in*; and we have learned not to follow a Multitude to do evil, though R. I. be untaught.

But ſaith R. I. *When Salutations are obſerved with a good Decorum, they are like a Hand-dial, which ſhews what Order the Wheels obſerve within, and the Abuſe of any Thing doth not aboliſh the Uſe thereof.*

Anſw. Now what R. I. doth count a good Decorum, Reader, thou may'ſt judge by what he hath before pleaded for, for doffing off Hats, bowing the Knee, and ſaying, *Your Servant Sir*, or *if it pleaſe your Highneſs, or if it like your Excellency*, with ſuch feigned Practices, and this is the Decorum which is counted civil; and ſo Reader thou may'ſt obſerve how the Wheels run within.

It ſo came to paſs that I was amongſt a Company of theſe that would be called Miniſters of the Goſpel, in Number no leſs then ten, and in the Room I was when they all came in, and they courted, and bowed, and ſcraped with their Feet, with their Hats to the Ground many of them one to another, and reeling up and down the Houſe in this Manner, and one ſtriving to outſtrip another in Complements; and though they had all Intentions to ſit down, yet they ſtrave among themſelves who ſhould be laſt, and in this Poſture they continued half an Hour together, at the which I admired, and indeed was aſhamed, that men who profeſſed Godlineſs ſhould be found in ſuch Tranſgreſſion; and it is like R. I. will count theſe Civil Salutations with a good Decorum; and now Reader, obſerve again how the Wheels went within, and what they did drive after, but to gratifie one another in Deceit, with theſe kind of Decorums, like Stage-players and Fidlers; and *thou erreſt, not knowing the Scriptures, nor the Power of God*; when that which was commanded by God came to be abuſed, they came utterly to be aboliſhed; as the brazen Serpent came to be idolized, it was taken away, though there was no Command for ſo doing, but they might have pleaded the former againſt them; likewiſe the Temple commanded to be built by God, and was to have continued forever, yet being abuſed and made an Idol of, it was utterly aboliſhed, and was left unto them deſolate, and the Glory of God did not appear in it as before; and becauſe of the Iniquity of ſuch a Company of Prieſts, Sion *became as a plowed Field, and* Jeruſalem *became Heaps, and the daily Sacrifices ceaſed, and not one Stone left upon another* of the Temple that was not thrown down: And ſo for thee or any other to plead Cuſtom or Antiquity and Examples, which were neither commanded nor commended, as to be ſtanding and a binding Rule to all Generations, demonſtrates thy great Ignorance and Blindneſs,

and manifests thee to be one who pleases the Spirit of the World, in whom the Love of God dwells not.

The next thing that R. I. falsly accuseth, and impudently affirmeth against the *Quakers* is, *That they deny honour to Superiours, and to them to whom it is due, and so blaspheme the Name of God and his Doctrine*; and further say'st, *Charity, though shooting at Random, cannot miss the right Mark.*

Answ. It is one thing what God accounteth true Honour, it is another thing what R. I. counteth Honour: True Honour is to obey the Commands of Superiours, who rule in the Power of God, and this the *Quakers* do, submitting to all the just and equal Commands which are required of them that rule in the Power of God, and this is not to blaspheme the Name of God and his Doctrine; but this Fellow would have accused the Apostles, as his Generation did, who put them out of the Cities, charging them to speak no more in the Name of Jesus, and then when the Apostles return'd plead their Authority, saying, *Did not we command you to speak no more in his Name, and now you are disobedient, blaspheming the Name of God and his Doctrine*: Is this Good Reasoning R. I. *And Charity shoots not at random, neither misses the Mark*, but it is pure, and singles out its Object to joyn unto, and joyns not unto Deceit; but this is R. I. his Charity, to think well of them that are doing Evil, and joyn to them who are doing the Devil's Work; but this Man honours Charity as he doth the Scriptures, he saith, *Charity shoots at random*, and *the Scriptures are the true Cards*, as hereafter thou shalt see.

And saith R. I. F. H. *labours to disgrace, if not to deface our Churches, he like a cunning Gamster knows how to alter the Course of true Cards, the Scripture*, as R. I. calls them.

Answ. Because F. H. would have them to take away their Crosses, and Pictures and Images, which were set up in the time of gross Idolatry, this R. I. counts graces and adorns their Churches, and so he is joyned to Idols, I shall let him alone; and the Reader may see how R. I. honours the Scriptures, when in one Place he pleads for the same Titles to be given unto them, which are given to God, and saith, *No Man can dishonour Christ by giving as honourable Titles to the Scriptures as to God or Christ*; then by his own Argument he hath brought a great Dishonour to God and Christ and the Scripture, by giving them so base a Title as the Name of Cards, and so in going about to exalt his own Imaginations, he hath vilified the Scriptures of Truth.

And saith R. I. *To call Steeple-houses Churches, is no Addition to the Scripture, but a true Exposition thereof; and what if there be some Reliques of Idolatry in our material Temples, as there are some Reliques of Sin in our living Temples, must they therefore be called Idol-Temples?*

Answ. The Temple in which the *Jews* worshipped was builded by the Command of God, which all these Steeple houses cannot be compared unto, which were invented and set up in the Apostacy, since Men have departed from the Faith, and turned into Formalities and Idolatry; when Christ was offered up the everlasting Offering, them that did believe in Christ separated from the Temple; and the *Gentiles* who believed separated from their Idols Temples, and they met together in Houses, which we do not read

read of were filled with Pictures, Images and Croſſes, and Steeple-houſes were not then invented; and the Council of *Nice*, divers hundred Years after the Apoſtles, decreed that Images and Croſſes were to be placed in the Churches, and alſo worſhipped; and there is the Original of thoſe things which R.I. ſaith *do grace and adorn their Church*; And if ſome of the reliques of Idolatry do abide in your Temples, then it demonſtrates that you are in the ſame Spirit they were that ſet them up: And if your Temples take their Denomination from the People that meet therein, as R.I. ſaith in page 32. then they may be truly called Popiſh Houſes and Maſs-houſes from the People that meet therein; and if the reliques of Sin abide in your living Temples, and bear rule there, then *they that defile the Temple will God deſtroy, for Holineſs becomes the Habitation of his Houſe forever*; and 1 Kings 8. 11. will be but a bad Proof for thee, *For the Glory of the Lord ſhall fill the Houſe of the Lord*, for that is the Temple, blind man, which was commanded by God, and the Glory of God did appear there; but if this will not ſerve, we muſt have another Proof, *Pſal.* 76. 2. *In* Salem *is his Tabernacle, and his dwelling-place in* Sion, *which may be underſtood allegorically of our Temple*, ſaith R. I. Doth the Glory of the Lord fill your Maſs-houſes, you glory in Deceit and in Pride, and your Glorying is not good, and thy Allegory is falſe; though his Tabernacle was in *Salem*, and his Dwelling in *Sion*, and his Preſence in the Temple; is yours the Temple, or *Salem*, or *Sion*, or the Tabernacle? if not, for Shame pervert not the Scripture, nor bring it to cover your idolatrous Practices, which R. I. pleads for, and ſaith, *Images, Pictures and Croſſes may be continued in ſome Places*; and it is like R.I. would count it Sacriledge to take them away; he is far from the Exhortation of the Apoſtle, *Abſtain from every Appearance of Evil, and hate the Garment that is ſpotted with the Fleſh.*

And R.I. ſaith, *I plead not for* Baal, *nor for proud phantaſtick Spirits*, and yet a little while after ſaith, *that putting off Lace, Ribbons and coſtly Apparel, may be putting on of Pride*: Now who will believe this R.I. that he pleads not for Baal, when he pleads for Pictures, Croſſes and Images, for Cuffs Ribbonds, Lace, and coſtly Apparel: Now *Reader* thou may'ſt obſerve by *R.I.* his Decorum, how the Wheels go within.

And further *R. I.* ſaith, *It is utterly unlawful for any* Chriſtian *whatſoever, gifted or not gifted, to preach the Word in the Name of the Lord before the Church publickly aſſembled, unleſs they be ordained and ſet apart by the Church for ſuch a Work.*

Anſw. this man is far from *Moſes*'s Spirit who wiſhed that all the Lord's People were Prophets, and would not forbid *Eldad* and *Medad* to propheſie in the Camp, which was a publick Aſſembly, and *Iſrael* then the *Church* of God, and R. I. hath made too haſty a Concluſion, who would prohibit all from ſpeaking the Word of God, if they wanted outward Ordination; then *Paul* was a great Tranſgreſſor, who conſulted not with Fleſh and Blood, neither with any other of the Brethren, nor went not up to *Jeruſalem* for Ordination, but preached three years the Word of God, and then afterward went up to *Jeruſalem*, and ſaw none except *Peter* and *James*, and no Ordaination as we read of; and afetrward went into *Syria* and *Cilicia*, and furthermore ſaith, he *that was not known by Face to the Churches of Judea*: So who ordained him all this time; for there were no Churches of

the *Gentiles*, but what he had planted then, and ſo they could not ordain him, *Gal.* 1. 17, 18, 19, 21, 22. And who ordained *Apollo*; but it may be that R. I. will ſay, that *Paul* was ordained at *Antioch*, *Acts* 12. 2. but I would have R. I. to underſtand, that here was ſeventeen years that he preached publickly before that, and where was his Ordination? Many of the Brethren who were ſcattered abroad in the Perſecution that was at *Jeruſalem*, went every where preaching the Word of God, and when or where were theſe ordained? And who ordained the Brethren that were perſecuted after *Steven*'s being put to death, who travailed as far as *Phenicia* and *Cyprus*, and *Antioch*, preaching the Word, and the Hand of the Lord was with them, and a great number believed, and were turned unto the Lord, *Acts* 11. 19, 20, 21. yet theſe things I bring not as to deny but that many went out with the conſent of the Church, and many were ordained; and many were ordained Elders who were grown up in the Truth and eſtabliſhed, who had received the holy Ghoſt, by whom many were confirmed and ſtrengthned in the Faith; but what is all this R. I. to your Ordination? and who ordained you, the *Pope*, a *Biſhop*, or a *Council*, or a *Parliament*, and what are they you ordain? Such as learn the Art of Speech ſeven years at *Oxford*, who have read *Homer* and *Ariſtotle*, *Plato* and *Diogenes*, and learn to play on a Fiddle; theſe are no *Mechanicks*, but gifted Men indeed, and qualified, and fit to be ordained and made Miniſters, Paſtors and Elders, to carry abroad the Traffick of *Myſtery-Babylon*; but this R. I. is very peremptory, and ſaith, *it is utterly unlawful for any that are gifted to preach the word*, contrary to the Apoſtle's Doctrine, who ſaith, *as every one hath received the Gift ſo let him adminiſter*; and not ſuch as R. I. would have to be Miniſters, who have learned an Art to ſpeak, and this muſt be called a Gift, and a Qualification, and a fit Man to be a Paſtor, and thus they have ordained one another, and have ſet up a Trade of preaching, and with their confuſed Stories have filled the World with Darkneſs.

And as concerning an infallible Spirit, ſaith R. I. *None except Chriſt who was without ſin, can challenge it, or lay claim to it, and I may ſay of ſuch Runnagates and wandering Stars, as this F. H. and the* Quakers *are, as* John *did*, 1 John 2. 9. *They are gone out from us, becauſe they were not of us*,

Anſw. However this R. I. hath cleared himſelf and the reſt of his Brethren for being Miniſters of Chriſt; for they do not only deny an infallible Spirit, neither look to be made Partakers thereof, but quite ſhut out all the Saints from enjoying it; and though in Chriſt the fulneſs of the Godhead dwelt, who was full of Grace and Truth; he is the Root from whence all that believe come to be made partakers of his Virtue, and ſo many of his Members may lay claim to it, as they have received it by a free Gift, according to the Promiſe of Chriſt, *I will ſend you the Spirit of Truth, which ſhall lead you into all Truth*; and the Apoſtle had received the *Spirit of Life in Chriſt Jeſus, who had freed him from the Law of Sin and Death*, and the Sons of God had received it; and they were led by it, and the Miniſters of Chriſt were made Miniſters of it, who hath made us able Miniſters as it is written, *not of the Letter, but of the Spirit*, and that Spirit was infallible and true, and that Spirit which they declared of, was an unerring Spirit; and as they were led by it, they erred not, but were kept by it that

the

the *Evil one touched them not*, and they ſpoke from it, and ordered the Church in it in the wiſdom of God: But what do theſe Men miniſter from, who wait not to be made Partakers of this, but deny that ever any had it, or ever ſhall have, & ſo are but a company of Dreamers, and tell their dream that they dreamed in the Night, or at beſt ſteal the Words from their Neighbour, and ſay, *Thus ſaith the Lord*, when God hath never ſpoken to them. And though thou mayeſt ſay we are Runnagates, becauſe we ſit not dreaming over thirty or forty Families twenty years, but travail from City, & from Country to Country to publiſh the Word of Truth freely, as the Apoſtles & Miniſters of Chriſt did; we muſt by ſuch as this R. I. and his Brethren, who have gotten Holes and Neſts in the Earth to creep into, be counted as Runnagates; & though *John* ſaid, *They are gone out from us becauſe they were not of us*, this he ſpoke of them who went out of the Light, in which he and the reſt of the Diſciples had Fellowſhip with God, and one with another; and they that went out from this, went into the Spirit of the World; and you are ſuch as they that are gone out already, and blaſphemouſly call the Light of Chriſt *Ignis fatuus*; and ſo all that fear the Lord will come out from you, and out from *Babylon*, where the Blood of the Prophets hath been ſhed, and the Witneſſes killed; you who deny an infallible Spirit, are like to be in blindneſs, and follow the Spirit of Error, for you have nought elſe to cleave unto.

And further R. I. ſaith, when the Lord ſaid by *Joel*, that he would *pour out his Spirit upon all Fleſh, and his Sons and his Daughters ſhould propheſie, the Prophet ſpeaks not of a ghoſtly Power to open the Kingdom of Heaven, given by Chriſt to his Apoſtles and Succeſſors, but of an extraordinary Meaſure of enlightning Grace, and a more copious effuſion of the Spirit, and alſo to Paſtors to whom more is given, more is required; and this Text doth not prove that all Sheep ſhall be Paſtors, and all Schollars Teachers.*

An. Nay, this Text doth not prove all Sheep to be Paſtors, neither all that are taught to be Teachers; for all are not Prophets, neither Paſtors nor Teachers; for as Chriſt ſaid, the *Labourers are but few*, but this Man's afraid that there ſhould be too many, & indeed there are too many hireling Loiterers, that are ready to ſupplant one another for filthy Lucre; & though many may be ſaid to believe, yet all have not received the Spirit of prophecy, or a Gift to be Paſtors, but only they to whom it is given of the Lord for the Work ſake, yet notwithſtanding, they who have received it ought not to be limited, either Son or Daughter; for they who do quench the Spirit, and deſpiſe Prophecy, as this R. I. doth, and how ſhould he do otherwiſe, ſeeing he hath denyed the infallible Spirit, from which all the Miniſters miniſtred, and all the Prophets propheſied, and ſpoke as *they were moved by the holy Ghoſt*; but R. I. ſaith, *the Prophet ſpoke not of a Ghoſtly Power to open the Kingdom of Heaven*; if by ghoſtly Power he means the Spirit's Power, as I believe he will not deny, then was it not by a ſpiritual Power Sons & Daughters propheſied; and did not this Power open the Kingdom of Heaven? and if it be a *more copious Effuſion of the Spirit* which is given under the Goſpel then the Law then how is it that *R. I.* would ſtraiten or leſſen the effuſion thereof under the Goſpel; for there were Daughters that propheſied under the Law, and many Sons that ſpoke by the Spirit of God; but now all muſt be confined to the Letter, and your Paſtors now have far leſs

of the Spirit, if any at all, who speak from the Strength of natural Parts, and deny the unerring Spirit, and so shut up the Kingdom of Heaven against Men.

And *R. I.* is so grieved at this infallible Spirit, or this Spirit of Prophecy, that he cannot endure that a Daughter should propheſie, or speak by the Spirit of God in the Assembly of the Saints, and the main stress of his or their Argument is, 1 *Cor.* 14. 34. *Let your Women keep Silence in the Church; for it is not permitted for them to speak; and if any Woman speaks in the Church it contradicts the Spirit, and though they have a Gift, they ought not to improve it in a disorderly Way.*

Answ. That which hath been said in this particular unto E. D. is sufficient to them whose Eyes God hath opened, but this *R. I* is one of the Evil Beasts that the Apostle speaks of, *whose Mouth must be stopt.* And so I further say, that the Apostle writ to the Church of *Corinth*, which were Believers, which few will deny, but that it consisted both of Men and Women, and he expressly saith, *Ye may all propheſie one by one*; and furthermore, *if a Woman propheſie with her Head uncovered, dishonoureth her Head*; so that it is manifest that there were Women did propheſie, and also laboured in the Gospel; but saith *R. I. That was but in a private Way, or amongst some few*; this had been lawful or orderly in *R. I.* his account; and if she might speak to two or three, or twice two or three it may be, as there is in many houses, is not this called a Church; and doth not Christ say, *Where two or three are gathered together in my Name, I will be in the midst of them*: Moreover, was not that a Church which was in *Aquilla* and *Priscilla*'s House? 1 *Cor.* 16.19. and was not *Priscilla* a Daughter that did propheſie? What, must *Priscilla* go out of her House in which was the Church if she had any thing to speak by the Spirit? was it lawful to speak without doors and not in the House? and if she might speak in her House, then she spoke in the Church, and *R. I.* would have said *she contradicted the Spirit of God*; and is not Christ one in the Male and in the Female? and is not male and female both one in Christ Jesus? is Christ's Power, & the Spirit's Authority any whit less efficacious or powerful when he speaks in the female? or is it the Sex only that addeth or diminisheth from the authority of the Spirit, thou ignorant man who art void of the Knowledge of God? & was not *Mary* a Woman, and did not she preach Christ's Resurrection to the Disciples, and were not they the church? but this it is like will not satisfie R. I. his unreasonable mind; who doth not believe that a woman may propheſie or speak in the church, for *this would contradict* Paul's *saying*; not at all, I grant *Paul*'s words to be true, this was spoke occasionally to one church, concerning them that were unlearn'd untaught of the Spirit, that usurped Authority over the man, and such as were disorderly, whose Spirit was not subject to the *Prophet*, and what must this be a binding Example, as to quench the Spirit, and limit the Lord from Generation to Generation, as to bind or limit them, who are in subjection to their Husband, and who usurped not Authority? for it is one thing to have Authority, and another thing to usurp Authority; now they that are come to feel the Power of God, and thereby be moved to speak, the *Power* gives her Authority to speak, but she that is not in the *Power*, neither doth feel the Motion of the Spirit, such a one Usurps Authority, and is unlearned, and such and they only were prohibited by *Paul*, and no other;

for

for if it had been extended unto all, then the Women before mentioned had been Transgressors; and likewise further for the satisfaction of all, *Anna* a Propheteſs, the Daughter of *Phanuel* of the Tribe of *Aser*, ſhe coming into the Temple *gave thanks unto the Lord, and ſpake of Chriſt unto all them that looked for Redemption in* Jeruſalem, and that was in a publick Place, and in a publick Congregation, *Luke* 2. 36. 37, 38. And laſt of all, if E. D. and R. I. will not confeſs that the Meeting near *Cond.* in which the Women ſpake, was a Church, which F. H. juſtifies, then E. D. and R. I. have loſt their Cauſe, and wrangled about nothing, and the thing proved againſt them both (*viz.*) That a Woman declaring, ſpeaking or propheſying by the Spirit of the Lord, and in the Authority of God, is a lawful, and a commendable, and a juſtifiable Act in the Sight of God, and all the Children of Light; and therefore ceaſe your fooliſh clamour, and let no ſuch ignorant ſtuff come in Print again, leſt your Folly be more and more made manifeſt, and the Stone fall upon you which will *grind you to Powder.*

The next thing which R. I. quarrels about, is a Lye, which *Ed. Dod* aſſerted, that ſome of the *Quakers* ſhould ſay, they were *equal with God*, unto which F. H. replied and ſaid, he that hath the Spirit of God is in that which is *equal*, and he that is joyned to the Lord is *one Spirit*; there is Unity, and that Unity ſtands in *Equality*, and theſe Expreſſions ſaith R. I. *offer Violence to God and his Glory.*

Anſw. This R. I. is ſo in Love with the Spirit of Error, for he hath denyed the infallible Spirit, and is in ſuch Love with an unequal Spirit, that he cannot endure to hear that any ſhould be joyned to the Lord in an *equal* Spirit, and ſo quarrels with plain Scripture, and ſaith, *it doth Violence to the Majeſty of God*; the Spirit of the Father and the Spirit of Truth is an *equal* Spirit, and they that are led by it, and are in it, are in that which is *Equal*, and ſo are joyned to the Lord, and are nearly related to him: but that I ſaid or any other, that the Creature is *Equal* to the Creator, in *Power*, or in *Glory*, is falſe and a Lye, and let *E. D.* and *R. I.* know, that Lyars are for the Lake.

R. I. ſaith *Chriſt is glorified in h' human Nature, and human Nature and Fleſh may be underſtood of the regenerate Part, and human Nature may be underſtood both of Soul and Body, and this may confute* F. H. *that doth contend againſt human Nature*, and goes and tells another lye, as every page is filled with ſome, and ſaith, F. H. ſaith *Chriſt hath no real Body.*

Anſw. This man ſpeaks out of thick Darkneſs, and intrudes into thoſe things he hath not ſeen, being vainly puft up in his fleſhly mind; I ſaid unto E. D. that Chriſt was the Seed of *David*, *according to the Fleſh*, and according to the Spirit, *the Son of God*; And furthermore ſaid, and now ſay, that Chriſt is glorified in a ſpiritual Body, an incorruptible Body; and ſo by incorruptible Body and ſpiritual Body, according to R. I. his dark underſtanding, muſt alſo be underſtood *human Nature*; and again, *human Nature may be underſtood of the Soul.* O dark and Sottiſh man! what art thou like to confute, who ſaith, *The human Nature may be taken for the Soul*, and alſo it may be taken for *Fleſh*, and alſo it may be taken *for the Regenerate part*; and thus like a blind man haſt loſt all aim, thou runneſt Rambling up and down in every by-Path; but how ſhouldſt thou do otherwiſe,

wise, seeing thou hast denyed that Spirit that doth not Err? and art wouldst have all others to deny it, and saist, *that none may lay claim to it*, although God hath Promised it, to give the Spirit of Truth to lead his People into all Truth; and if into all Truth, then out of all Error, but this Doctrine of Christ comes too near *Perfection* for R. I. to own, which is a Doctrine so offensive to him, that he cannot endure to hear of it, or that ought should be *Perfect*, and therefore he hath condemned the Law of the *Spirit of Life*, and saith, it is *Imperfect*, as may be seen in the 55th page of his Book, and if *Flesh*, and the *Regenerate* part of man, and the *Soul*, may all be understood by *human Nature*, then they are all one, and then the Soul is Human and earthly, but the Soul is spiritual and immortal, and Flesh and Blood inherits not the Kingdom of God, and the Regenerate part is that which is begotten and brought forth by the Immortal word of Life, *and that which is born of the Spirit is Spirit*, and so the ignorance of this man is made manifest; and so R. I. may take his lye home unto himself, as that F. H. deny *real Body of Christ*, for F. H. hath said, and now saith again, and that according to Knowledge, that Christ hath an incorruptible Body, and a Glorious Body, and a spiritual Body, and in this Body is Christ glorified with the Father, and *human Nature* is no where taken for *a spiritual and incorruptible Body*, in the Scripture's account, as this R. I. and his blind Tribe do imagine, and yet the Flesh of Christ is owned, and the Word that was made Flesh the Saints know and do feed on, by which they are nourished up into everlasting Life; and so I say unto thee, as I did to E. D. when thou writes again, speak plainly, if by *Human Nature*, thou intendst *a carnal Body*, or the same Flesh thou art on, and thou wouldst divide the Flesh of Christ from the Spirit, wouldst divide Christ, and Christ is not divided; and thus he goes Quarreling on, and heaps Lye upon Lye, and saith, that F. H. saith, *Christ hath no real Body, but his Mystical Body*, which Thing is thy own and never affirmed by me, either in Word or Writing, and so repent of thy Lyes, and for shame call in thy Book, lest the Judgments and Plagues of God be multiplyed upon thee.

And further saith, R. I. *How do the* Quakers *condemn themselves, when they so proudly boast themselves, as the* Pharisees *did, to be clear from Sin, who need not Christ's Righteousness for their Justification; how then can they say, that Christ's righteousness is their Justification, when they are so Righteous in their own Eyes? for Christ hath not Promised to Justifie any, but those that confess their Sins.*

Answ. We have confest our Sins, and also departed from them, and not like you feigned Hypocrites, who are confessing from Year to Year with your feigned Lips, and your Hearts never turned to the Lord from Iniquity, and takest the Name of Christ's righteousness to be a Cloak to cover your Iniquity withal; and we do not say, that we have no need of Christ's righteousness for our Justification, for if we should say so, we should be Lyars like thy self, for we have need of Christ's righteousness, for he is our Life, who is called, *The Lord our Righteousness*, he is our Justifier, and who art thou that condemns any? but the false accuser of the Brethren, for Christ's righteousness is our covering, and we are not righteous in our own Eyes, but in the Eyes of him who hath made us so; and we never said, that we have not Sinned; and so we have not made God a Lyar, as this

this vile Slanderer would make men believe through his falſe Aſperſions; for we ſay, we were once Darkneſs, but now are we Light in the Lord, and he who is our Light and Life, is our Juſtification and Righteouſneſs, and his Blood cleanſeth from all Sin, and the Power of God keepeth us, *That the Evil one toucheth us not*, and yet all Boaſting excluded.

And the further R. I goes on the lower he ſinks towards the bottomleſs Pit, and there we ſhall find him at laſt before we have done with his Book, and ſpeaks out of thick Darkneſs, like a Man that never ſaw the Sun, who hath altogether taken up his dwelling Place in Death's Region, and as though that were the Land of his Nativity, as thou ſhalt ſee Reader by what enſues.

R. I. ſaith, *Though it be ſaid, he that commits Sin is of the Devil; not that the Devil can claim him for his own, or that he is in his Poſſeſſion, but he is Captivated of the Devil, and over-Powered.* And for his proof he brings, *Peter was cryed up to be a Saint, and at that ſame time when he was Cryed up to be a Saint, Chriſt called* Peter *a Devil, and that muſt be underſtood a Saint hath Sinned.*

Anſw. He that is Captivated by the *Devil*, hath gone from the *Power of God*, and he that commits Sin doth the Devil's Work, and he may claim him for his Work-man; and he that is over-powered is brought into Captivity, and he that carryes into Captivity hath the Captive in his Poſſeſſion, as it is written, *his Servants you are to whom you obey*, and he that commits Sin is the Servant of Sin. And theſe black confuſed Diſtinctions R. I. maketh to make People believe that they are Saints of God, when they are the Devil's Captives, and that they are in the Poſſeſſion of Chriſt, who yet do the Works of the Devil who is an Enemy to Chriſt, & thou know'ſt no more for Saint then thou know'ſt of a Devil, who ſaith, that *Peter* at the ſame time that Chriſt called him a Saint, *called him a Devil*; for thou muſt know, that *Matthew* recorded many things, it may be in one Chapter, which were acted and done, and ſpoken in many Dayes and Weeks, for when *Peter* confeſſed Chriſt to be the Son of God, he was in the Faith, and Chriſt ſaid, *Fleſh and Blood had not revealed that to him*, but at this time had ſpoken little of his Sufferings, and it is written, *Mat.* 16. 21. *from that time forward began Jeſus to ſhew unto his Diſciples, how that he muſt go unto* Jeruſalem *and ſuffer many Things, and be Kill'd, and riſe again the third Day*; So that it is manifeſt, that here was diſtance of time and ſpace betwixt *Peter* Confeſſion of Chriſt, and of his rebuking of him; however the Unbelief was gotten up in *Peter*, and he that had need to be taught, came to be a Rebuker of him who was a Teacher, this was another State then the former; but of theſe things R. I. is ignorant, and let the Serpent feed upon Duſt, for I deſire to give him no other food.

And further, R. I. ſaith, *Though Saints Sin not Devil-like unto Death, yet if any man ſay, he hath not ſinned after the Similitude of* Adam's *Tranſgreſſion, he,* ſaith John, *is a Lyar, and the Truth is not in him, for when all is done the beſt men are Men ſtill, and the beſt Earth is Earth ever, and will bear Nettles and Brambles; and if theſe things were well conſidered by* F. H. *he would not accuſe me and* E. D. *for pleading for Sin or Satan, for we plead againſt thoſe who ſay, they have no Sin.*

Anſw. This R. I. is ſo in love with Sin, that by his Arguments which

he makes, one would judge that he accounts it as necessary as his daily food, and these are strange kind of Saints that R. I. would make, at the best they are still but sinners, and unsanctified; but they that are called to be Saints, who are begotten by God the Father, and preserved in Christ Jesus, they are sanctified and made clean through the washing of Regeneration, and through the Sanctification of God's holy Spirit, which dwelleth in them, by which they have Power to mortifie the Deeds of the Flesh, and to overcome, and to be made Partakers of the Promises; but here lies the difference in R. I. his Account, betwixt his Saints and his Sinners, *The Sinners sin Devil-like, yet the Saints sin not Devil-like*; I say, they that sin are in one Nature, notwithstanding R. I. his blind Distinctions; for they that sin are liker the Devil then God, and liker his Image then God's Image; for God's Image consisteth in Righteousness and true Holiness; and the Devil's Image consisteth in Unrighteousness, Sin and Unholiness; and now Reader thou mayest judge whose Image R. I. his Saints bear, and if thou be one that canst plead against them who are born of God and sin not, and who are cleansed from all sin by the Blood of Christ, then R. I. will ranck thee with E. D. and himself in his Bead-row of Saints, as he calls it.

And if any man say, he hath not sinned after the Similitude of Adam's *transgression, he is*, saith John, *a Lyar*; Nay, it is R. I. that saith it and not *John*, and so R. I. is the Lyar; for the Scripture saith on this wise, *Rom.* 5.14. *Death reigned from* Adam *to* Moses, *even over them that had* [*not*] *sinned after the Similitude of* Adam's *Transgression*; so that it is manifest, that there were many that Death reigned over, and yet they sinned not after the similitude of *Adam*'s Transgression; but this *R. I.* will accuse every man, with whom he hath a mind to quarrel, and will not only tell Lyes himself, but publish false Doctrine, but he will bring the Saints for his Author, and *John* saith not, *if any man say he hath no Sin:* And thou that saeyst, when all is done, *the best men and the best Earth, will bear Nettles, and Brambles, and Pricks*; as I said to E. D. so I may to thee, thou hast given thy Verdict for the Devil, and not for God and his Saints, for *They that are born of God sin not*; and they that are cleansed by the Blood of Christ from all Sin, and are clear in his Sight, and are kept by his immortal Word, which dwells in them, that the Evil one touch them not, but have overcome the Wicked one; and the best Earth is that wherein righteousness dwells, which R. I. is altogether a Stranger to, and that brings forth no Bryars, nor Brambles, Nettles, nor Pricks, for that Ground is curst; so this man by his devilish Doctrine, hath made the coming of Christ of none effect, and the Blood of Christ of none effect, and so hath denied the Work of Redemption to the best of Men, and Deliverance to the Creature who hath travailed in pain: This Dreamer is far contrary to the Prophet *Daniel*, who saw by the Spirit of prophecy (which this R. I so deadly hates, both in men and Women, that if it be not allowed of by such as he, it must not speak, nor they by it) this Prophet I say, testified of the coming of the just one, and of his Work, that he should *make an End of Sin, and finish Transgression, and bring in everlasting righteousness*; but saith R. I. *The best Men are Men still, and the best Earth Earth ever, and the best Saints Sinners, though they sin not Devil-like, and Nettles, and Brambles, and Pricks they will all bring forth*: Now if this Doctrine be true, how is the Soul raised out of

of Death? and where is the reſtauration of the Creature from under the Bondage of Corruption? and where is the redemption of the Seed, which is Heir of the Promiſe? Nettles, Brambles and Bryars cumber the ground, and choak the Seed, and theſe things F. H. hath well conſidered, and I ſee more and more that thou art a Pleader for Sin and Satan, and imperfection, for a Spirit of Error, for Images, Pictures and Croſſes, for Cuffs, Ribbons and Lace, for Nettles, Brambles and Bryars, and art a Man that doth lay claim to the utmoſt Borders of the Devil's Kingdom; and a greater Servant of his Maſter I have not met with long, whoſe Reward will be according to his Works.

And the Lye being the cheif cogniſance of his Maſter, in which he greatly glories in, he goes on and ſaith, *Another Error of the* Quakers *is, they do not believe the Scriptures to be true, becauſe they deny them to be the word of God; for if they believe what the Scriptures ſay of themſelves; and they ſay of themſelves, that they are the word of God,* and for his proof he cites, *Mark* 7. 13. *Rom.* 10. 8. 2 *Cor.* 2. 17. 1 *Pet.* 1. 25.

Anſw. The Scripture we own to be true, and whatſoever the Scriptures ſay of themſelves. that we own them to be (to wit) a Declaration, Scriptures of Truth, holy Scriptures, the Words of God, of Chriſt and of his Apoſtles, a Treatiſe; and for his proofs I could wholly refer them to the reader to examine them himſelf, and to diſcover the ignorance of this R. I. who tenders theſe Scriptures aforementioned for ſufficient proof, as that the Scriptures call themſelves *the word of God:* as for *Mark* 7. 13. making the Word of God of none effect by your Tradition, he doth not ſay of making the Word of God, the Scriptures of none effect, neither doth he ſay you make the Scriptures which is the word of none effect by your Traditions; and as for *Rom.* 10. 8. *The word is nigh thee in thy Mouth and in thy Heart, and this is the Word of Faith which we preach*; here the Apoſtle ſaith, *the word is nigh thee in thy Heart,* but he doth not ſay, the Scriptures is nigh thee in thy Heart, which is the Word of God: And 2 *Cor.* 2. 17. *For we are not as many which corrupt the Word of God,* he doth not ſay, we are not as many that corrupt the Scriptures which are the Word of God or the Word of God which is the Scriptures: And as for 1 *Pet.* 1. 25. *But the Word of the Lord endures forever, and this is the Word which by the Goſpel is preached unto you*; he doth not ſay, the Scriptures endures forever, or this is the Word, the Scriptures, which by the Goſpel is preached unto you: And as for 1 *Theſ.* 4. 15. *For this we ſay unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord ſhall not prevent them which are aſleep*; he did not ſay, this we ſay unto you by the Scriptures, for there was not ſuch a Scripture written before. and therefore we ſay this unto you by the *Word of the Lord:* And what a fooliſh Man is this, to aſſert his own Imaginations, and then imagines the Scriptures will prove it? and what an improper ſpeech were this, to call twenty thouſand Sentences one word, and it is called a Declaration? and what a Declaration would that be that conſiſteth but of one word; but enough of this hath been publiſhed before concerning the particular by divers hands, ſo I ſhall be brief: however R. I doubts his proof already that it will not ſatisfie F. H. and therefore he thought good to make this Concluſion upon him, *That he doth not believe the Scripture at all*; and though F. H. ſay, that theſe Scriptures are nothing at all to prove that thing; to deny his Imaginations is not to deny the

Scripture; but F. H. believes what the Scriptures say of themselves, and doth not deny the Scriptures at all, but R. I. his Lye and also his false Conclusion.

And further saith R. I. *The Scripture was delivered to the Church in writing, that it might be an infallible Standard of true Doctrine, and a determiner of Controversies, and the Saints rule of knowing God, and living to him.*

Answer. Reader, take notice, here is no room for the Spirit at all, the Scriptures and writings have taken up the room of it in R. I. his account, for it hath lost its Office, if his Doctrine be true, the Letter is become the infallible Judge and standard to try Doctrine, and a Determiner of all controversies, and of the Saints Rule of knowing God, and living to him, and indeed is become all in this man's Account, then what doth R. I. bring *Esop's Fables, Ovid's fictions, Plato's* and *Diogenes* Stories, in this Controversie to joyne with this infallible rule; and because he hath the Scriptures so high to be a tryer of Doctrines without the Spirit, doubtless is the Cause here is no mention made of it; and so he shall be Judged by his Rule; in the 42th page take his Exposition upon the Words of *Joel, I will pour out of my Spirit upon Sons and Daughters, and they shall Prophesie; This is not meant of a ghostly Power, but of an extraordinary measure of enlighting Grace.* Ignorant man! is not Ghostly Power or spiritual Power, an Extraordinary measure of enlightning Grace? and was it not a spiritual Power, and an extraordinary Light the Prophets Propheſied by? But it is this Mans meaning that must be the Standard when all comes to all, and the Determiner of Cases; and he speaks contrary unto his own Rule, as may be seen through his whole Book, who hath either added to the Scriptures, or perverted them, or otherwise given his false Interpretations, or Villified them in calling them the *True Cards*; and so though he extolled them in Words, he denyes them in Practice; The *Jews* tryed Christ's Doctrine by the Scriptures, and judged him a Blasphemer, and a breaker of the Law, and the Apostles Seditious; and so though a man have the Scripture, and have not the Spirit, it is all as a sealed Book, wherein such Unlearned men as this R. I is cannot read; and therefore he saith, in his 55th page, *That it is a great fault in us,* because we say, *the Law of the Spirit of Life is the Rule,* and so like him, will not say, *it is imperfect,* as he doth, and so saith R. I. *it is not fit to be a rule,* & so Blasphemously he detracts from the Authority and Power of the Spirit, and like Anti-christ and his Ministers sets the Letter above it, and calls it, *Living and an infallible standard,* and saith, *The Scripture inclines the Heart unto obedience*; and like a Drunken man this R. I reels up and down, and contradicts himself: Before he said, *The Law of the Spirit chiefly gave Power to conform to the Rule,* and within four Lines Contradicts himself, and saith, *The Scriptures incline our Hearts to the Obedience of the Rule, and the Scriptures it self hath caused us to know it, as we have it from the Church, it is a probable aid, and yet giveth but a confused Belief with a light Impression. Answ.* It is probable enough indeed that thy Faith is confused, and the Faith of your Church, and that makes thee utter forth all this confused Heap, but in what hath been said, the Spirit of this man and his Doctrines will be manifest to all, whose Eyes God hath opened; and so will depart out of his Paths, and not give heed to his fabulous Stories.

It

It is true ſaith R. I. *There is an inward Law written in our Hearts, called the Law of the Spirit of Life*, Rom. 8. 2. *And there is the outward Law written in the Scriptures; now the outward and external Law is properly the rule of a chriſtian Life, and not the inward and internal Law; for the outward is perfect, in that it declares in what is the Will of God, and in what it is not, but the inward Law received and written on the Heart is imperfect, and therefore unfit to be our rule, the Law within is that thing that is to be ruled*, Pſal. 17. 4. *The outward Law is therefore the rule.*

Anſw. This Man would ſet the ſun by his Dial, as it might be ſaid, although he confeſs in the very ſame page, that the Law of the ſpirit of Life giveth Power to the Creature, yet now it is become imperfect, and not fit to be a rule; this man like one unlearned, ſets the Law which was written in Tables of ſtone, which the Apoſtle calls *the Miniſtration of Condemnation* and was *glorious*, this he ſets above *the Miniſtration of the ſpirit of Life*, which the Apoſtle ſaith, *is much more glorious*; but nay ſaith R. I. *the Law written in the Heart is imperfect, and not fit to be a rule, but to be ruled*; contrary to the Apoſtle's Doctrine; and ſo this R. I. is tryed by his own infallible ſtandard, to be a Deceiver, who teaches contrary to that which he calls his Law and Teſtimony; and the Law which is outward, is the Law of the firſt Covenant, which made nothing perfect, but the bringing in of a better Hope did, by which we draw nigh unto God, *Heb.* 7.19. Therefore the Lord ſaid by the Mouth of the Prophet, *Behold the Dayes come that I will make a new Covenant with the Houſe of* Iſrael, *not according to the Covenant I made with them when I brought them out of the Land of Egypt, when I was as a Husband unto them, which Covenant they brake, but I will write my Law in their Heart, and put my ſpirit in their inward Parts, I will be to them a God, and they ſhall be unto me a People*, Jer. 31. 33. Heb. 8. 9, 10. Now this blind man, who gropes as at noon-day, ſaith, *This is imperfect which is written in the heart*; and ſo faulty with him, and therefore *to be ruled over*; and the other which is *outward is perfect*, and faultleſs, and ſo ought to be a *rule*; but ſaith the Apoſtle contrary to R. I. If the firſt covenant had been faultleſs, there had been no place for the ſecond, which ſecond the Apoſtle ſaith, is a better Covenant, and ſtands upon better Promiſes; but yet ſaith R. I. this is not the rule, nor fit to be a rule: And furthermore the Apoſtle ſaid, *as many as are led by the Spirit of God, are the Sons of God*, and this was their Rule; and the Law of the Spirit of Life made the Apoſtle free from the Law of Sin and Death, and the new Creatures Rule, by which they were led into all Truth, and as many as did walk in it, out of all Sin: But nay, ſaith *R. I. It is not fit to be a Rule, for this is imperfect, and is that thing to be ruled*, and for his Proof brings *Pſal.* 17. 4. *By the Word of thy Lips I have kept me from the Path of the Deſtroyer*; and how doth this prove that the Law in the Heart is to be ruled, thou ignorant man, who uttereſt forth nothing but Deceit and Error? and ſo the Scriptures declare againſt thee; for they ſay, *The Law of the Lord is perfect, converting the Soul*; *The Commandment of the Lord is pure, enlightning the Eyes*, Pſal. 19. 7, 8. *For the Commandment is a Lamp, and the Law is Light*, Prov. 6. 23. and the Commands of the new Covenant are ſpiritual and not carnal, and they are perfect and fit to be a Rule & Guide to all them that believe in a perfect Way, and not as this *R. I.* ſaith, *unfit to be a rule becauſe of their imperfection*, and

would in his blind Distinctions, cast a mist before Peoples Eyes: And all may judge not only of this R. I. his Mistake, but of his wilful Impudence, in preferring that which is visible and outward, and may be seen, which was given forth in time (viz.) the Commands outward, and the Letter outward, above the Law of the Spirit of Life, which is invisible, spiritual and eternal: And as I said to S. S. so I may say to thee, *Lean Souls are they like to be, who receive such damnable Doctrine as this for Articles of Faith*; but however Reader thou mayest take notice of R. I. in his Epistle to the Reader, he saith, *the* Quakers *Money is counterfeit Coin, which he hath nailed on the market-post, and instead thereof hath tendred other Money*; and that thou mayest see what kind of other Money the Priests is, and what Image it bears, by the Principles here discovered, which is altogether *Tin and Dross, and reprobate Silver*, which will be received by none but them whom the God of this World hath blinded the Eyes of, that they should not see the things that belong unto their Peace.

And *Edward Dod* being sensible that he and all his Stuff, or he and all his Arguments were carried captive, and became a Booty and a Prey, he is glad that any will step in and rescue him, and flattereth R. I. and saith, *I am engaged to you, to imbrace you as a precious Friend, that of so weak Principles as mine, have raised so perfect a Structure, so absolute, rational and demonstrative, that more need not to be done.*

Answ. R. I. his Vindication hath not redeemed E. D. his Principles at all, but rather hath laboured in vain, and spent his Strength for naught, and hath brought forth such a Birth as sober men will blush at, made up of Ignorance, Blasphemy, Derision and Lyes, which they that have the least Moderation will abhor and detest; and the Principles of E. D. and R. I. are not only weak and feeble, but wicked and impious, as is manifest in what hath been declared; and the Structure that *R. I.* hath made, is but builded with untempered Mortar, Lyes, Falshood, Error, false Doctrine, which the stormy Wind of the Lord will rent, and scatter, and confound; and exalt his Truth above it all; But *Edward Dod* saith, *What can be said to reduce such a People? I know not, since so many convincing Arguments cannot prevail*; alas poor! Men whether would you reduce us, or bring us back, to the slime Pits of *Sodom* where *Edward Dod* fell with his Stuff, or turn us back again to Images, Pictures and Crosses, to Mass-houses, Hirelings and Tythes, to Lace, Ribbons and Cuffs, which both *E. D.* and *R. I.* have strongly pleaded for, as faithful Servants to their Master, who would not have him loose a Foot of his Territories; however *Edward Dod* hath resolved to continue one in Life and death with R. I. who hath shaken Hands with the Prince of darkness, and made a Covenant with death, which must be broken; and though S. S. E. D. and R. I. joyn Hand in Hand, yet the wicked shall not go unpunished; for every one shall receive a Reward according to their Works.

And so I have done with R. I. his Book called *Ignis fatuus*, whose Arguments, false doctrines, errors and lyes are dissolved into nothing; his Vindication made void, his Ignorance made manifest, his false doctrine brought to Light, and reproved by the *Word of Truth*; only I shall return

return him a few of his Lyes back again, for him to know the second time, and repent of them, and remember the Sentence for all Lyars is, *The Lake that burneth*, Rev. 22. 15.

First, *That their Worship differs not in whole nor in Part, in Matter nor in Manner from the Churches in the Primitive Times.*

Secondly, *According to the Scriptures their whole Worship is framed.*

Thirdly, *That* Jezabel *was never more madder against the Prophets, then these* Quakers *are against Christ's Ministers.*

Fourthly, *The* Quakers *contemn Magistracy, and infect the Common-wealth with Faction.*

Fifthly, *That the* Quakers *burnt some Houses at* Oxford.

Sixthly, *That* Timothy *and* Titus *were setled in a Parochial Way in their Quarters.*

Seventhly, *That* F. H. *complains of the Darkness of the Sun, when the Fault is in his own Eyes.*

Eighthly, *The* Quakers *deny Honour to Superiours, and to whom it is due, and so blaspheme the Name of God and his Doctrine.*

Ninethly, F. H. *would never have cryed out of Deceit, but a Purpose to deceive the more.*

Tenthly, *That the* Quakers *bid open Defiance to the Worship of God.*

Eleventhly, *That* J. N. *did say, that he was as just, and holy, and good as God.*

Twelfthly, *That* F. H. *said, That Christ Jesus was not glorified in Heaven with a real Body.*

Thirteenthly, *Human Nature is taken for the regenerate Part of Man, and the Soul.*

Fourteenthly, *That the best Men (though regenerate) bear Nettles, Brambles and Pricks.*

Fifteenthly, *There is an inward Law, called the Law of the Spirit of Life, which is imperfect, and not fit to bear rule, but to be ruled.*

Sixteenthly, *And the Scriptures lead us to the Spirit, and encline our Hearts to the Obedience of the rule.*

Seventeenthly, *And* F. H. *prefereth* Ignis fatuus *before the clear Light of God's Word.*

Eighteenthly *and* lastly, when he hath spoken all these Lyes, and published them in Print to the World, he blasphemously saith in his Epistle to the Reader, *Have not so much regard to the Authority of the Writer, as the Truth of the Matter written by him, who was moved of the Lord thus to declare.*

So all these Lyes with many more, and all these damnable Doctrines which he hath uttered forth against the Truth; these things he would fasten upon the Lord's Motion, and so make him the Author of Iniquity, and a Cloak for his ungodly Speeches against them who love the Truth as it is in Jesus, who have suffered many Reproaches for its sake, and have been killed

led all the Day long by this Generation, amongst which *R.I.* is, who hath bent his Tongue to Mischief, and his Lips to utter forth Deceit; and as *Jannes* and *Jambres* resisted *Moses*, so hath this *R. I.* resisted the Truth, being a Man of a corrupt Mind, and concerning the Faith reprobate; but he shall not proceed much further, for in what he hath written his Folly will be manifest unto all men, and them that fear the Lord will depart out of his Foot-steps, which lead to the Chambers of Death, and from those dark Paths in which R.I. treadeth, which lead into utter Destruction.

Westmoreland, *the 15th of the 4th Moneth*, 1660. } *F. H.*

THE

To all Friends and Brethren who have been called of the Lord into that Place of *New-England*, to bear your Teſtimony for the Lord, to the anſweri g of his Witneſs in every ones Conſci nce.

Foraſmuch as the Lord through his infinite Love and Goodneſs, which he hath manifeſted amongſt the Sons of Men, hath called you and fitted you for his Work and Service which he hath to do, you being made Partakers through the Love of God unto you, of the like precious Faith with many Brethren, which giveth Victory over the World, and ſupporteth all them that keep it in the Day of Tryal: My Heart's Deſire is, that you may all fulfil the Will of God, and anſwer his End in ſending you thither, that ſo you may receive your Reward; my Heart is drawn out unto you in true Love, being ſenſible of the many Oppoſitions that you have met with, and may meet with, by Reaſon of the Strength and Power of Darkneſs in thoſe Parts, where Satan's Throne is exalted; keep all near the Lord, and feel his Power in your ſelves, which giveth Dominion and Victory over all the World, and over all fading Things, which paſs away; and ſo you will feel his Strength daily renewed in you, to carry you above all Oppoſition, and his Preſence to go before you, and his Righteouſneſs to be your Reward; ſo will you be preſerved in the Peace of God, and feel his Life preſent, to refreſh you in the Time of Need; and as your Tryals, and Travails, and Sufferings for Chriſt do abound, ſo your Strength, and Joy, and Peace, and Conſolation will alſo much more abound from his Life manifeſt and revealed in your Hearts; keep in the Power of the Lord, over all Deceit, and know your own Image in every one, to whom you joyn; and let no Deceit come near you, which may get the Words, and not be ſubject to the Power; for thoſe will betray you, and riſe up in Rebellion againſt you, and glory over you; for that only which can receive you through the Croſs, will ſtand by you, and the other, who may receive the Truth in Words into the earthly Part, will ſtumble at the Croſs, and ſo get a Knowledge above the Croſs, theſe will blow away as Chaff: Keep in your Innocency, and every one in your own, and there you will come to be ſetled and eſtabliſhed as Trees, whoſe Roots are ſpread in the Earth, which cannot eaſily be plucked up, nor a Tempeſt blow down; you know where the Entrance was unto your ſelves into the Sheepfold, into the true Reſt, thither bring all, and keep all down to that, to the Meaſure of God's Spirit, through which eternal Life is revealed, and the Things of God's Kingdom made manifeſt; and they that would climb up any other Way, muſt come down again, and them that walk in any other Way, muſt come back again, and they that would ſtrive to enter in any other Thing, are ſhut out forever; for you know there is no Communion or Concord with the Spirit of God, which is pure, and that which reſiſteth it, and gainſayeth it, that Wiſdom muſt periſh, it's from below, that Knowledge muſt fade away, and come to nothing: So never heed the Subtilty and cunning Craftineſs of the Enemy, which would twiſt and twine every Way to gainſay the Truth, and make a Noiſe in an airy Sound, which may ſatisfie corrupt Minds, who vilifie the

Truth, and ſet the Corner-Stone at nought; look not at them, nor never heed, that you know in whom you have believed, and no other Foundation can be laid, then that which is laid already for all to build upon, through which they that do believe are made a glorious and an holy Habitation for God, through the Spirit; and any that declare another Way, another Door, another Life, then he that is the Light of Men, is accurſed: So feel his Eternal Power, the Power of his Reſurrection in your ſelves, to ſubdue and bring under all his Enemies, which would hinder your Enjoyment of his Life; but he is a tryed Stone, and they that have tryed him, have found him elect and precious, and his Faithfulneſs, Power and Might, Love, Life and Glory endures forever and ever, throughout all the Generations of the Juſt, who are Eye-Witneſſes of his Coming, Power and Glory, which God out of his Everlaſting Love and Kindneſs hath revealed unto Thouſands, and his Coming is known in Ten Thouſands of his Saints, and alſo with them, and they with him, to judge in Righteouſneſs, and to make War with the Sword that proceeds out of his Mouth, which ſlayes the wicked, and brings Death and Deſtruction upon Death, that ſo Life, Immortality and Eternity may be brought to Light in the Hearts of the Sons of Men, that they may ſee his ſaving Health, and feel him, and have Union with him, who is the Author of Eternal Salvation in all that believe, which Salvation God hath ſhed abroad richly in the Hearts of his People, and his plenteous Redemption, which many are made Partakers of, and therein their Souls are ſatisfied, and their Fleſh reſts in Hope, and their Hearts are filled with Joy and Gladneſs; and he which hath revealed this will perfect his own Work (which he hath begun) in them that believe, and keep the Faith unto the End, ſhall ſee the Top-Stone brought forth with Shouting and Victory with Joy. Therefore Dear Friends and Brethren, look not out, neither faint when you are tempted and tryed, but eye the Lord, who is near to deliver, and to adminiſter Strength in Weakneſs, of which I do not doubt but you have felt, whoſe Arm is made bare, to ſave and to defend all the upright in Heart in the Hour of Tryal, and in the Time of Temptation, and your Work ſhall not be in Vain, for that which is miniſtred from the Life ſhall not paſs away unfulfilled, but every one ſhall anſwer, and bear Witneſs unto it in the Day of the Lord: So in the Long-ſuffering and in the Patience and Meekneſs all dwell, and in Love with one another, and bear with one another, and ſtrengthen one another, and be ſubject one to another in the Truth, knowing your Works are one, and the Meſſage one, which you have all to bear Witneſs of; impoſe not upon one another, but leave every one free, to the free Spirit of the Lord in himſelf, to be directed and guided in his Service; and judge all that down which would beget into Strife, for that Spirit will not gather unto God, but ſcatter; there hath been Hurt done already in that Place in ſtriving and Contention, which hath done Hurt; for they that ſhould be Builders, ſhould not bite one another, and devour one another, and ſo come to deſtroy themſelves and others; for that which would be greateſt muſt be leaſt, and he which is leaſt and Servant of all ſhall be exalted; for with the humble God dwells, and the lowly he leads in the Way of Peace; for we are not ſent to preach our ſelves, neither to ſet up our ſelves, but the Lord's Chriſt, who humbled himſelf to the Death of the Croſs, and gave his Life a Ranſom for many, and he is our Example, and he alone is to be exalted, and to have the Preeminence, and they that exalt him, he will exalt, and they that honour him, he will honour, and ſelf is excluded, and glorying and boaſting excluded by all the Children of Wiſdom, and that alone to be gloryed in which crucifies to the World, and leads to Unity with God, and Fellowſhip

lowship with Christ in the Eternal Rest. The Arm of the Lord be with you all, and keep you in his Wisdom, that you may finish your Testimony in Faithfulness, and be clear of the Blood of all Men, and so lay down your Heads in Peace, when the Work is finished which the Lord hath appointed unto you, that you may come to inherit the Crown of Glory, which fadeth not away, and be Partakers of God's eternal Excellency, which doth excel eternally all the Glory of the World and the Renown thereof, which fadeth away.

We have received divers Letters from divers of you, and also we have heard how two dear Brethren have given up their Lives as a Sacrifice unto the Lord, whose Life and Death was precious in his Sight, in which I heartily rejoyce, that they suffered so valiantly and boldly for his Names sake, who laid down his Life for them, and by it they are redeemed up unto God, to live with him in that Life and Love which is everlastingly pure and satisfactory, of which I am most certainly perswaded they had an Enjoyment of and Assurance, and thereby had Joy and Peace and strong Consolation in him who hath reconciled all Things unto himself in one, who is the Head of the Body which he hath redeemed, which is his Church, by the Blood of the Everlasting Covenant, by which every Member thereof is compleated, and presented Perfect in Jesus Christ, our Light and Life, our Crown and Rejoycing, to whom be Glory forever and ever, Amen.

And be tender and watchful over them that are convinced, and let all your Lives preach before them, and be their Example in all Things, and keep them all down to their own, that they may feel the Power of the Life immortal, which you have born Witness of; and exhort all to Stedfastness, and not to look out at the Rage of the Enemy, for that hath appeared which must conquer, which cannot be subject to the Wills of corrupt Men,: Christopher Holder *is arived here, who declared unto us the Affairs of the Gospel in those Parts, and all the Letters which came over unto our Hands will be sent carefully as they were directed: So the everlasting God of Life & Power be with you all, is the Prayer of him whom God heareth,*

Who is your dear Brother in the Suffering and Long-Suffering of God, and in the Fellowship of the Gspel of Peace.

F. H.

THE DECEIVER OF THE NATIONS DISCOVERED, AND HIS CRUELTY Made manifeſt.

How he hath deceived the Nations, and wrought his Works of *Darkneſs* more hiddenly under the Mask of *Higher Power* & *Holy Church*, and ſo *perſecutes the Righteous Seed, and makes them ſuffer under the Name of Evil-doers in theſe latter Dayes.*

More eſpecially *his Cruel Works of Darkneſs* laid open & reprov'd in *Mariland* in *Virginia*, and the *Sad Sufferings* of the *Servants of the Lord* there by his *Cruel Inſtruments.*

Sent back unto them again, that they may view their *Work* again, and repent, and be aſhamed, leſt the Wrath of God ſink them into the Pit, as it hath done many before them, who have oppoſed the Lord.

GReat and many have the Tryals and Sufferings been of the Faithful Witneſſes of God in all Generations by the Seed of Evil-doers, who would not that Righteouſneſs ſhould reign, and Truth have the Dominion, becauſe then the Glory of their Kingdom, that ſtandeth in Falſhood and Deceit, would be ſtained and blaſted, and not be had in Honour and Admiration: Therefore the Devil, who was a Lyar and a Murderer, and an Oppreſſor from the Beginning, hath labour'd by all his Power to deceive Mankind, that he might exalt his Throne and Kingdom (which conſiſteth wholely of Iniquity) in the Hearts of the Sons of Men, that ſo he might be honoured and worſhipped, and his Unrighteous Decrees fulfilled, and him-

himself admired above the true God, which made both Heaven and Earth, and all things that are therein, who alone ought to be worshipped and honoured above all, who is blessed forever; whose Kingdom stands in Righteousness, Equity, Truth and Peace forever: Therefore Satan being cursed and banished from the Presence of the Lord forever, being full of Enmity, Wrath and Rage, Murder, Madness and Fury, in which he lives, envying the Happiness and Felicity of them who worship the true God, hath laboured to deceive, and lead the Hearts of the Sons of men aside from the holy Commandment of God, to believe a Lye, and to trust in lying Vanities, and to lead them into his Kingdom of Darkness, and into his own deviliſh and helliſh Nature, and hath prevailed over many, and overcame them, and hath made them subject to his Power, to fulfil his Will, and to do his Work; and multitudes have been led into the broad Way, in the Paths of Darkness, and into the Region of the Shadow of Death, and Death covers them as a Garment, and the Shadow of Death as a Pavilion; and the Works they work are the Works of Darkness; and although they live as Creatures upon the Earth, yet they are dead whileſt thy live unto any Good, being wholely swallowed up of Death, and that acts in them, and he who hath the Power of Death, who is called the Devil, the Evil-doer, contrary in all his Actings unto God and all Goodness; and he having wrought in the Hearts of disobedient Children his Works, and begotten them to his Nature, and filled them with Unrighteousness, which is the Food of Evil-doers, they bring forth his Work, and work his Work in the Earth, and labour to destroy the Creation, and to subvert it from that End for which it was made, and also to deface the Image of God, and to destroy it wherever it appears, and the Creature in whom it is and bears rule; and thus since the Transgression, when he hath prevailed, he hath filled the Earth with Darkness and with Violence, and hath set up the Seat thereof, and strives that it might be exalted forever; and in former Ages he hath wrought in his Instruments, Ministers and Subjects, and then they did his Work, and brought it forth, and opposed the Servants of the Lord, and did Violence unto them that fulfilled his Will, and testified against the World that their Deeds were evil, Evil-doers who hate reproof have sought to destroy them that testified against their evil Deeds; as *Cain* that wicked One, begotten in the Transgression, yet a Worshipper and an Offerer of Sacrifice, rose up, and slew his Brother; and many have gone in his Way, and then the Devil's Kingdom began to increase and grow great, and then they that were Subjects of it made the Just to suffer, as all along till now is manifest by the Scripture of Truth, and yet them who made them to suffer would never acknowledge that it was for well-doing, but for evil-doing; and thus the Devil hath covered himself, as not to be known by the Name of evil-doer; and thus hath he blinded his Subjects, in making them believe they were doing good, when they acted all manner of Unrighteousness; and they that suffered for the Truth's sake were accounted as Evil-doers by this blind Generation; and so all the Holy Men and faithful Witnesses of God in former Generations, all the Prophets and holy Martyrs, who loved not their Lives unto the Death (by the Seed of evil-doers) were counted evil-doers, and killed as such in their Account; and such is the mysterious working of Satan, the next Genera-

tion will take up the Words of them that have been killed before, and ſuffer his Meſſengers to take their Words, and admire them that are gone before, while they are doing the ſame Work, and killing and deſtroying the righteous Seed, as before; as the *Phariſees* garniſhed the Sepulchres of the Prophets, and crucified the Son of God as a Blaſphemer, unto whom all the Prophets bore witneſs, and yet adored and cryed up the Law and the Prophets in Words, and hated their Life; and ſo the Apoſtles & Miniſters of Chriſt, after Chriſt's Aſcenſion, were accounted Blaſphemers, ſeditious, tumultuous, peſtilent and factious, and were ſtoned, and cenſured as Evil-doers by Councils and Rulers and Heads of the People; and many ſuffered as Evil-doers in the Account of them who made them ſuffer, and as Tranſgreſſors of Laws, and Cuſtoms, and Statutes, were accounted alwayes ſuch by the Seed of Evil-doers.

And ſo the Devil having got the Name of higher Power and of chief Ruler, hath made many wicked and ungodly changeable Laws, and them that could not be ſubject unto them for Conſcience ſake, although they do Violence to none, they muſt be judged and condemned as ſeditious and Traitors and mutenous.

And ſince Myſtery-*Babylon* the Mother of Harlots hath been exalted as a Queen, riding upon the Beaſt in Majeſty, and hath gotten a golden Cup in her Hand, and the Name of a Church, and her Children have got on the outſide, the Sheeps Clothing, and hate the Life; ſhe hath drank the Blood of the Saints, and ſo did never the Lamb's Wife, nor never will: So under the Name of higher Power and holy Church, all the Blood of the righteous hath been ſpilt, and the dear Servants of God have ſuffered in this time of Anti-chriſt's Reign, as Traytors, and ſeditious, and tumultuous, and Peace-br akers, in the Account of the Dragon and Beaſt, who ſits in the Seat of Violence, and in the Throne of Iniquity, and crowned Pride and Cruelty, which hath got the Name of higher Power, without being in it, and ſo live in Deceit and a Lye.

And the falſe Worſhippers and abominable Sacrificers, whoſe Hands are full of Blood, and Hearts full of Rottenneſs, who have taken up the outward Dreſs and Attire of the free-woman, and painted themſelves withal, that they might deceive the Nations; this hath got the Name of Holy Church, as though ſhe were the Lord's Spouſe, when indeed on her Head are written the Names of Blaſphemy, and ſhe hath drunk the Blood of the Martyrs, and cenſured them who have kept the Teſtimony of Jeſus to Death, Exile and Baniſhment, and hath made Havock of the dear Servants of the Lord, and hath vilified the Lord's Spouſe, and made the Lamb's Wife fly into the Wilderneſs, whileſt ſhe hath raiſed her City with Blood, and hath laid the Foundation thereof in Iniquity, and hath raiſed her ſelf into Honour, by ſlaying and killing, and by her Sorceries and Inchantments, and hath made the Nations drunk therewith, and they admire thee; but thy Downfall is coming, and the Day haſtens that Calamity ſhall take hold of thee, and thy ſecret Parts ſhall be diſcovered, and thy Loathſomneſs ſhall appear, and thy Lovers ſhall hate thee, and ſhall drink in no more of thy bewitching Inchantments, and thou ſhalt no more be called holy, but abominable and prophane, and thy Glory ſhall be turned into Dung, and thy Excellency into Mire, and thy Decrees ſhall be made void, and

utter

utter Miſery ſhall be thy End, and them that have ſuffered ſhall triumph and rejoyce over thee forever; for God is riſen, who judgeth righteouſly, and will reward her double according to her Works; and the Beaſt that hath ariſen out of the bottomleſs Pit, who hath arrogated unto himſelf the Name of higher Power, ſhall be taken and caſt into the Lake, and all thoſe tyranous, cruel, wicked, changeable, murderous Laws, which he hath made and forced upon Men, to uphold the Power of his Dominion, ſhall be trodden under Foot, and be had in Contempt and Diſhonour by all the Followers of the Lamb, who is gone out conquering and to conquer, and ſhall ſubdue his Enemies and overcome them, and ſlay the wicked by the Sword that proceeds out of his Mouth.

And Oh what a Havock hath the Devil made in the Earth, ſince the Dayes of the Apoſtles, ſince he hath got the Form of Godlineſs, and hath transformed himſelf into all outward Appearances of Worſhip, and Antichriſt hath been exalted above the true God in the Earth, and hath turned *Chriſtian* in Name, and hath preached Chriſt in Words, and hath covered himſelf with the Sheeps Clothing, the outſide that he might not appear as he is, an Enemy to the Power and Life of the true God, that ſo he might deceive, and hath deceived Thouſands; for ſince the Dayes of the Apoſtacy, that the Power and the Life hath been loſt, the Devil and Antichriſt have turned Law-makers, and Law-givers, and Law-executors, and Rulers of Nations and Kingdoms, & have made Spoil in the Nations, under that Name of higher Power; nay further, Anti-chriſt hath turned Church-Member, nay, Church-Officer, Preacher, and a great Ordinance-man, a Preacher, a Prayer, a Singer, a Baptizer, a Worſhipper of the ſtricteſt ſort in the Nations, and hath taken up the viſibles Actions and Practices of the Diſciples, Apoſtles, Miniſters and Believers, ſo far as they have been outward, and now in theſe things, and by this ſtolen cover deceives Peoples and oppoſes the true Chriſt and his Life and Power and coming in the Spirit, and yet notwithſtanding all this large Philactary and long and large Garment, yet the in-ſide is Deviliſh, Helliſh, Murderous, Cruel, ravenous and devouring; And who will but look back and take a view, from the Beginning of the Devil's Kingdom, until Chriſt was manifeſt in the Fleſh, ſhall find theſe things true, that under the Name of higher Power, and under the Name of Holy Church, he hath deſtroyed the Nations and hath laid waſte God's Heritage, and hath defaced his Image and deſtroyed his Workmanſhip, and hath laid all the Blame upon the Righteous Seed, and condemned them for Evil-doers, for not being ſubject to Authority, for Law-breakers, and for Seditious and Tumultuous, and for Hereſie and Errour and Blaſphemy, and as Ungodly; for all the Righteous Prophets and Believers in former Time, were Judged, and ſuffered as Ungodly, in the Account of the Devil and his Agents, as though he and his Inſtruments had been the greateſt Friends of God and of Believers.

And who will but view the Scriptures of Truth, from the manifeſting of Chriſt in the Fleſh till his Aſcention, and alſo afterward, may ſee that the Devil under the Name of higher Power, and under the Name of Authority hath made Spoil and Havock of men and their Eſtates, and hath killed and deſtroyed the Juſt as Evil-doers, and have exacted upon the Righteous by wicked Impoſitions, and Cruel corrupt Laws made to up-

hold his Authority, which ſtandeth in Darkneſs; And the falſe Church, under the Name of a Holy Church, hath ſentenced them as Blaſphemers, as Erronious, and as Enemies to God, who kept his Commands and did the Will of our Heavenly Father, as the blind *Jews* in their ignorance judged Chriſt as a Blaſphemer, and as an Enemy to the Law, and Crucified him, and Perſecuted the Apoſtles, and put them in Priſon as Seditious and Tumultuous, and as Peſtilent, and aſſaulted the Houſe of *Jaſon*, and beat and abuſed, Scourged and Whipped them with Stripes, and loaded them with Reproaches, and haled them before Magiſtrates and Rulers, and falſely accuſed them, and followed them from place to Place, and ſtirred up the ruder ſort and cryed out, *Help men of* Iſrael, *for they turn the world upſide down*, and ſo Perſecuted them from City to City, as Evil-doers.

And after the dayes of the Apoſtles, when there was a defection made from the Faith, and the Power was denyed and loſt, yet the Form retained, then Myſtery *Babylon* began to riſe, and the Murderous City began to be builded, and the Nations to drink of her Fornication, and ſwallowed down her deceit; Then began the Nations to be Waters, and Kindreds and Tongues to reel to and fro; Then all became as a Sea with Waves and Boiſterous; then the Beaſt roſe out of it, and he got the Name of Authority and higher Power, and then turned againſt the Righteous, and made Laws in the wicked Nature, that all that would not be ſubject to him muſt be killed, and they were Killed under the Name of Evil-doers, for that Title they muſt bear; and both the Beaſt, the firſt and the ſecond, with the Mother of Harlots, ſhed the Blood of the Saints as Erronious, Seditious, Blaſphemous; & all this long Night of Anti-chriſt's Reign they that keep the Teſtimony of Jeſus have been Killed, Deſtroyed, Perſecuted, ſome as being Enemies to the Higher Power, and ſome as Law-breakers and Seditious, and ſome as Erronious and Dangerous; ſo theſe many hundred Years hath the Devil been exalted, and Anti-chriſt advanced under the Name of Chriſt, and under this Title have killed and waſted the Creatures, and deſtroyed the Creation, by the Name of Higher Power, and by the Name of Holy Church, and by the Name of Chriſtians hath devoured and deſtroyed Thouſands by Cruel Deaths, Tortures, Blood-ſhed, Fining Priſoning, Hailing to Priſon, Whipping, Scourging the Righteous as Malefactors and Evil-doers, them that were dear in the eyes of the Lord, and were not defiled with the Abominations of the times, and all them that bore Teſtimony to Righteouſneſs, were condemned for Unrighteous, and cenſured as evil-doers; and thus in ſhort all may ſee how the Devil hath diſguiſed himſelf and transformed himſelf into the likeneſs of Truth, as an aſſerter of Righteouſneſs, and a Vindicator of Holineſs, and ſo hath deceived the Nations, and led them into Blindneſs, that he might hold up his Kingdom and Government in the Earth, and that he might be Worſhipped and Honoured above the True and living God, and who hath but taken a view of the Eccleſiaſtical Hiſtories, of the affairs of things ſince the Apoſtacy, may clearly ſee that great and many have been the ſufferings of the Righteous by this Generation of Evil-doers, who have got the Name of Higher Power, and alſo of Holineſs, and ſo have turned againſt the Saints and faithful Witneſſes of God, who lived in the Life and Power thereof,

thereof, and have ſhed their Blood, and made Havock and Spoil of God's Heritage,and have deſtroyed his Workmanſhip,and have made the Hearts of the Righteous ſad, whom God never made ſad.

But what need I go backward to Ages and Generations paſt to demonſtrate this, when our Age and Generation bringeth forth ſo many and ſad Evidences of theſe things,which if the Sufferings and ſad Perſecutions were ſummed up of theſe ſeven Years laſt paſt in *England*,a larger Volumn might be made then hath been in many Years paſt; and yet this Spirit which hath made them ſuffer, hath pretended more Righteouſneſs then before, both in that which is called Church and State; but the deviliſh Enmity of that which would be call'd the higher Power hath been ſuch,which hath tranſcended the cruel Actions of the Beaſt in former Dayes, & under the Name of Holineſs, and Propagation of Goſpel and Religion, the Power of Godlineſs hath been deſpiſed, and them that have walked and lived in it have been ſet at nought and perſecuted, impriſoned, whipped, ſcourged, afflicted and tormented, and have been killed all the day long; but many of them who have been the Actors of theſe Cruelties, they are ſunk as a ſtone into the Sea,and God hath overturned that Horn, and broke it off,although it exalted it ſelf high a while, and reigned one Hour with the Beaſt, in compelling& forcing the Righteous by their wicked Inſtructions& unrighteous Decrees: But Reader,if thou wilt hear the Beaſt's Judgment & the Harlot's Cenſure, they will tell thee, *This hath been done only to that People who were not ſubject to the higher Power, nor to the Faith of the holy Church; and therefore though they have been afflicted and have ſuffered, yet it was not for well-doing, but for Evil, and ſo it is juſt upon them, and what as hath been done, it hath been for the Glory of God, and for the Peace of the Nation*; but the greateſt Deceiver never wanted a Cover, nor the greateſt Tranſgreſſion an Excuſe to hide its Deceit: And now when the Lamb hath appeared to make War in the Earth with the Beaſt & his Followers, *Gog* & *Magog* gather together, & all the Powers of Darkneſs with their whole Strength are muſtered up to withſtand,and the Dragon, Beaſt,Whore and falſe Prophet,all joyn in one Battel to reſiſt & to keep their Kingdom:Reader,thou canſt not be ignorant of the War that is begun in *England*,and the Battel hath been hot for a ſhort time, and though the Oppreſſion hath been great upon the Beaſt and the Whore's Party, yet their Power is weakened, and their Strength more feeble; for the Lamb prevails,and his Followers ſhall overcome,although the Way by which he and they overcome, even by Suffering, the World will not own,yet happy are they who love not their Lives unto the Death, and that do ſuffer the ſpoiling of their Goods for his Names ſake and his Truth's ſake, their Reward ſhall be great. And now Reader, thou ſhalt ſee what Rage the Devil is in, who hath got the Name of higher Power, and the Mother of Harlots, who goes under the Diſguiſe of *holy Church* in *America*; of the Dragon's Power thou haſt heard in *New-England*, how he hath compelled, or at leaſt would compel all to be ſubject unto him, or elſe would kill, baniſh, and deſtroy, and lay waſte all that will not bear his Image, and receive his Mark; and the Harlot which is decked, there ſhe hath ſhed the Blood of the Saints, becauſe they would not drink her Cup of Fornication, ſo ſeek to deſtroy and to lay waſte the Heritage of God, and to root out the Righteous; and all they have done unto the dear Servants of the Lord, muſt go upon the Account of Evil doing; and ſo

the

the Seed of Evil-doers thou may'ſt ſee is one in their VVorks, in their Judgment, in their Practice in all Generations. And the *Indians*, whom they judge to be *Heathen*, exceeded in Kindneſs, in Courteſie, in Love, in Mercy unto them who were Strangers altogether unto them, and not of their Nation nor People, which is a Shame to the mad raſh Rulers of *Mariland*, that have acted ſo barbarouſly to their own People, and them that came to viſit them in the Name of the Lord, that inſtead of receiving them and the tender Viſitation of God's Love, wholly rejected them, and made Order after Order, and VVarrant after VVarrant, for priſoning, baniſhing and whipping of them who came unto them in the Name of the Lord; in ſuch Heat they were, that I have ſeen fifteen VVarrants out againſt one Man in a little Time, and in one Province, the which I ſhall not trouble the Reader with, all which VVarrants are for taking of one Man, and the Accuſations or Things laid to his Charge, the ſame as that the old Enemy of God uſed to accuſe withal, dangerous to their Province, and deſtructive to their Church, a ſeditious Perſon and a Blaſphemer, and ſo though none of theſe Things were true, yet he muſt ſuffer with the reſt, who ſtood in God's Counſel, and did his VVork, and teſtified of him; all that hath been done muſt go upon the Account of Evil-doing: And thus the Devil hath holden up his Kingdom in all Ages, by laying Things to the Charge of them that did the VVill of the living God, that thereby he might cover himſelf, and that People who are in Ignorance might believe they ſuffered as Evil-doers, that ſo he might keep his Kingdom in Peace, and all People ſubject unto his Power of Darkneſs.

And Oh what Havock and Spoil have theſe Rulers in *Mariland* made upon their own People and their own Inhabitants in a ſhort Time? what fining & Force have they uſed? & what Spoil have they made of many poor Peoples Goods? and how have they exceeded in Cruelty? and what torturing, and priſoning, and whipping and ſcourging have they made (not only of Strangers, whom they ought to have received and entertained, eſpecially ſeeing they ſought not themſelves, but the Good of them all and their Country) but alſo upon their Inhabitants? And how have they grinded the Faces of the poor, and inſtead of protecting them in that Province, and ſaving them from VVrong, have themſelves been the chief Inſtruments of doing them Harm, and wronging them, and oppreſſing them, and yet not for Evil-doing, it may be for not doffing a Hat, or becauſe they cannot learn to be ſwift to ſhed Blood; and theſe are become ſo great Crimes in theſe Mens Sight, that five, or ſeven, or ten Pounds, or more, which are great Sums among poor People, will not ſatisfie for ſuch Offences, as they look upon them: But what! have they no weightier Matters to call Councils about, but to make Laws and Orders in their proud envious Nature, to fine them who cannot flatter nor complement? theſe are no Rulers for God, but for the Beaſt, and, and in his Power they act; and have done all theſe wicked Things, for which the Lord God will plead with them, when he riſeth in his Power, to make the Mountains melt, and to ſhake terribly the Earth, and plead the Cauſe of the Poor, who have no Helper in the Earth, and yet this would be counted a lawful Authority, and the higher Power, whoſe VVorks demonſtrate them to be from the loweſt Pit of utter Darkneſs, and their VVorks to be VVorks of Death and Darkneſs; and the

God

God of the World having ſo blinded theie mens Eyes, they think it is for the Glory of God, and the good of their Country, as the *Jews* did, thought they did God Service when they ſhamefully intreated his Servants and Meſſengers, and abuſed them that were ſent unto them in the Name of the Lord; and as though making ſpoil and doing of Violence, and devouring and waſting the Eſtates of their inhabitants, would be for the well-being and good of their Country, and enrich their Plantations, when they that bear a Part of the common charge thereof, and have been induſtrious as for the Benefit of the whole, are thus made a prey and a Spoil of: Verily, verily my Heart is grieved, and my Spirit is vexed becauſe of theſe doings; Oh! this ſtains your Glory, and cauſeth the Name of the living God to be diſhonoured among them that make no mention of it as you do, neither profeſs Knowledge of him, nor Worſhip of his Name as you do; for they may well judge, if to bring forth ſuch barbarous actions of Cruelty, and Oppreſſion, and Violence, be the Fruit that Chriſtians bring forth, that they will never be Chriſtians; for there is a Principle in the *Indians* and *Heathens*, which abhors this, and if theſe Actions bring Honour to God, they may well conclude never to ſerve your God, and that ſuch Oppreſſion ſhould be acted among your own People, and upon the People of your own Nation, they juſtly may conclude, you to be ignorant, and your Government nought: Oh! this cauſeth a bad Savour in the Nations, and theſe are bad Examples to others; for this ſtrengthens the Hands of the Wicked, and provokes others to Wickedneſs, and alſo will bring a Judgement upon you; for Sin is a Reproach to any People, and the Wages thereof is Death and Deſtruction.

Therefore, Oh you Rulers and Heads of the People, who ſhould be for the praiſe of them that do well, and for the help of the upright, and for nouriſhing of the poor and needy; repent you of what you have done, and confeſs to the Lord your great evil, leaſt his hand be utterly turned againſt you, and you become as chaff before the Wind, and as ſtubble before his Bow, & be utterly deſtroyed and cut off; conſider what you have done, & how all this haſty furious Work hath not at all advantaged you; for there is a Seed that God will gather in thoſe Iſles to himſelf, out of the Deceit of the World, and out of the vain Cuſtoms and Faſhions of your Country, and out of a feigned Profeſſion without the Life, to worſhip him in Life and Spirit; and though you ſhould ſeek to withſtand the Lord as you have done hitherto with a high Hand, your Contrivance ſhall come to nought; nay though you would ſtrengthen and harden your Hearts yet more, and ſay in your Hearts as the rebellious *Jews* of whom the Prophet ſpoke, *Though the Bricks be fallen down, yet we will build with hewen Stone*; though what you have done doth not ſtop that which you would do, and ſo go about to invent further miſchief, as thoſe uncircunciſed Men of *New-England* have done, and ſhould proceed to further Blood-ſhed, at laſt it would come upon your ſelves, and you would be plunged into miſery; for the Covenant with death muſt be broken, and the agreement with Hell diſannulled, and the Strength and Power of darkneſs overthrown, and Innocency, Life and Truth ſet above it all; for let me tell you, that there is no Weapon formed againſt this People that ſhall proſper, though you may prevail

againſt their Perſons and Eſtates, yet the Spirit which is their Life and Leader is invincible, therefore be aſhamed and repent, and view over your Actions and condemn them, and proceed no further to your hurt, leſt greater Miſery come upon you.

Oh! The cruel Sufferings which this poor People called *Quakers* have undergone, and not for evil doing, but for keeping Faith and a good Conſcience, which many have put away, and made Shipwrack of, elſe all theſe inhumane, barbarous, cruel works of darkneſs could never have been brought forth, which have ſhamed their Government, and their Profeſſion, which all that have any Knowledge of God cannot but abhor and ſay, Oh! my Soul come not into their ſecrets, neither tread in their Paths; for theſe marks are not the marks of them that rule in the Power of God, neither theſe ſpots the ſpot of his People, but marks of the Beaſt, and marks of the Harlot, who hath forſaken her Maker the Lord of hoſts, and now is gone after other Lovers, and the Children that ſhe brings forth are the Children of Fornication, and as the Prophet ſaith, *As is the Mother ſo is the Daughter*; as is the Church, ſo are the Members, all corrupted and gone out of the Way, ſo that the Lord hath no Pleaſure in them, neither his Preſence known among them; for if it had, they would have trembled to have acted any of theſe cruel things againſt them who are turned to the Lord out of Cruelty, Deceit and Violence, which would have been a Bleſſing to your Country, but this is fulfilled, *He that departs from Iniquity maketh himſelf a Prey, and becomes a Butt for all the Arrows of the ungodly to be ſhot at*; but bleſſed are they that have on the Armour of God, they enter not there, neither do hurt the Life; for by Faith in the Light are all the fiery darts of the wicked one quenched, the Bows of the ungodly broken, though they be as Steel, and their ſpears ſnaped aſſunder, the Armies of the *Aliens* put to flight, and the edge of the ſword eſcaped; and this Honour have all the Saints, who dwell in that which keepeth the Heart clean, and do overcome through Faith, and through Suffering.

And therefore all that fear the Lord in that Place, heed none of theſe things; for this is the Cup that all muſt drink of, who come to drink of the Cup of Salvation, this hath been the Portion which they have had, in the World Trouble, but in the Life Peace, and Chriſt who hath enlightned you is that Life; wait all that you may feel him to be your Portion, and then notwithſtanding all outward Sufferings you will ſay, and that from a true feeling. *My Lot is fallen in a fair ground, I have a goodly Heritage*; and this God will give you to enjoy, if you continue faithful and ſtedfaſt to the End in the Will of him who is near you to direct you, and guide you in the Way of Peace and to lift up your Heads above all Oppoſition, and make you more then Conquerors over Death, and the Power thereof, and over the Grave, and over all that which hinders the Love of God from being revealed unto your Souls, which as you wait in the Patience, ſtrength from the Lord will be adminiſtred unto you, to carry you through the fire, and through the water, and through the floods, and you ſhall be preſerved, and neither burnt nor drowned, for his care will be over you, who ſits upon the floods, and the Winds and the Sea obey him; and therefore my dearly beloved ones, unto whom the Lord hath reached in thoſe Parts,

and

and whom he hath viſited in this the Day of his Power, wherein he is exalting his Name which hath long been debaſed in the Nations; and his Salvation in the Earth, and the uttmoſt Parts ſhall be a Poſſeſſion for his Son, who hath long ſuffered and born the Iniquity of the People, and hath ſuffered becauſe the Sheep have been aſtray, but now is the Lord bringing them back that have been driven away, and them that have been ſcattered, that he may feed them, that they be no more a Prey to the Foxes and evil Beaſts which have devoured them, prize the Love of God in that he ſhould follow you with his Love, and ſend his Servants unto you, to call you home who were gone aſtray, and to give up their Lives freely that you might be made free, and to ſuffer that you might be brought out of priſon; now I ſay, you having heard and believed the Truth, keep down all that which would lead you to queſtion again, and look not out at Sufferings and Difficulties; for this I teſtifie unto you muſt be the Cup that all muſt drink of, who come to enter in at the ſtrait way, and bleſſed and happy are all they who give up all freely to his heavenly Will, for the ſame we paſſed through before we came to ſee the Reward, and to reap Joy; there is a time of Winter, wait in the Patience and be not offended, becauſe nought but Barrenneſs and Bareneſs apppears for a while within; when Summer comes the deſolate ſhall rejoyce, and the thirſty land ſhall become a land of Springs, at which the Flocks ſhall drink, and the Herds ſhall be refreſhed; and heed not the winter ſtorms without, neither the boiſterous Floods he will rebuke the Wind and the Sea, and they ſhall obey him, and the Spring you ſhall ſee; ſo keep the hope, the Anchor, and there will be a ſtay for your Hearts in time of Danger, and you will ſee the ſtorm over, and the wind ſtill, and then the ſhower of Righteouſneſs ſhall deſcend upon the tender Plant, and the Rain, the gentle ſhowers which he brings out of his Treaſure will refreſh the inheritance of the Lord which hath long been dry, and the Dew will diſtill upon the tender graſs, and the Brightneſs of the Sun will refreſh the Heart and make it glad, theſe things are true and faithfull, and God will vouchſafe them unto you as you all abide in Patience in the Croſs to all the mortal; it ſhall dye, and Immortality and Life you will ſee brought to Light through the Goſpel, and the Love of God is to you, and the Thoughts of his Heart was towards you for good, as God ſhewed unto me five years ago, where I ſaw *Virginia a beautiful Garden, upon wh'ch the Sun did ſhine moſt pleaſantly, and the Air was clear, and the Glory of the Lord did overſhadow it, even to my Amazement*, at which my Heart was glad, and my Spirit rejoyced in the God of the whole Earth; and ſeeing the Lord hath begun his glorious Work among you, and is ſhining forth as from mount *Paran* in his excellent Beauty, keep all your Hearts pure, and your Conſciences clear, that you may ſee him, for ſo is his Promiſe, *The pure in Heart ſhall ſee God*, and to ſee the preſence of God that gives Life, and the Light of his Countenance is that which maketh glad the Heart; therefore as the beloved of God put on Manhood, never heed the Dragon's Power, neither the Beaſt's threats, neither the Harlot's cenſures, but be valiant for the Truth upon Earth, for the Lamb is ariſen, who ſhall tread down his Enemies in his Wrath, and make them all as burnt mountains, and his Followers with him, and his Hoſt is numberleſs, and their Voice ſhall be as many waters, which ſhall bring Dread

upon the Nations, who worship the Beast, and have received his Mark, and make the Hypocrites tremble; and they all march on in his Strength, and do not break their Ranks; follow him, for the Victory is his, it's decreed in Heaven, who shall reverse it or alter it? and all that follow shall triumph in his Strength, and their Enemies shall be as Ashes under the Soles of their Feet; and his Weapons are spiritual, and so are all his Followers, and they are keen and sharp, and they shall wound the Head of the Kings Enemies (who is the Lord, our Righteousness) the God of all Grace fill you with Patience and Long-suffering, that you may, as good Souldiers, fight the good Fight of Faith, that you may be crowned with Immortality and Life everlasting, which God, the Lord of Life and Glory will give unto all them that love the Appearance of our Lord Jesus Christ, is the Desire and Prayer of him that desires the Good of all which stand nearly related unto the Houshold of Faith.

Westmorland,
1660.

F. H.

SOME

SOME

OPENINGS OF THE WOMB OF THE MORNING:

To all the *Princes* of *Germany* and *People*, who *profeſs* the Name of Jeſus Chriſt in thoſe Dominions, this is ſent as a free Gift, in true Love unto thoſe Nations.

Wherein the State of the true Church is diſcovered with her Foundation, and *Myſtery-Babylon* and her Foundation, that all may try themſelves, upon what Foundation they are, and whether they belong to that City, which is to be made deſolate, or to the Lamb's VVife, which ſhall be married unto him forever, in everlaſting Righteouſneſs.

And the Way and the Entrance into the true Worſhip, in which God is well pleaſed, diſcovered unto them who are weary, that they may come to Reſt, and to know that wherein Peace and Felicity conſiſteth.

THe Mighty day of the Lord is approcahing, wherein the Secrets of all men's Hearts ſhall be manifeſted, even from Him that ſits upon the Throne, to him that is the meaneſt Servant, and every Bond-man, and every free-man, the Circumciſed, and Uncircumciſed, the Profeſſor and the Prophane, their Works ſhall all be diſcovered, and all their deeds ſhall be brought to Light, and every one ſhall be Judged, not according to what he hath ſeemed to Profeſs, but what he is in reality and in Truth, ſo ſhall he be reckoned and accounted of by the Lord; for every man's Works ſhall be tryed of what ſort they are, and the reward ſhall be according to every Man's Works, in Truth and in Righteouſneſs, not according as fallen man judgeth, nor according as he calls right, but according to the Righteous Judgment of the everlaſting God, in whom Truth, Life and Immortality reſides forever.

Now when this day Approacheth, which is near at hand, when the Thought of all Hearts ſhall be revealed, then many who have ruled, ſhall

see they have not ruled in the Authority and Power of God, and therefore must receive a Recompence, and give an account of their Steward-ship unto the Lord, and them that have served and obeyed, shall see that their Obedience hath been more for fear of Wrath and to please Men, then to serve and please the Living God, whose Throne is established in the Heavens, whose Kingdom is over all, how be it, Man whose Eyes were Blind, the Sons of *Adam* in Transgression, in the fallen State, know not the Kingdom, nor his Throne further then by report and hear-say, and Traditions and Customs, though *by him Kings Rule, and Princes Decree Justice*, yet few do know him, who is the King of Kings, and Lord of Lords, the God of the whole Earth, neither do they know that in themselves, in which Justice is decreed, who are rather continuing Ruling in an usurperd Estate then ruling in the Power of the Lord, which would be a Terror to Evil-doers; but fallen Man calls well-doing, *Evil*, and *Evil*, good; and so Judges and Rules according to that in his own Eyes, so punishes and afflicts them who do that which is evil, as it appeareth in his eyes, though it be good in the eyes of the Lord.

And upon this Account the Righteous have suffered, and such as are dear unto the Lord, have been made a prey of through many Generations, from *Cain* downward, who slew his Brother; and who are in the first birth Born of the *Flesh* judge that Evil which is born of the *Spirit*, and their Wayes evil who walk in the *Spirit*, and their Worship evil, who worship in the *Spirit*; and thus many Kings of *Judah* and *Israel* made the Righteous Seed to suffer, when they were revolted from the Lord, then they set up their own Imaginations, Decrees and Laws to be observed, who laid the Commandments of the Lord waste, and made Havock of them that kept them, and caused such to suffer as Evil-doers, and as Traytors, as Factious and Rebellious in the sight of all the People, as *Jeroboam*, *Ahab*, *Ahaziah*, *Rehoboam*, and divers others; and the Princes and Dukes of *Edom* made War against *Jacob* and his Seed unto which the Promise was, and the Blessing was, and so accounted them vile that were pretious in the sight of the Lord, and reckoned them Righteous, that were vile in the Eyes of the Lord.

And since the Kingdom of Heaven hath been Preached, and Christianity, the Name thereof hath been in Reputation, and the Gospel hath been published abroad, and the Uncircumcised have got the *Sound*, and the unregenerate have got the *Fame*, and the Unconverted have got the Name of Christians, and yet alwayes turn against them that were in the Nature of Christ; these have made the Righteous to suffer, and killed the Children of the free-Woman, the true Church, the *Lamb's* Wife.

And know ye this, that since Christ hath been Preached, and since the true Church hath been brought forth, there hath been a great falling away by many from the Faith which was once delivered to the Saints, by which Faith they had Victory over the World, and Conquered spiritual Enemies, and overcame the Grave, and witnessed Victory over it; Now the Words of them which had this Faith are retained, and the Form of the out-side Practices was held for a while, but the Power was denyed; And *Paul* saw many such getting up to a Head, and growing into a Body in his time, who had the *Form* but denyed the *Power*, who *subverted whole Houses*

who

who were covetous and Heady and high-Minded then, *and lovers of Pleasures more then lovers of God*; and this kind of false Apostles, and Satan's Messengers, and false Prophets, that Christ said should come, *Mat.* 24. and *John* saw already come in that Age, and *Peter*, *Jude*, and divers others wrote of, and yet these were Preachers of the Name of Christ, and got the form of Words, and the Name of Gospel, and yet *denyed the Lord that bought them, and redeemed them*, as in 2 *Peter* 2. 1. to wit, him *in whom was Life, and the Life was the Light of men*; Thus they denyed the true Light, that lighteth every man that cometh into the World, and yet would be preaching up the Name of *Christ* and *Jesus* in Words, but denyed the Life, which is a Mystery, *and many followed their Pernicious wayes, by whom the Truth was Evil-spoken of*, these were Enemies to the Cross of Christ, which mortifies the Deeds of the Flesh, and so lived in the Flesh, and yet had the good Words, the Sheeps cloathing, the out-side, but were Erred and ravened from the Spirit, greedy after filthy Lucre, greedy after Covetousness and worldly Honours, greedy after Pleasures; and these false Teachers went out into the World from the Light, and from the Life and fellowship of the Gospel, which is a Mystery, and from the Saints Communion, and from the Apostles fellowship, and from *The true Church in God, the Ground and Pillar of Truth*, and then withstood the Apostles, and spoke all manner of Evil of them, and falsely accused them to be in Bondage; and these separated themselves, and crept into Houses, and lead many away Captive, and Captivated their Understanding, Captivated the minds of those that were laden with Sin and divers Lusts, *who were ever learning, but never came to the Knowledge of the Truth*, in which the discerning is.

And these became great Teachers, and the whole World went after them, and proselyted many into their false Faith which was *Fained*, and into that Hope which was but as a Spider's webb, and into a Profession of Christianity without the Life of Christ, and those went into the World, and those that were in the Perishing state wondered after them, and admired them, and set them up, who admired them because of *Advantage*, and received them, and so held up one another in Deceit, and so grew into a Body, and got the Name of a Church, though they were adulterated from the true Faith, and run away from Christ, the true Husband after other Lovers, and yet because the Name of Christ and Christianity had a good Sound, therefore they retained the Name for a Cloak that they might not be discovered; And so many Children and false Christians which were not begotten and Born again of the *Light Immortal*, and of the *Immortal Word of Life* were brought forth, and these were adulterated Children, and Children of Fornication, and Children of falshood, who would Lye, as the Prophet said, *as the Mother was, so was the Daughter, and so are the Children.*

And here did the false Church, and false Members arise, and false Christians and false Children grew Numerous, in so much that they spread themselves over Nations, Kindreds, Tongues, Languages, and People, and so came to be a Universal Visible Church, though indeed an deceitful and abominable Harlot, who spread her Feet unto every one that passed by, as it is easie to make appear; neither did she retain long the Practice and form of the true Apostles, but joyned themselves to the Heathen, and

took in their Practice, and mixed themſelves with the *Jewiſh* Worſhip, and took in their Types, Figures, Shadows, Dayes, Faſts, and Feaſts, and mixed all theſe things together, and at laſt called thoſe Inventions, the *Apoſtolick Inſtitutions*, and Ordinances of the true Church, and ſo came the Nations to be Cheated; then ſhe reached forth her Golden Cup of Fornication, her fair out-ſide to the Nations, Kindreds, Tongues and People, and they were made Drunk, and there they Stumbled, Reeled and Staggered, till at laſt they became all like a *Sea*, like Waters which ſwell and roar and Foam, and ſtand at no ſtay, *take notice of this*, here was the falſe Church's Foundation, laid in the Waters, upon this was the ſeat of the Mother of Harlots, which *John* ſaw fourteen hundred Years ago, but the Foundation of the true Church, which was before this, was Planted in Chriſt in the Apoſtles dayes, and was builded upon the *True Light, which lighteth every man that cometh into the world*, upon *Chriſt*, the *Power of God*, the *Corner-Stone*, the *Rock of Ages*, and the Members of her Body which were Elect and Precious, a few at *Corinth*, at *Jeruſalem*, at *Aſia*, at *Antioch*, at *Colos*, *Epheſus* and other places, who believed and were changed into their Hearts by the word of God, which the Miniſters of Chriſt preached, which was in *their Hearts*; and them who came to be eſtabliſhed in the Truth, in Meekneſs, Patience, Long-ſuffering, who walked together in Love (to wit) in the *Love of God*, which was ſhed abroad in their Hearts, became a Habitation for God through the Spirit, and *Chriſt* was the *Head* of this Body, and ruled over it, and in it, and by him were they led, and were ſubject to him who was their Husband and Shepherd, Who preſerved them and ordered and provided for them, Who gave unto them the *Bread* and *Water of Life*, and reached unto them the Cup of Salvation and Bleſſing, whereby they came to be Nouriſhed and grew in Wiſdom and Knowledge, Obedience and Subjection, and in the Power, and in the Dominion, ſo were *more then Conquerers*, thorow him that was their *Law-giver, King, Judge and Saviour*, and theſe, as I have ſaid, came to know the Truth, Chriſt, in their Hearts, ruling, and this was the ſeat of the true Church.

And herein is the true Church of God and her Seat and Members manifeſted, and the falſe Church her Seat and Members manifeſted, the one upon the *Rock*, the other upon the *Sand*; the one *in the Life*, the other on the Words *without Life*; the Seat of the one amongſt thoſe that were eſtabliſhed *in the Truth*, who bore the Image of Chriſt, and did walk in Love, and the Seat of the other was *in the Waters*, and upon the Waters, and upon unſtable Minds, and upon them that were in *Cain*'s Way; and the Seat of the one upon them and among them who had received *freely of the Lord*, and Miniſtred freely out unto others of that which they had received, but the Seat of the other upon them and among them that went in *Balaam*'s Way, who were greedy of filthy Lucre, and followed after *Gifts and Rewards*; the Seat of the one upon and among them who had ſubmitted unto *the teachings of God's holy Spirit in them*, the Seat of the other upon them and among them who had *Erred from the Spirit*, and Quenched it, and cryed *Revelations were ceaſed*, who went in *Corah*'s Way, in the Gain-ſaying and reſiſting of the Holy Ghoſt; the one upon them that were *in the Power of God*, the other upon them who had *the Form, but denyed the Power*; the one among

among them who were *the Servants of Righteousness*, the other amongst them, *whose Throats were as an open Sepulchre, whose Feet were swift to shed Blood, and Eyes full of adultery, who could not cease from Sin*; the one among them who *took up the daily Cross of Christ, and denyed themselves*, and the other among them, *who followed their own Wayes, and not the Cross of Christ*, but denyers of it; the one amongst them, *who were Crucified to the Flesh and the deeds thereof*, the other among them, *that were alive in the Flesh, and following the Affections and Lusts thereof.*

So much more I might say, according to the Wisdom given of the Lord, but by what hath been said herein you may see the differences betwixt *the true Church of God, and the Mother of Harlots*, betwixt *Jerusalem* which is above, *a Mystery*, and the *Mystery of Babylon*, and betwixt *The Bride of the Lamb's wife, and the Harlot that hath run from her Husband*, and the differences of the Members of each Body, and the differences between each Seat made manifest by their Effect and Fruits which is brought forth by each sort; so read your selves, whether you are *in the Apostacy*, or *out of the Apostacy*, whether of the Members of *Christ* and of his Body, or of *Anti-christ*, and so Members of the *Harlot*, and of her Body; to the Measure of God's Spirit in all your Consciences, as you take heed to it, will give you a true Understanding.

And so when these *Waters*, *Nations*, *Tongues*, *Kindreds and Peoples* came to be drunken with the Cup of Fornication, not only the Common sort of People, but also the *Kings*, the *Captains* and *Nobles*, were polluted amongst all these professing Christians, who had the Name of being Christians, but (are not) arose the great *Scarlet coloured Beast*, who had the *Names of Blasphemy written in his forhead, with seven Heads and ten Horns*, Perfect cruelty and great Strength, who compelled all to Worship him; and here was the Beginning of earthly Powers, who came to meddle and compel in Spiritual Matters, and the Kings of the Earth gave their Aid, force and Strength to the Beast, who compelled all both great & small, *whose Names were not written in the Lamb's Book of Life*, to Worship him, and he Killed the Saints and Persecuted them which kept *the Testimony of Jesus and the Word of God*, and the false Church which had laid her Foundation *and sate as a Queen*, got upon the Beast, and travelled in the greatness of his Strength, & made War against the *free-woman* the *Lamb's Wife*, & made her flee into the Wilderness, for *two times and a half*; and all this was since the Apostles dayes, that so now they that boast of *Visibility* and *Universality* alwayes since the Apostles dayes, by this Argument they overthrow themselves; for that which hath alwayes been so Visible, in Power, Force and Strength, and so Universality seen and spread over all Nations, Kindreds, Tongues and People, cannot be the Church of Christ, for she hath been in the Wilderness, and *Christ* the *Head of his Church*, the Body, compelleth none by carnal Weapons to Worship the Lord, but he that takes hold of the *Sword*, shall Perish by the *Sword*; and he said again, *Love your Enemies, do good to them that hate you, and Pray for them that Persecute you*, and this is he who is the *higher Power*, unto whom all *Power is given both in Heaven and Earth*, and unto him the Spouse is subject, and the Body is subject, and they fear him and Honour his holy Name, *for he is worthy to be Praised*, and to receive all Honour, Glory and Strength forever.

But

But the Beaſt compelleth all, who roſe up out of the Waters, and became great and cruel, which had a Mouth ſpeaking great Things and Blaſphemy, and he opened his Mouth in Blaſphemy againſt God, *to blaſpheme his Name, and them that dwell in Heaven, and he made War with the Saints, and overcame them*; read the Book of the *Revelations*; and this Beaſt had Power over all Kindreds, Tongues, and Nations, and Kingdoms (which are the Seat of the falſe Church) which devoured and killed the Saints, who have been cryed up for the *higher* and *higheſt Power*, and all who dwelt upon the Earth, *whoſe Names were not written in the Book of Life*, cryed out, *who is able to make war with the Beaſt?* and whoſoever did not receive *the mark of the Beaſt*, *rich or poor*, *high or low*, *bond or free*, might not *buy or ſell*, but were killed and warred againſt, and herein is the *Power of God* made manifeſt, and the *Power of Antichriſt*, the Followers of the *Lamb*, and the Followers of the *Beaſt*, the Worſhip of the *Lamb*, and the Worſhip of the *Beaſt*; the War with the *Lamb* and his Followers, and the War with the *Beaſt* and his Followers; and the *Lamb* maketh war with the *Sword of his Mouth*, which is the *Sword of the Spirit*, *and the word of God*, and ſo do all his Followers, who overcome ſpiritual Wickedneſs in high Places, and conquer the unclean Spirit, and ſubdue the Kingdom of the Devil, and the Powers of Darkneſs, and yet hurt not the Creature; *For Chriſt came not to deſtroy mens Lives, but to ſave them*; and herein again is the *Beaſt and Dragon*, and their Worſhip and Followers, made manifeſt to be quite different unto the former; for he compelleth to his Worſhip by his cruel Laws, Impriſonment and lingring Torments, and by his carnal Swords and weapons, which never can ſubdue ſpiritual Enemies; and he kills men, and ſtricks at the Creature, and ſo deſtroyeth the Saints Bodies, which are God's *Tabernacles* and *Temple*, and Temples of the holy Ghoſt; this never reaches to the pulling down of Deceit in any, wherein lieth the true Power; but the *Lamb* doth not ſo, but ſlayes the Enmity, and ſaveth the Creature.

And we never read that Chriſt ever gave Command to his Diſciples, neither did his Diſciples give any ſuch Command to the Churches which were planted, that they ſhould force any to their Worſhip, either Believers or Unbelievers, but alwayes taught the contrary, that *as every one had received the Gift of God* (Chriſt) *ſo let him walk*, and as every one believed in his own Heart, and was perſwaded in his own Mind by the Spirit of the Lord, was to walk accordingly, did obey and obſerve, or elſe he ſinned; for the true Church of God and Miniſters of Chriſt took no pleaſure to make men Sinners; *For whatſoever is not of Faith is Sin.*

But Oh how many have the falſe Church, and Beaſt, and the Kings and Princes of the Earth forced to receive theſe things, as Inſtitutions and Ordinances of God, and to obſerve many things which have been put upon People as divine Worſhip, or as ſome heavenly Obſervations, when alas many did not believe with their Hearts, neither were perſwaded (thereto) by the Spirit of God in their own Minds and Conſciences, and yet through Force and compelling, priſoning and cruel torturing, many have yielded and condeſcended to their Worſhip, and ſo have been made to ſin againſt the Lord and their own Souls: and thus inſtead of making Chriſtians indeed, thouſands of Hypocrites have been proſelyted this way, and many

others

others through Weakness, rather then to suffer, have sinned against their weak Consciences, by this forcing way, or compelling way; the City of *Babylon* hath been reared up by this means, and the false Church hath gotten a great corrupt Body, and glories in her Seat, and sitteth as a Queen over Nations, Kindreds, Tongues and People, having perswaded the Kings and Nobles of the Earth, that they ought to defend this *Holy Church*, and to keep her Ordinances unviolated, or else they should be in Danger of her *Curse* and of her *Excommunication*; and thus the Devil himself hath armed himself every way, & Antichrist hath fenced about his Throne, as to the gaining of the Powers of the Earth on his side, and for Fear of being discovered he hath taken up the outside-profession of Christianity, yet the *Wolf's Nature* is brought forth and is tryed, which worries and kills the Sheep; and to speak plainly and truly, since the *Power of God* hath been lost and disregarded, which mortifies the Deeds of the Flesh in Men, and the Form of Words retained, and the outside Observances taken up by the false Church, she hath gotten more Members by the Kings of the Earth, who have drunk of her Cup, and are baptized into her Spirit by their cruel forcing, and owning all to a Conformity to their *holy Church*, as she hath called herself, then by any sound Doctrine, or holy example, or good Practices that she hath shewed forth to the Nations.

And Oh how have the Kings of the Earth, and the Princes thereof been made slaves and Drudges to this Harlot, to make Lawes for her, and to re-inforce them upon the People, to the destroying of many Bodies and Souls to patronize, and hold up their Sorceries, and to keep up her Inchantments in Reputation among the People, and in so doing the false Church hath so flattered and called their Princes, who had drunk of her Cup, *Defenders of the Faith*, and *Propagators of the Gospel*, but if any did fail of observing her invented Institutions, then what dreadful Excommunications, and Woes, and Curses have been threatned against them, and *how many Princes have been deposed of their Crowns as Hereticks, and Rebellions have been raised against such to overthrow them and their People*, and therein you have had sufficient proof, many of you Princes of *Germany*.

These things I write unto you, desiring your good in that which pertains to this Life, and of that which is to come, and that you might truly see your selves, whether you are not drinking of this Cup of Fornication? yea or nay: Or whether you are not yet giving your Power to the Beast? yea, or nay; is there not a form of Worship without the Life and Power? then that is but the *Whore's Cup*; is there a *seeming Shew of holiness* among you, and do you not enjoy the Life and sum and substance of all Shadows? then that is but the *Whore's Cup*, the outside fairly garnished, but Rottenness is at the Heart; do you *compel to worship?* then that is the *Beast's power*, that is not *Christ's Power*, nor of the *higher Power*, you must deny that, the true State and Power that any Prince hath allowed him from God, in which he may expect a Blessing upon himself and People, is in that *he ruleth well in things appertaining to men*, and things civil which pertain unto this Life, and unto the Kingdoms of Men upon Earth, and to be for the punishing of *evil-doers*, as of these murderous man-slayers, man-stealers, Drunkards, Whoremongers, Adulterers, Cozeners, Cheaters, Defrauders and Violent-doers; and the Sword is to be turned against all these things, and to keep down such things in every Nation and Government, and that eve-

ry Puniſhment be in Equality ſutable to the crime and Fault, not exceeding it; and thus Princes and Rulers whoſo rule, rule for God, and this is an Ordinance of God; but *Myſtery Babylon* the falſe church is far from theſe things, who hath perſwaded Rulers, Princes and Nobles, that they muſt rule as Magiſtrates in the Church of God, and in Chriſt's Government, in things appertaining to the *Conſcience*, hath taught them to uſurp Authority in thoſe things; but God hath anointed *Chriſt to be Lord and King*, and hath given him to be *Head of the body*, which is his *Church*, and to rule in the Hearts and Conſciences of the Sons of Men, and he is the alone Lord and King there, and no outward King, nor Prince nor Governour upon the Face of the Earth hath any thing to do there.

Object. But ſome may ſay, *Ought not they who denyed Chriſt's Commands be compelled to worſhip and obey according as he taught?*

Anſw. As Salvation belongs to him alone, ſo Vengeance belongs to him alſo; and as he communicates Power to them which believe and obey the Goſpel, ſo alſo by the Breath of his Mouth will he ſlay the Wicked, and Vengeance is his, and he will repay it; and all they who will not have him to rule in their Hearts, and unto the diſobedient it ſhall be ſaid, and ſhall be done, *they ſhall be brought before him and ſlain*; and that by which he ſlayes the Diſobedient, is by the Breath of his Mouth, which is ſharper then any two-edged Sword, which reacheth to that which the outward Sword and forcing Power cannot reach unto.

Object. But farther it may be objected, *Were not the Kings of* Iſrael *and* Judah *to compel Men to keep the Commandments and Statutes of the true God, and to reſtrain them from worſhipping of falſe Gods, and to ſtone to Death falſe Prophets and Blaſphemers? and may not the Kings and Princes of the Earth do the ſame now?*

Anſw. To which I anſwer, it is true, the Kings of *Iſrael* and *Judah* were to do ſo under the firſt Covenant (which made nothing perfect) who did not ſee to the End of Things that were to be aboliſhed; and as the firſt Prieſthood and Sacrifices and Offerings were Figures and Shadows of the good Things to come, even of the everlaſting Sacrifice, and of the everlaſting Offering; ſo the Kings of *Iſrael* and their Governments were Types and Figures and Shadows of the King of Kings, and King of Saints, and their Government a Shadow of the Government which was to be without End, and their compelling outward, and puniſhing outward, of Chriſt ſubduing all his Enemies, and killing Blaſphemers, and ſtoning of them, and ſlaying of them with his ſpiritual Sword, that would not have him to rule over them; but now the King of Righteouſneſs being come, his Law is inward, his Kingdom is ſpiritual, his Service ſpiritual, his worſhip ſpiritual, his Weapons ſpiritual, with which he ſlayes his Enemies, & the Glory which the Father hath given to him, he will not give to another; and herein the Kingdom, the Power, the Authority & the Weapons are of a more excellent Nature then the others were, and his Soveraignity and Greatneſs excelleth the other, and it is Truth as it is in Jeſus; and ſo all Kings and Princes now are in another State then the Kings of *Iſrael* and *Judah* were; for the Subſtance is come, and the King of eternal Glory, *the true Light that lighteth*

every

every Man that cometh into the world, hath all Power committed to him; ſo for any to intrude or take upon them to do that which the Father hath committed unto him, is abſolute Uſurpation; and though the falſe Church and the Merchants thereof, and many which would be counted *Rabbies* in it, have ſpurred on and preſſed on Princes to their Hurt as to uſurp Authority over mens Conſciences in Faith and Doctrine; this will be their Reward certainly from the Hand of the Lord at the laſt, *VVho hath required this at your Hands?* For *Paul*, an Apoſtle of Jeſus Chriſt, whoſe Power and Authority was great, as to the Things of God, went far beyond any temporal Prince, who had begotten many to the Faith, who ſaid, that he and ſome others were not *Lords over their Faith*, nor over mens Conſciences, but as it is ſaid, left *every Man to be fully perſwaded in his own Mind* by God's Spirit, him which he had teſtified of, which he ſaid, *God had given a Meaſure of to profit withal*, and *none knows the Things of God, but by the Spirit of God*; then good Reaſon it is, that all ſhould be left to that which is the abſolute and only means, by which God, and the Things of God, and the Worſhip of God comes to be known: what will the Church of *Rome* ſay to this, or the Pope ſay unto this, who ſayes that he is *Peter*'s Succeſſor? Are not Things impoſed upon People, as to be believed, which are contrary to the Scriptures, & for which there is no Scripture nor Example, but only becauſe *Peter*'s Succeſſor hath ſaid ſo, and the Church ſaid ſo? and if another believe not ſo, he is then counted an Heretick, and hath been proceeded againſt as an Heretick; inſtance that one thing about *Bread* and *VVine*, which is called a *Sacrament*, which the Church of *Rome* hath held for Doctrine theſe many hundred Years (to wit) *That after VVords of Conſecration by a Prieſt, the natural Bread and VVine becomes ſubſtantially the real Body and Blood of Chriſt*, which Doctrine is ſo inconſiſtent with the Faith of God's Elect, and ſo contrary to the Scriptures, and alſo to ſound Reaſon, that none but they who are wilfully ignorant can believe; and yet becauſe many could not believe this Doctrine of Tranſubſtantiation, many have been racked, tortured, burned and put to cruel Deaths; and is not this to be Lords over mens Faith, and to Lord it over mens Conſciences, and ſo intrude and rule in mens Hearts, and regulate mens Judgments, which only belongs to God, the Judge of Heaven and Earth? And therefore all Princes, Governours and Rulers, learn Wiſdom and Underſtanding to rule with the Wiſdom of God, which comes from above, and cumber not your ſelves with that which God expects not from you, neither doth he require of you to be Lords over his Heritage; neither do you meddle nor intrude into thoſe Things which he would not have you to meddle withal; neither let any perſwade you, under any Colour to drive on their own Deceit, promiſing to you in ſo doing, therein you do God good Service, or preſs you on to perſecute any about ſpiritual Matters.

Now I ſay unto you in the Name, and Power, and Authority of God's Spirit, they that compel to any Worſhip, or force to any Worſhip, whether true or falſe, or puniſh and put to Death any for not worſhipping truly, or for worſhipping falſly, he is to this Day under the Antichriſtian Reign, who hath exalted himſelf, and ſets himſelf in the Temple of God, and ſits as Judge thereof, that which belongs only to the Lord's Chriſt, and ſo intrenches upon the Soveraignity which belongs to Chriſt,

the *King of Righteousness*, and such will do Violence to the Subjects of Christ's Kingdom.

Therefore all Kings, Princes and Potentates of the Earth; who profess the Name of Christ Jesus, cast off those heavy Yoaks, which the false Church and Harlot have perswaded you to put your Necks in, only to raise her City; and to put off her Merchandize, and to make the Church of the free Woman, the Church of Christ, suffer; and this above all Things hath brought great Detriment and Hurt unto you Princes and People of *Germany*, for they have been led by a blind Zeal to do that which they have been perswaded unto by her which hath sate as a Queen, and as the Lady of Kingdoms, and a Mistress over God's Houshold, to do that which hath provoaked the Lord against them, whereby their Dominions have been rent from them, and many of the dear Lambs have causelessly suffered, and many of their Subjects have been evily entreated, and some have been put to Death, so thereby have lost the Hearts of the People by such Actings, only to satisfie the blood-thirsty Mind of her that hath drunk the Blood of the Saints.

Therefore ye Kings and Princes of the Earth, and Emperours, and all People who have been beguiled, through the falshood and Sorceries of this false Church, who have Drunk of her Cup of Fornication, and have given your Strength and Power to the Beast, and so have wrought their Works and not the Lord's, shake off the Yoak from off your Necks, and draw back your Authority and Power that you have given to the Beast, who hath Killed and compelled all to Worship him, and all People to buy the Whore's Sorceries; shake off her Inchantments and Witch-crafts, and intanglements, and stand upon your own Legs, and come to wait upon the Lord, and upon the *Light* of the Lord, which you are *lighted withal*, that so you may answer God's End, and rule for the Lord, and keep Peace among all People under your Dominions, and then it will be easier for you to do that when you leave all men's Consciences free to the Lord, and every man to that of God in him, according to which every man must be judged, and then People will be more ready to obey your just Commands, which are for Peace and Prosperity, which are for the welfare of a Nation and Country, for since the Apostles dayes, the Apostacy hath come and covered them, and many People have been forced into a Worship, and unto Services, and unto a Religion by outward compulsary Laws, and by the outward Sword, and great Penalties and Imprisonments, if not subject to their Commands, and all this hath come up since the Apostles, and spread it self over Kindreds, Tongues and Nations, in the *mid-Night* of Darkness have many Countryes been vassaled; and this I testifie you all, that this is no true *Christian Religion*, nor in Christ's way; search diligently and read through the Writings of the Apostles and Saints in the Primitive time, and see if ever the true Church of Christ, or the Ministers thereof, Christ or his Apostles, gave any such Commandment, or did ever lay any such injunction upon they that believed, Rulers or Governours, or others, as to force or compel them to believe their Worship, or Forced, Killed, or Banished them that Opposed, but unto the contrary they Exhorted all, and Commended every one to that in *their own Consciences* in the sight of God, and so left them unto that which they knew would inform their Understandings,

ſtandings, and perſwade their Minds, and when they were informed and perſwaded of the Truth of what was declared, then they preſſed Obedience, not by any force or Awe, but they knew that they which would not be Obedient unto that of God manifeſted in them, they ſhould be judged of the Lord, and never have Peace; and this brought down the diſobedient and Rebellious Spirit, and the Gain-ſaying Spirit, and yet ſaved the Creature alive, and herein were the Miniſters of the *ſecond Covenant* more Excellent then the *firſt*.

Therefore Awake, ye Princes of *Germany* out of the Spirit of Slumber, and ſhake your ſelves out of your deep ſleep which hath been upon you, and wait upon the Light of the Lord in all your Conſciences, that you may come to ſee the *day of the Lord God*, which is now a dawning, and dawned, that ſo you may diſtinguiſh between the Precious and the vile, and alſo of every Work, and Action, and Worſhip, you may truely diſcern of what ſort and kind they are of, for he that doth not Witneſs the quickening Spirit which enlivens the mind unto God, and deads it unto Sin, his Works, actions, and worſhip is but of a bad Sort, theſe are the Works that muſt be *burnt with Fire*, and that is the Worſhip which God is not pleaſed with, which is performed from the earthly corrupt part in man by Tradition, all this kind of Profeſſion is God's Controverſie againſt, and this kind of Profeſſors, and this kind of falſe Church is God's Anger kindled againſt, and hath been diſhonered by this deceitful kind of Chriſtianity, and the Name of God hath been more diſhonoured then by the Heathen, who have not Profeſſed any part of Chriſtianity at all; yea, what wicked Barbarous Inhumanites have been brought forth by this falſe Church, who got the form at the firſt, and denyed the Power; Oh! what Killing, Murdering, Blood-ſhed, Perſecuting, Deſtroying the Creatures, laying whole Nations deſolate, and whole Countries waſte, who could not conform to their Hypocriſie, and invented Injuctions of Men; Oh, what Pride, and Arrogancy, Covetouſneſs, fraud and deceit, Coſening and Cheating, envying and hating, Curſed ſpeaking, filthy Communications, Oaths and Drunkenneſs, and Riotouſneſs, Whoredoms and Uncleanneſs have been brought forth ſo aboundantly, that the very Heathen are not found in the like Practices; and well might they conclude, *if the God of the Chriſtians be ſuch an one as leads his People into ſuch Practices, then they would never believe in him, nor worſhip him in the Chriſtians wayes*; for theſe Practices have hardned their Hearts, and made them out of love with the Name of the Living God.

Oh! a bed of Torment is prepared for this Abominable Harlot, who hath denyed Chriſt her Husband, who hath enlightned every man that cometh into the World with a Meaſure of his Light, *John* 1. and the day haſtens that her Fleſh muſt be Burnt with Fire, and all her Lovers ſhall hate her, *and the Kings, and Nobles, and mighty Men of the Earth, which have committed Fornication with her, ſhall withdraw their Love from her, and aſſiſtance from her*, who have given their Power to her, and ſo have made themſelves as *waters*, ſo that it is Juſt with the Lord God to bring the Heathen and Uncircumciſed over the Nations again, for they are more juſtifiable in the ſight of God, then theſe who Profeſs him in Words, and yet are Reprobate unto every good Work.

Therefore come out of *Babylon* all People and Potentates of the Earth, and drink no more of her Cup of Fornication, and receive no more of her Traditions nor inventions for the Ordinances of Christ, and partake no more of the Sins of this false Church, which hath drunk the Blood of the Prophets, and slew the Saints under the Name of Blasphemers, and under the Name of Hereticks, as the *Jews* of old did, who had the Words of the Prophets without the Life, and were in Error themselves, and in the Blasphemies, who killed the *just One*, and Crucified Christ as a Blasphemer, and the Members of his Body as Hereticks, *Plagues and Woes are prepared of the Lord God, and Thunders, Storms and Tempests are to be poured upon the Seat of this Whore, and the Seat of the Beast, for dreadful is the day of the Lord which is coming upon all Flesh, which shall wither as Grass, and the hills shall melt, and the Rocks shall cleave, the high and lofty shall bow, the strong Men shall be afraid, Terror shall come upon all Hypocrites, and fearfulness and weakness upon all the Mighty and Valiant, and upon all that have warred and striven with carnal weapons, and all Worshippers in the Flesh, the Sword of the Lord shall come over all, which is ready furbished, and brandished, which shall be soaked in the Blood of Bulls, and the strong, and the Fat, and the Mighty, and the slain of the Lord shall be many; for the notable Day of the Lord God is appearing, such a day as hath not appeared since the Apostacy; for God's Controversie shall be with all the Inhabitants of the Earth, at the Sound thereof the Nations shall be afraid, and the Isles shall Shreek, and the Mighty men shall fail, for God hath determined to cleanse the Earth of all the fruitless Trees that cumber the Ground; and to make his overflowing Scourge pass throw the Nations, to sweep away the Refuge of Lyes, Idolatry, and Superstition, Will-worship, vain Human Traditions of men, and to make all Flesh to bow before him.*

Therefore all People who look to escape the Judgement of the Lord God which is coming upon the Nations; flee, flee for your lives out of *Babylon*, out of *Sodom* and *Egypt*, spiritually so called, hasten and come out to meet the Lord God, lest you be overthrown in those cursed Cities, whose Sins have reached up to Heaven; make haste and come out, and be not upon your reserves, and consult not with Flesh and Blood, partake no more of her Sins, lest you partake of her dreadful Plagues, and of the Cup of the Lord's fiery Indignation, which is the Portion of all the Inhabitants of that City; for they shall drink it.

And all ye Princes and People in *Germany*, who are called *reformed*, who have denyed the Church of *Rome* in some things, and who judge you are come to a good Degree of Reformation, I must needs say unto you, that the Reformation, & your Departure from her is yet but weak, poor and feeble, and you are come but a little way; I may say unto you as the Prophet said, you must *rise and go* from that which you are now in, which you judge to be the Worship of the true God, *for it is not your Rest*; indeed you have departed, and cast off some things which are but circumstances, you stick still in the old Ground, and if you take not heed, the Leaven of the Whore's Sorceries which is yet among you, may quickly leaven you all again into one Lump, and bring you back again within the Walls of that *bloody City*; and you that are Princes will not want Temptations to draw you back to associate your selves again with the Church of *Rome*, that now thereby you may be strengthned against the *heathen*; for if you should enter into any Associations

ciation with them, or give any consent unto such Temptations, you do but go down into *Egypt* for Help, then will your latter End be worse then your Beginning; and your Bondage and Thraldom will be greater then it was before; and I must tell you plainly *the Lord will pare the Heathen, and exalt their Horn, and they shall be as a Scourge, and as the Lord's Battle-axe, to bring down the Pride and Haughtiness of that bloody City, which hath drunk the Blood of the Saints, and they that have yoaked others shall now be yoaked, and they that have cruelly tyrannized over others shall be tyrannized over, and that which hath led others into Captivity, Bondage and Thraldom, shall go into captivity, bondage and thraldom, and the Heathen shall rule over it.*

Therefore ye that are called *Protestant* Princes, or *Reformed*, and to all People within your Dominions look not back for help from spiritual *Sodom*; Oh let it never enter into your Hearts; you are yet in the Suburbs of that City; therefore come further off, and out from it, for you still retain too much of the Government of that City, and too much of their Form, Ordinances, Institution and Doctrine, and judge them to be *Apostolick* and *Catholick*, but wait you to know the *Power of God* in your Assemblies, which changes the Mind and Heart *within*, for *bodily exercises profiteth little*, you have had Tryal enough of that, but what Life and Power do you enjoy, which was from the Beginning before the World began? Is there no forcing and compelling amongst you about Religion, and Hire for your Ministers? And do you not limit and stop that which the generality cannot agree unto, and brand it for Error and Heresie? and is there no killing about Religion, nor making men suffer about matters in Religion? may every one speak freely of the things of God, what he hath received freely of the Lord, as they did in the *Primitive Times*, when the Church was in Purity? Forcing ought not to be amongst you, and you put too great a Price upon outside things, which at the best are but Shadows of spiritual things which are to be revealed *in the Heart*; and know you this, that they that worship the Lord aright, worship him *in Spirit and in Truth*; and they who come to witness the New Covenant, come to know the Law of the Spirit of God, and the Life revealed *in their Hearts*, by which the Sons of God are led *into all Truth*, and they need not go back to the Tables of Stone, nor to literal Precepts for a Rule; for their Rule *is within* (to wit) the *Spirit of God*, which the Father hath promised *to pour forth upon his Sons and Daughters*, by the Mouth of his Prophets, and that they need not say, *know the Lord, for all shall be taught of him, from the least to the greatest*, who are come to the everlasting Covenant, and to the Blood of sprinkling which purifies the Heart, and sprinkleth the Consciences, *which speaks better things* to all them that receive it, *then the Blood of* Abel.

There hath been in those Parts some stirring of the Lord amongst you, but the Power of God hath been much abused, and great runnings out have been amongst you, and many have followed their own devisings, and one hating another, and have erred from the Spirit, and there have been Factions and great Breakings amongst you, and many seeking themselves until Darkness hath come over again, and so are come to be setled into a *dead Form*, so that little of the Presence of God is found in all your Assemblies; nevertheless though all these things are so, yet the Lord's Love is reaching towards you again, and a Visitation, and a Day of Mercy there

is yet held forth; *Oh happy and bleſſed will you be if you do not deſpiſe nor reject it*, and be not offended in the loweſt Appearances of Chriſt to the Sons of Men, wherein a greater Glory is revealing, and ſhall be revealed, then hath been ſince the Apoſtates entered in.

Now the Way wherein God doth purpoſe to make known his Mind, and his hidden Riches, and communicate his Heavenly Myſteries, will be in a more *hidden, ſecret and ſpiritual inviſible manner, then yet ever hath appeared*; for hitherto Deceit hath transformed it ſelf, and Satan's Meſſengers have conformed, and Antichriſt hath imitated, and the unconverted have been worſhipping, obſerving and practiſing of outward things without the moving of the Life; ſo that Antichriſt hath gotten into every outſide Appearance, and by this means hath ſheltered himſelf with a colour and ſhadow; and the Devil the Enemy of all Mankind hath kept his Kingdom whole by covering himſelf with the Words, Shadows and Outward Performances: And now take but a View over all thoſe Kingdoms that are called *Chriſtendom*, and ſee how much of the Life of Chriſt is brought forth, and how little of the Image of God is manifeſted, and the Kingdom of God revealed among people which ſtands in the Power and Life of Righteouſneſs; therefore the full time of the Lord is come, wherein every Word and Work ſhall be tryed, and the Secrets of every man's Heart ſhall be made bare, and the root and ground of every Action ſhall be weighed: *And Wo will come upon all who are covered with the words and outſide ſhews, and cloathed with outward Performances, and not with the Spirit of the Lord God.*

Therefore Friends and People, high and low, rich and poor, bond and free, of theſe things we have a bleſſed *Cloud of Witneſſes*, whom God hath now raiſed up in this the Day of his mighty Power, wherein God hath ſhined forth in Brightneſs: From his holy Habitation are theſe things ſeen which have lightned the Earth, *from his dwelling Place he hath given forth his Word, and great is the Company of them that publiſh it, and there ſhall be many more; for a numberleſs number ſhall hear it, yea the dead that are yet in the grave ſhall hear it and by it ſhall come to live*; and we are a great Number who have travailed through many dry Places and barren Wilderneſſes, who have had the tryal and taſt of all outward profeſſions, and viſible Worſhips, and external Performances, and viſible Ordinances which are contained in hand writings, and we have waded through all theſe things with a great deal of Diligence, and ſtrict Obſervancy; and we have travailed many Yeats with great Pain, that ſo we might have found Reſt and Refreſhment to our Souls, that ſo we might have ſitten down in it, and as *Seekers* and *Travailers* who are weary, were willing to lend an ear unto any who have but ſaid, *come hither and here is Reſt*; and one hath cryed, *lo here*, and another hath cryed *lo there*; and ſo we wearied our ſelves at laſt, from Mountain to Hill, and ſpent our Strength for nought, for none could truly inform us where we ſhould find him whom our Souls loved, and whom our Hearts panted after, and our Bowels yearned.

Until at the laſt the Eyes of many were opened by the Lord, who ſaw that eternal Life was not to be found in any external viſible thing, and do know that all they who are exerciſing themſelves after thoſe things in the exacteſt & ſtricteſt manner, cannot be made *perfect* as pertaining to the *Conſcience*; and all theſe great Talkers of the Fame of Chriſt, and of his Glo-

ry

ry and Power, Miracles and Works, and of his Death, Obedience and Sufferings; the bare Report and Sound of these things doth no good at all, to him who feels Sin hath full Power and Dominion in his Heart; so that the Life of Christ must be felt *within*, enjoyed and possessed *within*, and revealed *in the Light*, or else he cannot stand justified in the Sight of God, nor clear when he judgeth, neither can he find Rest nor Peace for his Soul, so I am one who have found Mercy and Favour at the Hand of the Lord, among many Thousands to be a Witness of that Life which was with the Father before the World began, which is now manifested in the Hearts of Thousands of his People, destroying the Works of the Devil, and bringing in everlasting Righteousness.

So the Love of God which is shed abroad in my Heart, through the Bowels of Compassion which I have unto all Mankind, knowing that all in the first *Adam*'s State are lost in the Fall; I do now give forth these Lines, and say unto all, *seek not the Living among the Dead*, not in dead Forms, not in dead Graves, not in dead Worships, neither in dead Performances; *for the Lord is risen out of all these things, and is sate down in Glory, in a living holy Habitation*, and now his Appearance unto the Sons of Men is in a more *spiritual manner*, for I have fully tried already what is in all these external things; and because I know and have seen his Appearance, therefore I speak to the informing of all, how they may come to find him who is the Desire of their Souls, and the Salvation thereof, I say, listen and hear, that your Souls might live; for Christ is that eternal, incorruptible, pure, unchangeable, immortal Life, which hath ligtned every man that cometh into the World, *John* 1. yea, he that hath enlightned every man with his true Light, he is that eternal and immortal Life; so that I say unto you all, high and low, who desire Rest unto your Souls, cease from your willing, cease from your running, cease from your own Performances, cease from worshipping you know not what, and cease from seeking in that Nature which the Lord hides himself from, and come ye to learn of Christ, and sit at his Feet, even at the lowest Appearance of him, even at the lower End of the Table must you come, before you can be exalted; for thou must be contented to sit down there, that which climbeth high, and exalts it self, God will bring down, and that which manifesteth Sin is Light, and that which reproveth Evil is the same, and what is reproved in the Heart of man, is manifested by the Light of Christ; so keep in all your Minds to this, and stop all other Motions in your Minds, and keep down all Thoughts and Reasonings in the mind; and so keep to few Words, and be slow to speak, and swift to hear, then will you come to know the heavenly Voice of Christ, the quickning Spirit, which divideth asunder, and separateth betwixt the precious and vile in THOUGHTS WORDS or DEEDS; and shews you the Ground of each; and as you love this Light which Christ Jesus hath enlightned you withal, and bring your Deeds to the Light which Christ hath placed in your Consciences, which is God's faithful Witness,, if unto it you take heed, then you will feel his Power in you at all Times near at Hand to help you, and to subject every vain Thought and every vain Desire. and bring them into Captivity; and this is the Word of Faith which is nigh in the Heart, which doth discern the Thoughts and Intents and Purposes of the mind, before ye

act or speak them forth; I say, hearken ye unto this, that Faith may be begotten in you; and here you will all know your Teacher present and Shepherd, and him that said, *Come unto me all ye that are weary and heavy laden, who will give Rest unto your Souls, and learn of me, for I am meek and lowly in Heart*, saith Christ; and then you will come to see the Differences between the motions of the Flesh and the motions of the Spirit within, and come to know each Birth, and know what must enter, and what must not enter; and all who follow this Light, which Christ the Light hath enlightned them withal, shall come to know the *Immanuel* and Bishop of their Souls; for he that hates the Light which he is enlightned withal, he hates Christ, and he that hates the Light, hates that which is the Gift of God in him; and he that believeth not in the Light, is reproved by the Light, and judged already in himself by the Light of the Word; and Justification cannot be witnessed where there is Reprehension and Reproof, by him that is the Justifier.

And whoever receiveth Christ, must receive him as the Father hath tendered him; for he is given for a Covenant of Light to the *Gentiles*, in whom the *Gentiles* should trust, and to rejoyce at the Brightness of his rising, and the Isles should be glad, and wait for his coming, a Leader of his People; and Justification is not felt in the Heart of any man, but where his Leadings are known and obeyed, and none can come out of the Regions and Shadows of Death, but as Christ is closed with, the *true Light, who hath enlightned every Man that cometh into the world*, for he is appointed of the Father a Leader out of the World; and all that follow the Light that they be enlightened withal, deny themselves, for it judges self-Love, and self-Actions, and self-Righteousness; and here the Cross of Christ you will come to know; which slayes the Enmity, that which crosseth the carnal corrupt Part in man, and takes it up and bears it; and herein you will come to know what it is to be crucified to the World, and the Lusts and Affections thereof, and the World within; and the Cross being known and loved, which is the Power of God, the carnal Mind, which is Death, cometh to be slain within, and dyeth to the Fashions of the World, and the goodly Noise thereof that passeth away; but that which maketh it pass away endures forever, the Word of the Lord, which was in the Beginning: So mind that which endures forever, and take diligent heed, and watch against the carnal Mind and worldly Thoughts, and keep them down and so Power you will come to receive in the Light, to rule over all that which hath ruled over you; and then you will come to know a transforming of your Minds, and that which quickens and enlivens your Hearts to God and crucifies you to Evil; and here is the Way in Part declared by which all must come to the Father, to the Kingdom, to the Power, and to the Glory there, which is by Christ the true Light, who hath enlightned every man that cometh into the World, who is the Way, the Truth it self, the Love it self, who is one with the Father.

And here you will come to know the Minister of the Tabernacle, which God hath pitched, and not man, and his Ministry, and the Operation of his Spirit; that which reproves for Evil is the Spirit of God, wait all that you may receive it, for it is given unto all, but all have not received it; God is kind and bountiful unto unto all, and herein is every man left without

out Excuſe; he that receives it, receives Power to come out of that which it reproveth for, and thus it is known by its Operation; and as any errs from it, and takes not heed unto it, it checks him, but as it is loved and cloſed with, it gives Peace and Joy, and brings Comfort, and this is another Operation.

And now ceaſe from all Teachers which are only Miniſters of the Letter and Miniſters of others Words made ready to their Hands, for ſuch can never turn any to God, and from all ſuch who preach for Hire, Gifts and Rewards, theſe are all out of the Doctrine of Chriſt in *Balaam's* Way, and the falſe Prophets Way, and not in the Apoſtles and Miniſters of Chriſt's Way, who teſtified *Freely* of that which they had received *Freely*, and from all ſuch Teachers as take *Tythes*, which deny Chriſt *come in the Fleſh*, for that Prieſt-hood is changed, and the Law is changed, and the *Jewiſh* Prieſt in the firſt Covenant, which had a Law to take *Tythes* of the People, is changed, and a better Hope is brought in, and there is not another Law to be given forth, which commandeth ſuch a Maintenance for Goſpel Miniſters, and though ſuch Miniſters may tell you of the means of Grace, and that you muſt attend upon their Teachings and Diſcourſes, which they call *means*, which are but dead Stories, and feed but the corrupt part in the carnal Mind, the Grace is *near you*, even the free Grace of God, the ſaving Grace of God that hath appeared *unto all*, and yet all are not ſaved by it, becauſe they have not received it, nor love it, but all they that love it, are taught to deny all Ungodlineſs, and improving of it is the means to obtain more of it; and whenever you are Tempted unto Sin, the Grace of God which ſheweth you the Temptations will ſave you, that you enter not into it, nor defile your Conſciences thereby; and this Grace is God's free gift unto all mankind, and is *in man*, and is the means whereby he that loves it comes to be ſaved from the Power of the wicked One, that he touch him not.

And all muſt come into ſilence, for the Earth muſt keep ſilent, *and all Fleſh muſt be ſilent before the Lord be known within, or his Voice heard*; and ſo all haſty, heady Teachers and Speakers, which know not the Lord's Voice, cannot profit the People at all; and all theſe tellers of Dreams and dreamers dream *in the Night*; but what is the Chaff to the Wheat? but he that hath heard God, and knows his Voice, and his Word, which is a Spirit, may ſpeak it freely, and that will anſwer the juſt *in all People*, and the Witneſs of God will teſtifie in all Conſciences to the Truth thereof, and feels the Power of it, and will remember it when the dreamers that dream will be forgotten.

And all ye that are broken into many Opinions, and Sects, and divers Judgments, wait that you may know that which will unite you to God, and one unto another, that you may come all to be of one Heart and of one Mind and of one Soul, into the Unity of the one Spirit, as the Saints of old were in; and many there are now unto whom the mind of the Lord is known, bleſſed be the Name of the Lord forever; and that you may all come to know him that healeth the Nations, and leadeth out of Wars, and maketh them to ceaſe to the End of the Earth; *for Wars* (ſaith the Apoſtle *James*) *proceed from Mens Luſts*; and ſo wait in the Light which Chriſt hath given you for Power from God to be revealed in you, which killeth

the Lusts in your selves, *That your Swords may be broken into Plow-shares, and your Spears and Weapons of War into Pruning Hooks*; then the Occasion and Ground of War is gone, then you will come to be Follwers of Christ, who came not to destroy mens Lives, but to save them, and *to love Enemies, and bless them that curse you, and do Good to them that hate you, and pray for them that despightfully use you and persecute you*, and this is the Way to conquer the Spirits of your Enemies: Therefore stop not your Ears, nor slight not the Day of your Visitation; for the joyful Sound of the everlasting Gospel is now to be preached again unto all Nations, Kindreds, Tongues and People; and towards you in *Germany* is that coming wherein Remission of Sins is obtained, and Life and Immortality is brought to Light, and blessed and happy will you be, if you be found worthy to receive it, which many Nations and People have put away from them, and thereby have made themselves unworthy of everlasting Life.

And now this is a Message of Love, and a free Gift unto you the Princes and People and Rulers in *Germany*, that you may all be warned to be in a Readiness to meet the Lord in his Judgments, and also to receive the tender Proffers of Life and Salvation to you and your People; Nation, Rulers and ruled may be happy, and so come to witness Blessedness and Peace in all your Habitations, which the Lord hath brought many unto in this the Day of his mighty Power, wherein he hath shewed himself in the Earth, and made many Witnesses of his noble Acts, and of his wondrous Works that he hath done amongst us, to the Intent they may be Testimonies thereof, that other Nations may be invited to taste and see how good and gracious the Lord is, who is the Light of his People, and how pleasant the Way is that lighteth every man that cometh into the World; and these Things I testifie unto you, who have tasted how good and pleasant his dwelling-place is, and how precious the Fold of the Lord is, and how green and pleasant are his Pastures, into which he leadeth his Sheep, unto them hath he given everlasting Life, and perfect Assurance of his Love forever.

These Sayings are faithful, holy, just and true, and blessed is he that hath an Ear to hear, and a Heart ready to receive & understand that which is now declared of, they, even they shall be Witnesses of the same Glory in themselves, and not only believe because of the Sound and Report thereof, but see, handle and understand these things in their own Hearts, and feel it in their own Breasts: So this is God's Visitation of Love to you all; Oh prize it, lest it pass over your Heads, and you never attain unto the Comfort of that which belongeth unto your eternal Rest and Peace.

From one who loves the Lord and all the Children of the Light, and desires the Salvation and Welfare of all Men, who is at perfect Unity with all the Creation of God.

From England, *the 26th of the 1st Moneth*, 1661. F. H.

THE GLORY OF THE True Church DISCOVERED,

As it was in its PURITY IN THE PRIMITIVE TIMES.

ALSO

A Manifestation how and when the Apostacy came, and how long it hath continued in the Church; *ROME* proved to be in it, because she differs in Doctrine and Practice from the Church of Christ in the Apostles Dayes.

Published for this End, that People may be informed, and their Understandings opened, to discern the Times and Seasons, and see the Difference between the Lamb's Wife and the Mother of Harlots.

By one who desires that all may come to the Knowledge of the Truth, and be saved, and walk in the Light of the Lord.

F. H.

THE

GLORY

OF THE

TO THE

Reader or Readers.

GReat hath been the Wiſdom which God hath ſhed abroad in the Hearts of his People, and made known unto his Servants through Ages, wherein he hath made known his Mind and Will at ſundry times, and in divers manners, ſometimes by Types, ſometimes by Shadows and Repreſentations, ſometimes by Dreams, ſometimes by Viſions, ſometimes by Prophecy, & there was not the leaſt Miniſtration, but it had a Glory in it; and the one living God manifeſted his Mind unto the Sons of men, who feared his Name in every Generation, and ſhewed unto them, and ſignified his mind unto them, what he was, and ſhewed unto them, how he would be worſhipped; and they that were obedient unto that which was made manifeſt in every Age and Miniſtration, found Acceptance with the Lord, and the Peace of God in their Hearts: After man had tranſgreſſed and gone from his Maker, and loſt the Guide of his Youth, and broken God's Covenant, then Blindneſs came upon him, and a Vail was betwixt him and his Maker, and man increaſed and grew in an earthly Part, and luſted after earthly Things, which fed and increaſed that Part, and the Image of God was loſt, in which the Creature delighted; yet notwithſtanding ſuch was and is the Love of God towards his Creation and to his Workmanſhip, that he did not utterly caſt off man forever, but followed him, to draw him back again out of the Tranſgreſſion, to have Unity with him who was his Maker; and when man was gone unto Darkneſs, the Lord ſtooped ſo low as to come near him, and to that State he was in, and made a Covenant with man (when mans Heart was outward upon outward Things) and gave him Commands outward, and Statutes and Ordinances outward, that he might worſhip therein, which were Shadows and Types of ſome better Things to come; and theſe were the Ordinances of the firſt Covenant, which pertained to the changeable Part that was above the Seed, but they typed forth more heavenly Things, which were to be revealed in due Time; and when the Seed came to be manifeſted and raiſed up, they had an End, and the Cloud paſſed away, and the Day did ſpring forth in Clearneſs, and he brought forth which reſtored all that believe unto God (*viz.*) Chriſt Jeſus, then did God more clearly manifeſt himſelf in the Earth through his Son, who had the Will of the Father, and declared it, who rent the Vail, and put an End to the Shadows, and blotted out the Hand-writing, and ended the Types and Figures; and all that believed in him, who was the End of them and the Sum of all, he overthrew the Nature in them which was changeable, unto which they pertained until the Time of Reformation, which was when he was ſacrificed up a Propitiation for the Sins of the whole World, and they that did believe and received him, came to be the Sons of God, and declared the Mind of God as it was revealed, and as the

Spirit gave Utterance; and many did believe, and did grow up, and became of one Heart, Mind and Soul, and worshipped God with one Accord, and in the Spirit and in the Power of the Father, and separated from the *Jewish* Worship and the Form thereof, and met together in the Power of God, and glorified God, and spoke of the Things of his Kingdom unto all that waited for it freely, and the Lord was honoured by them, and glorified in them: But soon after the Mystery of Godliness was brought forth, the Mystery of Iniquity began to work, and opposed the Work of the Lord, and transformed into the Similitude and outward Appearance and Form, and yet lived in the Flesh, and there began to be an Apostacy and a Deviation from that Glory and Power which was once revealed, and Anti-christ wrought with Signs and lying Wonders, and got the Words, and hated the Life and Power, and them that appeared in it; and then they that were under his Government and Reign hated the Reign of Christ, and said in their Hearts, *We will not have him to rule over us*, though in Words they confess him, and then persecuted and drove the true Church into the Wilderness, and set up Imitations, and Inventions, and Traditions, and vain Customs, which they have called Apostolical and holy Institutions, which are contrary unto primitive Institutions and Ordinances, only brought in by them when Darkness began to spread over the Earth, when the Bishops in the first three hundred Years after Christ began to contend about Dayes, and Times, and Meats, and Drinks, and *Rome* began to claim Superiority over all Churches call'd *Christian*, & the Pope became as a Law-giver.

I have led thee through divers Ages and Times, as briefly as possible may be, to single out the Original and Beginning of those things, and who were the first Ordainers of them betwixt this and the Apostles Dayes, which are now accounted as holy Institutions: The State and Glory of the true Church in this Treatise thou wilt see before the Apostacy, and the State in the Apostacy, how she fled into the Wilderness, and how *Mystery-Babylon* was raised, and the false Church called her self visible; many of her Doctrines and Practices which are contrary to the primitive Church are here discovered, and the Authors and Formers made known, whereby thou may'st come to see a Difference in the Ordinances of the true Church, and the Traditions and Inventions of the false Church, which are too much contended for in this Day by them who say, *They are come to the true Reformation, according to the Primitive Times*; but thou wilt see (as thou compareſt their Practices with the Primitive times) to be quite contrary, and to be but Smoak, and that which has darkened the Air, clouded Peoples Understandings, and hath led them into Ignorance and Darkness, so that the Way of Truth hath not been discovered unto many; but the Lord is arisen, and that which comprehends time is made manifest, and all that which hath got up in the Apostacy is viewed and seen, and laid open to the View of all, that they may depart out of these things, which are but the Inventions and Traditions of Men, in which Eternal Life is not to be had: Read with Meekness, and in that which is spiritual in thy self, through which the things of God are made manifest, for with that I have Unity, and in that as thou livest and walkest, I bid thee farewell.

F. H.

The principal Heads treated upon in this following DISCOURSE.

1. *THE State of the Church from the Manifestation of Christ in the Flesh, to the End of the Apostles, briefly discovered.*
2. *The entring in of the Apostacy, and the Declination from that* Purity *and* Doctrine, Worship *and* Practice, *downward unto this present Age and Time.*
3. *The Reformed and Separated Congregations called* Parochial, *proved in the Apostacy, compared with the Primitive Times in Worship and Practice.*
4. *A few Words unto all, how they may come out of the Apostacy to the true Church which is in God, the Lamb's Wife.*
5. *Concerning* Baptizing *or* sprinkling Infants.
6. *Concerning the Sign of the* Cross, *and ordaining of* Parishes *and* Parochial Churches.
7. *Concerning* Swearing by the Gospel, *as it is called, and* Kissing the Book, *and* Bishoping of Children, *the first Authors shewn.*
8. *Concerning* Fasts, *and* Feasts, *and* Holy Dayes, *their Institutions and Founders in the Apostacy.*
9. *Concerning* Priests Vestures, *and* Garments, *and* Bells, *their Authors Shewen, which are Practised amongst* Christians *as* Apostolick Institutions.
10. *Concerning the* Mattens, *and singing of* Psalms *by Course in* Musical Tunes, *and* Supplications, *and short* Prayers *called* Letanies, *their Authors shewn.*
11. *Concerning the* Passover *and the* Lord's Supper, *and the* Ceremonies *about it.*
12. *Concerning* Ministers, *and their* Office *under the* Law, *and under the* Gospel.
13. *Concerning the* Ten Persecutions *under the* Heathen Emperours, *and how divers* Vain Traditions *and* Institutions *got up among the* Christians *in those Times, and* Constitution *among the* East *and* Western Churches, *after the* Apostacy *was entered in the first* 300 *&* 400 *years after Christ.*
14. *Of the* Decrees *of the* Church *of* Rome *and* Ordinances, *which are held as* Apostolick Institutions.
15. *Concerning the* General Councils *since the Apostles Dayes, which belonged to the Church of* Rome; *their Decrees not infallible, but are contradicting one another.*
16. *Concerning the* Worship of God, *and whether* Kings *and* Rulers *ought to compel in* Spiritual Things, *declared, and some* Scriptures *cleared, and divers Objections answered about this Thing.*
17. *Concerning* Oathes *in the* first Covenant, *and the Lawfulness thereof; and the Unlawfulness thereof discovered in the* New Covenant *in the* Gospel-times, *though the Apostates mingle* Ordinances *of both together.*
18. Tythes *in their first* Institutions, *unto whom they were due according to the* Command of God, *declared; and that Tythes are no Way lawful to be recei-*

ved, neither ſought for by any who are Miniſters of the New Covenant *and the* Everlaſting Goſpel, *proved out of the* Scripture *and* Antiquity.

19. Reſpecting of Perſons, *and* Complemental Bowings, *and* worſhipping of one another, *and* flattering Titles, *are no good Manners, but are in the Tranſgreſſion, and have been anciently reproved and condemned.*

20. Univerſity *and* Schools of Natural Learning *are of no Uſe, as to the making of* Miniſters of Chriſt *in the* Primitive Times, *but a Thing introduced and brought in in latter Ages by the* Apoſtates, *who had erred from the Spirit, who admired and ſet up* Natural Languages *and* Philoſophy, *that thereby they might be furniſhed to make* Diſcourſes, Speeches *and* Sermons, *to get Money by; and as they are holden up at this Day, are made an abſolute Idol; and as to their Practice, it's generally known to be prophane, and no Way meet to advance the Church of Chriſt.*

THE

THE GLORY OF THE True Church DISCOVERED As it was in its PURITY IN THE PRIMITIVE TIMES:

CHAP. I.

The State of the true Church, from the manifestation of Christ in the Flesh, to the End of the Apostles Dayes, briefly discovered.

GOd according to his determinate Will, and everlasting Counsel, in the Fulness of time, sent his only begotten Son into the World, to be the Light of the World, and to be a Leader to the People, and to be a Propitiation for the Sins of the whole World; who obeyed the VVill of the Father in all things, according as it was testified of him by *Moses* and the Prophets, and as it was said by *David* concerning him, *In the Volumn of the Book it is written concerning me, I come to do thy Will O God,* Psal. 40. 7. and so he did as it was written of him, he fulfilled all Righteousness, and ended all the Types, and Figures and Shadows, and VVorship of the first Covenant, as the Apostle testifieth of him, *Heb.* 7. 21. The Law was changed, and the Priesthood changed, in that they were but Figures and Shadows of good things to come; and in regard that they were faulty, and did not make the comers thereunto perfect, as pertaining to the Conscience, but the bringing in of a better Hope did, and the better Covenant, to wit, the Covenant of Life and Peace, which the Prophets by the Spirit had testified of from *Moses* to *Samuel*, and till *John*, and *John* likewise bore Testimony of him who was the Lamb of God, that took away the sins of the VVorld, *John* 1. 29, 36. And now he being come to whom the Prophets testified, who was not made by a carnal Commandment as was *Aaron*, and the rest of the Priests under the Law, but after the Power of an endless Life, offered up himself once for all (putting an End to all the

Offerings of the first Covenant) for the perfecting them that are Sanctified, *Heb.* 10. 14.

Now he being come into the Fulness of time manifest, according to the Testimony of the Prophets, he fulfilled all things which the Prophets testified of him and his Works did testifie of him that he was the Son of God; now he declared the Will of the Father, and discoursed with them who were Doctors and Ministers of the Covenant, declaring unto them divers times, and shewing unto them in divers places, that the Kingdom of God was at hand, and to be manifest in Power, and testified of himself, and the Father also with him, and his Works declared the same, that he was the everlasting high-Priest, which put an End to all the first Priesthood, Covenant and Ordinances thereof; and he preached the Word of the Kingdom, and declared against them who sticked behind in the Figures, and Types, and Shadows, and did reprove them, to wit, the professors of the first Covenant, who were Searchers of the Scriptures, and said, you will not come unto me, that you may have Life; I am the Bread of Life that came down from above; and came to fulfil the Law, and all Righteousness, and to publish the Word of Faith, which did not make void the Law, but establish it which was new: And so he said, while you have the Light, believe in the Light, that you may be the Children of the Light, and this he spoke to the *Pharisees*, which had the Law and the Prophets, and were acting in the Types and Figures, which are Shadows of the thing it self, but not the very thing, but he preached the very thing; the Word of the Kingdom, the Word of Power, the Word of Life, and many were quickned by it in their Hearts and Minds, who believed and heard the Voice of him who was the Son of God, and so came to live, who could not be made alive in the exercising themselves in the Ordinances, and many believed in him, and he chose unto him Disciples who believed in him, and sent them out to preach Repentance, and to begin at *Jerusalem*, though they were the chiefest Professors and Ordinance-Men, and were for Conformity to the Ordinances of the first Covenant, yet Repentance was to be preached to them, and the first Principles of Religion, though they had been and were the greatest Professors and Observers of the Ordinances of the first Covenant that were in the Earth at that time: And afterwards he sent out Disciples, and gave them Commandment to preach, & disciple all Nations in the Name of the Father, Son and holy Ghost, and these which he sent out to preach the Gospel, unto whom he gave Power to cast out Devils, and work Miracles, propheſied after a Season the Word of the Kingdom, both to *Jews* and *Gentiles*, according as the Prophets had testified; and these who were sent out and made Ministers by the holy Ghost, and received Gifts from the holy Ghost, for the Work of the Ministry, they preached not up the Ordinances of the first Covenant, but preached Christ the everlasting Covenant, and the Power of God, and the Wisdom of God for the Remission of Sin, and the word of Faith they declared in the Mouth and in the Heart, and went not to Tables of Stone to direct People thither, but to bring People to believe in him, who was the Light of the World, and lighteth every Man that cometh into the World, that all Men through him might believe.

And many did believe in him who was the Covenant, and did believe throug

through the Apostles words who were commissionated, and fitted for the work of the Ministry, and through their words which they declared, many did believe, both of *Jews* and *Gentiles*, and as many of the *Jews* as did believe, separated from the Temple, Priests, Sacrifices, Ordinances of the first Covenant; and they met together in Houses and other Places, *Acts* 20. 7. *Chap.* 28. 30, 31. And the *Gentiles* which believed, separated from their dumb Idols; after which they had been led formerly; and from their Temples, and ceased any more to offer unto Idols, and they met together at certain Places, in Towns and Cities, not only at *Jerusalem*, but also at *Antioch*, *Colosse*, *Thessalonica*, *Corinth* and divers other Places, which were long to enumerate, *Acts* 11. 9. *chap.* 17. 1, 2. *chap.* 18. 4.

But now mark this, that by which the Apostle gathered them from the *Jewish* Temples, and Priest-hood, and the *Gentiles* from their Idols Temples, was by the Preaching of the everlasting Gospel, to wit, not the Law, nor the Ordinances of the first Covenant, but the Power of God and the word of Reconciliation; for the first Covenant of the *Jews* made not the Comers thereunto perfect, as pertaining to the Conscience; Neither the *Gentiles*, Idols Temples nor Worships, made them perfect, as pertaining to the Conscience, but rather made them worse and more corrupted, *Heb.* 9. 9.

But the Preaching and publishing of the Word of Reconciliation that did, it was committed to the Disciples, it was received and believed in by many, both *Jews* and *Gentiles*, as at *Ephesus* and elsewhere, and they were made a Habitation of God through the Spirit, *Ephes.* 2. 22.

Now mark this, they preached not up the Letter of the Law, nor that which was written in Tables of Stone; for the first Priest-hood that was ended, and the Ministry of that, and the Vail was over their Hearts while *Moses* was read, and their ability stood not in the Litteral knowledge, or in that which was written; But they were able Ministers of the New-Testament of the Spirit, and so all that did believe both *Jews* and *Gentiles*, who received the word of Faith, which was nigh in the Mouth and in the Heart, *Rom.* 10. 8. they grew up in the Knowledge of God, and of his holy Spirit, and great Gifts grew amongst them, as of Prophecy, of speaking with Tongues, of Interpretation, and there was diversity of gifts, and diversity of Operations, yet all by the same Spirit, which the Apostles were made Ministers of, and which they that did believe and receive, and received gifts from it, and knew the Operation of it, *which wrought in them mightily to the throwing down the strong holds*, 2 Cor. 10. 4. *And the principalities and Powers of Darkness, and to the Translating and changing of them from Darkness to Light, and from Satans Power, to the Power of God, even into the Kingdom of his dear Son*, *Col.* 1. 13. And several Congregations in divers Places were all one Body, whereof Christ the Life was the Head, in which they had believed, and of whose Power they had tasted, grew up in Knowledge, and Wisdom, and gifts; and the Day of Christ approached which *Abraham* saw; And they exhorted one another, and admonished one another, and when they met together at several Places, every one according to the Gift of God, as he had received (not from the Letter) but from the Spirit, did and might administer to the Edification one of another, and to the building up and comforting one another, in the most holy Faith, which gave them Victory over Sin, which Faith was wrought in

them by hearing of the Word that was nigh them, in the Mouth and in the Heart, which was the Word of Conſolation, which was in the Beginning.

Moreover, when they met together, they might Propheſie one by one, and every one Exerciſe his own gift to the edification and Comfort of the Body, as the Spirit did lead them in Order, and if any went out from his Meaſure, he was judged by them that were in the Spirit.

Furthermore, they that had believed the Goſpel, which was publiſhed to them for remiſſion of Sin, they grew up into great Enjoyments and Attainments in the righteous Life of Chriſt, which was manifeſt in them: And though firſt they knew the Miniſtration of Condemnation, and the ſentence of Death, yet afterwards came to know the Miniſtration of the Spirit, and the ſweet Aſſurance and Teſtimony of it, bearing Witneſs to the Spirit, *that they were the Sons of God, and they were made Heirs according to the Promiſe.* Heb. 6. 17. *and were made joynt-heirs and co-heirs with Chriſt, in the Kingdom which is Immortal which fades not away, and did come to know* Mount Sion, *and the City of the living God, Heb.* 12. 22. and it were large to ſpeak of the Glory and the Tranſcendent Excellency of the Church of Chriſt (which became a purchaſed Poſſeſſion to him) in the Primitive Times, or the firſt hundred Years after the manifeſtation of Chriſt in the Fleſh.

But take notice of this, that they that were ſent out, who had received freely, of the Father, of Chriſt, and of the Spirit, Miniſtred freely, as they had received freely, without making any Covenants, or enquiries after worldly revenews; but went from City to City, Preaching the Goſpel of Chriſt freely, as they had received without any conditions from the People; And as many as believed and received the Goſpel, did Miniſter freely, their Hearts being open unto them, who had declared unto them ſpiritual Things, *Acts* 4. 34. *Mat.* 10. 8. *&c.* So that we read of no compulſion, or forcing Maintenance from any of the Cities, whether they believed or not believed; the Father took care of ſuch Harveſt-men, and and what they received was given freely, and there was no Complaint, though often they denyed that which was proferred to them, and their Care was to make the Goſpel of Chriſt not Burdenſome, or chargeable, but rather their Hands ſhould Miniſter unto their Neceſſities, *Acts* 18. 3.

Again, though divers gifts were given unto the Diſciples before and after Chriſt's Aſcenſion, as ſome to be Apoſtles, ſome Prophets, ſome Evangeliſts, ſome Paſtors, ſome Teachers, and ſome Elders or Biſhops; yet they were all made Miniſters by the holy Ghoſt, yet it were large to ſpeak of the Power, and of the Wiſdom, and of the Enjoyments of God in that day and time, and of the Gifts, and of the order which was in the Church at that time. But in a Word, the Son of God was made manifeſt, and gave them an Underſtanding, and they knew him that was true, (Truth it ſelf) and Chriſt was revealed in them, and manifeſted to them, the Hope of their Glory, *Col.* 1. 27.

Furthermore, they come to ſee over the new Moons and Faſts, and Feaſts, and Dayes, and Times, and Meats, and Drinks, and none could judge of them, or ought to judge of them in thoſe Caſes, for they ſaw the Body Chriſt, for the man-Child was brought forth, and the Woman was Cloathed

Cloathed with the Sun, who had the Crown of twelve Stars upon her head, who brought forth the holy Child *Jesus*, who saves his People from their Sins; In whom all Shadows, Types, Figures, Representations end: This in short was part of the Glory of the Primitive Church, which would be large to speak of, as it was in the first State of its Purity; But hereafter some fuller thing the Lord may bring forth in his own time and day.

CHAP. II.

Concerning the entring in of the Apostacy, and the Declination from the Purity of Doctrine, Worship and Practice, and when it began, downwards from the entring of it in, until this present Age and Time.

CHrist the true Prophet, which *Moses* spake of, whom the Lord raised up, and manifested in the Fulness of time, he prohesied and declared of false Prophets that should arise, *Mat.* 7. 15. *Beware of false Prophets that shall come unto you in Sheeps cloathing, which are inwardly ravening Wolves* ver. 16. *ye shall know them by their Fruits*; and in *Mat.* 24. 11. *But many false Prophets shall arise and deceive many*, and this came to be seen and fulfilled in the Age of the Disciples; and *John* testified, 1 *John* 2. 18. *Little Children, it is the last times, as ye have heard that Antichrist should come, even now there are many Antichrists, whereby we know that it is the last times; they went out from us, but were not of us*, chap. 4. 3. So they entred in then, and went out from the Light, from the Power of God, which the Apostles preached for the Remission of Sins; and *Jude* testified against such as were entred in, who were in *Cain*'s way, that were degenerated and killed, and in *Balaam*'s way for Gifts and Rewards, and yet preached up the words which the Apostles spoke (but for filthy Lucre) and had Mens Persons in Admiration because of Advantage: And *Peter* said, *that false Prophets and false Teachers should arise, that should bring in damnable Heresies, that should deny the Lord that bought them, and many should follow their pernicious wayes*, 2 Pet. 9. 22. And the Apostle wrote to *Timothy* the Bishop or Overseer, that the Spirit spoke expresly, that in the last times some should depart from the Faith, giving heed to seducing Spirits and Doctrines of Devils, speaking Lies in Hypocrisie, forbidding to marry, and abstain from meats, &c. 1 *Tim.* 4. And again *Paul* in 2 *Tim.* 3. saw the Apostacy coming in, and perillous times should come, that men should be lovers of their own selves, Covetous, Boasters, without natural Affection, Truce-breakers, false Accusers, despisers of them that are good, Traytors, heady, high-minded, Lovers of Pleasures more then Lovers of God, men of corrupt minds, reprobate concerning the Truth, having a Form of Godliness, but denying the Power; and as the same Apostle saith in another Place, were Enemies to the Cross of Christ; and these went out into the World, and this is 1400. Years ago and upwards: Then the Mystery of Iniquity began to work and wrought, and they went out and did not preach up the *Jews* Religion, the Ordinances of the first Covenant, but they preached Christ in Words, and transformed into the Form of the Apostles Words: but denied the Cross, and spoke those things they ought not, for filthy Lucre

Sake; and there was the Beginning of the Hirelings that care not for the Flock, and those went out into the World, and many followed their pernicious Wayes, and there held the Form, but denied the Power, and so indeed preached another Gospel, and they lived in the Liberty of the Flesh & held people in the Liberty, yet proselyted them into a kind of Faith which was feigned; and these kind of false Apostles, and deceitful workers, led many after them, and there was the beginning of the Apostacy, and they published these things in the World; and when the Name of Christ came to be in Reputation, and the preaching of the Gospel to be in Request, then they for filthy lucre went out with the Words, and retained the Form, not the Jewish Form altogether, but the Form of the Saints worship and practice, which were in the Church of Christ, which were elect and precious; and they grew to such a Head, and to such a Body, and became such a Number, and yet Gainsayers, and in *Cain*'s Way; for they were out of the Power, and out of that which mortifies the Deeds of the Flesh, and they spread themselves over Nations and Kindreds, over Tongues and people, and Nations, and Kindreds, and Tongues, and people, have now got the Name of a Church, and the Seat thereof came to be great, the false Church, the Harlot, Mystery *Babylon* the Mother of Harlots, which had denyed the Husband Christ, the Power of God, her Seat was set upon Nations, Kindreds, Tongues and People, and these were her Seat, and *John* said these were the Waters, which he saw the Whore or false Church sit upon; and she turned, and all her Children against the free Woman, the Lord's Spouse, the Lamb's Wife, and made her flee into the Wilderness, for a Time, Times and half a Time, and she reached forth her Golden Cup (a fair out-side) but full of Fornication within, and she claimed Christ to be her Husband, and sate as a Queen, and the Kings of the Earth, *John* saw in the *Revelation*, drink of her Cup, and bewitched by her Sorceries; and then all the Nations becoming Water, and unstable, being drunk with Fornication, staggered up and down, and reeled up and down, and stood in nothing, being out of the Power which should have stablished them; and then a great Beast arose (out of these Nations, Kindreds and Tongues, and People, which are these Waters) with seven Heads and ten Horns, and then these Apostatized Disciples or Ministers which preached for filthy Lucre, and them that believed them, sheltered them under the Beast, and cryed, who is able to make War with the Beast? And the Kings of the Earth gave their Strength to the Beast, which arose out of the Waters; and now the false Church gets upon him (these that had the Form of Godliness out of the Power) and rides upon the Beast, and he carries her, and hath done this many Years, and she hath travailed in the greatness of his Strength; and then Laws began to be made about Religion, and then began compelling; we heard of none in the Primitive times, nor in the true Church; but now the false Church calling her self by the Free-Woman's Name, and getting on the outward Dress, and Habit, and Attire, saith, I am she; have I not the Form and Ordinances which were practised in the Apostles Daves? who doubts of that, may look into the primitive times, and see that I am conformable to the Form which was amongst the first Christians in things that are outward, and thus she hath deceived the Nations, *Rev.* 18. 23.

Now

Now *Rome* look to thy Beginning, and read thy Original, and view thy Antiquity: VVe will grant thee every Dram, and every Hour of time these thirteen hundred Years, and prove thee to be in the Apostacy in Doctrine and Practice from the primitive time, after the first hundred Years after Christ was manifested in the Flesh: And Christendom look about thee; for thou art measured, and thy Compass is seen: If Nations, and Kindreds, and Tongues, and People, have drunk the VVhore's Cup, since *John*'s Dayes, as will be made manifest, then what Cause hast thou *Rome*, to boast of Antiquity, and Universality? for that doth the sooner prove thee to be a Harlot then the true Church; and thy Universality which hath long been boasted of, proves thee no more to be the true Church of Christ, then the Sea can prove it self to be a Rock; for if Nations, Kindreds, and Tongues, and Languages, and People universally, be the Waters that the Whore sits upon, and the Beast rose out of the Waters: Now read thy self; we have measured thee as in the Hollow of a Hand, and we have thee in the Apostacy, clear thy self when thou canst; if the Beast compelled all both small and great to worship him, and made War with all that bore not his Image, then we have thee between us and the Apostles time as in a press; for no such compelling was in the true Church, by any Ecclesiastical or Secular Power; instance if thou canst from the Apostles writings any such thing, or where *Cain*'s weapons were lifted up; or Creatures, Men and VVomen killed by the Sword, or destroyed with lingring Torments in the time of the Apostles: Now in that it hath been said, the Church hath been universal, to that more might be said; *Europe* or some Parts adjacent is not all the Earth, and it is no where found since the Apostles, that killing, and compelling, and forcing, hath been but by thee, and them that are at the best, but in the Suburbs of thy City, which afterwards I shall in brief descend to: And so it is evidently known, that thy church (so called) hath been upheld, more by cruelty and force then any sound Doctrine, or Practice agreeable to the Apostles Dayes; though thou mayst wipe thy Mouth and say, I am clear, we persecute none to Death, we have a Beast to ride upon, and will make war for our City, and will compel to our VVorship, and Institutions, we will cry him up for the higher Power; and we will frighten People, that who resists this, resists the ordinance of God; and he will kill, and destroy, and compel, and force, and we shall be clear; and he will call us the holy church, and we will call him the higher Power; and so it is clear and evident by what hath been said, that thou art in the Apostacy, as hereafter shall be manifested by Name and Practice.

First, Thy Ministers are not according to the Ministers of Christ in the primitive times; their call not such, their practice not such: They were made Ministers in the primitive times by the holy Ghost, and by the Spirit, but yours by natural Parts, Tongues, Arts, Philosophy and Study, and packing up old Authors together to make a little discourse of, and this must be called the Gospel.

Secondly, the Ministers of Christ they preach freely, not for Gifts and Rewards, and Tythes, but you have brought in Judaism, Tythes which belonged to the first Priesthood, your Oblations, Obventions, your Mortuaries, and these Invented and introduced things, to maintain your Ministers by.

Thirdly, The Ministers of Christ did not compel any at *Corinth*, *Thessalonica*, *Macedonia*, or any other Church, to give them such and such maintenance by Force, who received not their Doctrine; but you compel and force, and have made that which you call the Gospel chargeable to the Earth where you have Power, 1 *Cor.* 9. 18.

Fourthly, Your Doctrine is contrary to the Doctrine of Christ, and the primitive times, as that the real and substantial Presence of Christ's Body & Blood (after the Consecration of Priests) is in the Bread and Wine, which may corrupt, so doth not the Body of Christ; you do contrary to Christ's Doctrine, who saith, *he that eats my Flesh, and drinks my Blood, shall live forever*, John 6. 56. but you that eat that which you call his substantial and real Body and Blood, both it and you shall corrupt.

Fifthly, Of the unbloody Sacrifice of the Mass, this Sacrifice doth no good at all; for where there is no Blood, there is no Life, and where there is no Blood, there is no Remission, saith *Paul*, Heb. 9. 14. and so your Sacrifice is abominable, and an Idol, and such an one as there is no mention made of in the Scriptures.

Sixthly, Of your Litturgy, and publick Prayers in an unknown tongue, this is an unprofitable and a vain Worship, and this is like your unbloody Sacrifice; herein you are like *Barbarians* one to another, and how should they that worship with you say *Amen*, when they know not what you say? your praying in an unknown tongue is contrary to the Apostle's Doctrine, who said, 1 *Cor.* 14. 18. *I thank my God I speak with Tongues more then you all*, ver. 19. *yet in the Church I had rather speak five Words with my Understanding that I might teach others also, then ten thousand in an unknown Tongue.*

Seventhly, Your Doctrine of Purgatory, an invented and an imagined thing, as to cleanse from Sin; this is contrary to the primitive Doctrine, *The Blood of Christ cleanseth from all Sin*, John 1. 7. and your distinctions of mortal and venial Sin, is to blind People withal, *For the Wages of Sin is Death*, Rom. 6. 23.

Eighthly, Of worshipping and invocation of Angels, and Saints, as Mediators between us and God; this is contrary to the Primitive Doctrine, there is one Mediator between God and man, even the man Christ Jesus, 1 *Tim.* 2. 5. and he alone makes Intercession for all them that believe *Heb.* 7 25, and the Angel reproved *John*, *Rev.* 22. 8, 9. when he would have Worshipped him, and said unto them, *See thou do it not, for I am thy fellow Servant, &c.* and the Prophet said, *thou art our Father, though* Abraham *know us not, and* Israel *be ignorant of us*, *Isa.* 63. 16.

Ninethly, Of Reliques and sacred Images, this is contrary to what the Lord spake by the Prophets, *Lev.* 26. 1. *Ye shall make you no Idols nor graven Image, neither rear you up a standing Image, neither shall you set up any Image of Stone in your Land, to bow down unto it.* Deut. 6. 22. *Neither shalt thou set thee up any Image, which the Lord thy God hateth*; Ezek. 6. 4. *and your Images shall be broken*; *and Rom.* 1. 23. there they were Condemned that changed the Glory of the incorruptible God, into an Image, made like to corruptible Man, *&c.* Thus you may plainly see your Idolatrous Image Worship is forbidden, and condemned in the Law, Prophets, and New-Testament, and as for your Relique worship, you have neither command nor Example for it from Christ nor his Apostles.

Many

Many more things might be enumerated, which are found among you in the Apostacy, as your Voluntary poverty, and feigned Humility, and your wilful Vows, and many more things which are found to be contrary to the Church of Christ, which must be turned from, and denyed, if ever you come to know the everlasting Gospel which is to be preached again to the Nations, by which they must be brought out of all this Apostacy.

Furthermore, as to the practice and Discipline of the Catholick Church (as it is called) which pleads for Authority, we find it not consonant and agreeing to the Church in the Primitive times, the first hundred Years after Christ.

As for the vestiments your Priests wear at certain times, one on this manner, another on that, your Ecclesiastical men, or Church Officers of several Ranks and orders, such we find not in the Primitive times, in that which may be truly called Primitive.

And for the invented Holy-dayes, and their Eves, for Fasting and Feasting, we find no such in the Primitive Times, and such a Service for such a Day, and such a Worship for such a Day, we find not in the first hundred Years after Christ.

And for your Lent, which one of your Fathers invented, and this was his Ground, because God had the tenth of the increase of Tythes due to himself, and for his Ministers under the Law, therefore it was necessary that the tenth part of Dayes should be allowed as Tythes to the Lord: Oh! Gross ignorance, and palpable Blindness, mid-Night it self came upon you in the time of your Visibility, when the True Church was fled into the Wilderness; As though the Lord was not the Lord of all Dayes, and as though all dayes were not his, and to be used to his Glory.

And your prohibiting Meats, and distinguishing of Meats, one Holy for such a day, another for such a day, Flesh one day, and Fish another day, as though there were not the Flesh of Fish, or one thing were clean, and another Unclean.

And this invented Trumpery hath been observed for Catholick and Apostolick Doctrine, but by whom? we must needs tell you, by the Nations, Kindreds and Tongues, and People, upon which the Whore sits, and out of which the Beast rose. And we will grant you antiquity enough this many hundred Years, and yet we will prefer the Primitive Times before you, and bring their Doctrine and Practice to reprove you, though we do not desire to go in *Cain*'s Way, and to kill Creatures that are out of the Doctrine of Christ, and contrary to Apostolick and Catholick Doctrine, which wrestled not with Flesh and Blood but with spiritual wickedness, whose Weapons were not carnal but spiritual, and yet they had great might in them, and threw down by these weapons, that which never could be by carnal, 2 *Cor.* 10. 4.

Again, your forbidding to Marry, which is reckoned by the Apostles Doctrine to be a Doctrine of Devils, and contrary unto that the Apostle's Doctrine was, Marriage is Honourable in all Estates, the Bed undefiled, *Heb.* 13. 4.

And seeing you plead *Peter* was at *Rome* and *Peters* Chair, and that the Bishop of *Rome* doth succeed him, and hath the Keys as *Peter* had; Why

do you exclude the chief Bishops as you account them, from Marrying, and divers other Orders, seeing *Peter* had a Wife, and seeing that it is Catholick, and Apostolick Doctrine, (before you could claim the Name of visible Church) that a Bishop should be the Husband of one Wife, and should not be Covetous, nor no striker, nor given to Wine, nor filthy Lucre, *&c.* But since the Bishop of *Rome* hath Appropriated to himself, to be the Head of the Church, and the chief-Bishop over all the Catholick Church it hath been manifested how much covetousness, and covetous Practices have been Acted, as Money for Pardons and Indulgences, and get Money for the living and the dead, and the invented Purgatory hath filled your Coffers, and your Meritorious works have been Sold at a dear rate; Insomuch that a poor Woman who hath lost her Husband, and he deceased, must pay ten Shillings for a mortuary, that he may be Prayed for, or some of your Merits may be accounted to him, which you have in store as a Stock to sell to any, who come with a Prize in their Hands. And from whence have you all these Tythes have you not borrowed them of the *Jews?* and yet you are no *Jews?* and such things we do not read among the *Jews* were Tythable, Pigs, Eggs, Hens, and Geese; to omit greater matters, and the Smoak passing up the chimneys, and that which you call your *Peter*-Pence. And this is contrary to the Catholick and Apostolick Doctrine, which *Peter* would have been ashamed to ever have mentioned, either amongst *Jews* or *Gentiles*.

And now I would ask you a Question or two, seeing *John* saw the true Church flee into the Wilderness, the Woman that was cloathed with the Sun, who brought forth the Man-child; what cause have you to boast of Visibility, or Universality? Now when were you in the Wilderness? if your Church hath not been so, then it Demonstrates, that your Church is not the Woman cloathed with the Sun, for she did fly into the Wilderness as with the Wings of an Eagle.

Secondly, Whether hath your Gospel been universally & publickly preached these sixteen hundred Years, or nay? And is it the very same that was Preached in the first hundred, or two hundred Years, seeing that *John* saith, *that all Nations did drink of the Whore's cup of Fornication?* And then Nations were Waters, seeing he saith, the Gospel shall be preached again to Nations, Kindreds and Tongues; which clearly demonstrates, there was a time when the everlasting Gospel was not preached to the Kindreds & Tongues, which are the Waters, upon which your Church is Situated; And it is evidently manifested, that yours hath been another Gospel then that which was preached in the Apostolick Church, and in the Catholick Church, the first hundred or two hundred Years after Christ was manifested in the Flesh: Much might be said, to Demonstrate the Truth which is in Hand, that there hath been an Apostacy, the Beginners thereof came forth in the Apostles dayes, and afterwards grew into a Body, and became like a great Sea, which according to the best Ecclesiastical writers, which have given a Narrative of the first five hundred Years, declared that there was great loss within 300. Years; but in five hundred Years or less, the very Power of Godliness was denyed, and very much of the Form. And though your pleads Antiquity for a Thousand Years for these things aforementioned, which they would be hard to prove; For although it should be granted them, yet we will joyn issue with them in this thing, and are able to prove

all

all these Doctrines and Practices, not to be as it was in the first two hundred Years, (except they will own such as taught the Doctrine of *Balaam*, and taught the Doctrine of Devils, and went in *Cain's* and *Chore's* (Way) for an Example.

It were not hard to prove the introducing of all these things before mentioned, and how they have come in by degrees, one Council that rose out of the Waters, ordaining this, another ordaining that; and so have risen up into this great Body of Darkness, some of the Practices borrowed from the *Jews*, and some from the Heathen, and some invented of themselves in latter Ages; so that the Worship that was in the Spirit and in Truth, in Christ's and the Apostles dayes, is turned from, and such a numberless Number of vain Traditions, Ave-maries, Creeds, and Pater-nosters, and such a deal a do as there is about their unbloody Sacrifice of the Mass, that they are glad to be counted by their beads on strings, as many very well know. By all that which hath been said, may easily be Collected, that there hath been a great Deviation and Apostacy from the Doctrine and Practice of the Primitive times: thus far as I am descended, I leave it to the Reader to judge, and compare these things with the Churches Doctrine and practices in the first hundred Years after Christ, and if these things be found invented, and without footing or Ground, then let them that are informed depart from them.

CHAP III.

But now to descend a little further, nearer unto our own Age, to speak something to them, which I believe, look upon themselves to be Catholick *and* Apostolick *in* Doctrine *and* Practice, *according to the Primitive* Time *and* Order, *and that they are totally come out of the* Apostacy.

THis I have to say to you, which is my Judgment and Belief, and that upon good Ground, that you are in many things in the Apostacy, as hereafter I shall demonstrate; and to tell you nakedly and plainly, we look upon the Reformation which was made in denying the Church of *Rome*, to be but very weak, and poor, and feeble, and imperfect, comparatively with the Doctrine, and Practice, and Order in the primitive times, insomuch that we judge upon good Grounds, that it cannot be parallel'd with the Church in the primitive Times, which I have spoken of before, in that you have denyed the Pope to be the Head of the Church, and so are called *Protestants*; so am I, knowing that Christ is the Head of the Church, and ought to rule by his spiritual Scepter, and his eternal Power in the Hearts and Consciences of People, and in and over the true Church which is his Body, whereof he is the Head; and let all take heed who do intrude and take upon them that which belongeth to the King of Kings and King of Saints, as to matter of Headship, Regulation or Government, for all power is committed unto him in Heaven and Earth, and the Father hath given it to him, and will not have any other have that Glory; but whosoever

seeks it, must be condemned, and his Glory he will not give to another; for the Lamb is worthy of Glory and Strength: And though the Church of *Rome* be generally acknowledged to be in the Apostacy by them that are separated from them, and that upon good Ground; yet I say, the Separation is in some little or small part, more in Name then Nature, more in Form then in power, more in some circumstantial things then in the very Ground it self; and very many of these Doctrines, practices, Discipline and Order (as they call it) I find to be upholden, practised and contended for, which are found in the former, I have mentioned.

First of all, to instance that which is generally holden out by the reformed *Protestants*, is, that the Writings of *Matthew*, *Mark*, *Luke* and *John*, and several Epistles, is the Gospel which the primitive Disciples and Ministers preached and published, and which people did receive, and by believing the Sound thereof were accounted *Christians* and Believers.

We would have all to know, the Gospel was preached to *Abraham* before *Matthew* or *Mark*, or any of the Apostles writ a Word: Moreover, we would have all to know, that Christ had preached glad tidings to the captives, and some of the Disciples had preached the Word of the Kingdom, before *Matthew*, or *Mark*, or *Luke*, or *John* had wrote a Word; my Reasons are divers; *Matthew*, *Mark*, *Luke* and *John* must needs hear and see that done which they testified of, before they writ; and if *Matthew*, *Mark*, *Luke* and *John* be the Gospel (the Writings of them I intend) then the Disciples could not preach it before it was given forth; and if the Epistles be a part of the Gospel, this the Disciples could not preach before it was written; for *Paul* succeeded and was converted after divers of the Apostles had preached the Gospel; so then doubtless the Disciples and Apostles had something to say and declare and publish, before any of the New-Testament was written; and it is manifested that they were not sent out to preach the Law, nor the Ordinances of the first Covenant, after Christ was offered up, the End of the first: So then there was something and is something which was preached by them, and is to be published now to all that are made Ministers by the holy Ghost, and that is in few Words, the Power of God, which was before the New Testament (so called) though the Words declare of it, but is not it: Now they went and discipled in the Name of the Father, Son and holy Ghost, which is a Ministry far beyond the written or declarative Sound, or indeed is a spiritual and invisible Thing, which the Apostle, *Acts* 26. 18. declaring his Message which he had received by the holy Ghost, saith, *I was sent to turn them* (*viz.* the *Gentiles* and *Jews*, and them of *Arabia*, and else where he sojourned) *from Darkness to Light, and from Satan's Power unto God's Power*, that they that believed in the Light, and received the Power of God, which he preached to them, might receive Remission of Sins; for Remission of Sin was only preached in his Name; *and there is no Name under Heaven, by which Men can be saved, but by the Name of Jesus*; though the Apostles spoke according to the Motion of the Spirit, in divers Words, calling him the Gift of God, the free Gift of Righteousness, the unspeakable Gift, the true Light that lighteth every man that cometh into the World, the Power of God and the Wisdom of God, which Wisdom and Power they had received; and because the Son of God was revealed in them, the Apostle said, *I am a Debtor*

tor to the Jews *and the* Greeks, Rom. 1. 14. And he having received this freely of the Father, he went to the *Jews*, and went to the *Greeks*, to the *Gentiles* and *Heathen*, where the Name of this Gift, and Power, and Jesus had not been named, and published freely without Gifts and Rewards, and the Necessity did lye upon him, 1 *Cor.* 9. 16. and the Love of Christ, which was shed abroad in his Heart, constrained him, and made him reckon himself as a Debtor unto all, because of the abundant Loving Kindness and Riches of God's Love, and Grace, and spiritual Gifts which he had received, he longed, and thirsted, and travailed to communicate it unto others.

Largely I might speak of this hidden Mystery, as to demonstrate what the Gospel of Christ was and is, but in what I have already said, they that are any thing spiritual minded will judge, that the Law and the Prophets, *Matthew*, *Mark*, *Luke* and *John*, and the Epistles, were not the everlasting Gospel, but it was a thing beyond and above, and before any of these writings were, although they all in their several Ages, bore Testimony of it (*viz.*) the Power of God, which condemns Sin in the Flesh, and mortifies the Deeds thereof, and gives Victory over it, and taketh up all that believe in it into one Life, Power and Virtue, into pure Peace, and heavenly Contentment, and perfect Satisfaction: So you who are calling the Letter the Gospel, or the *New Testament* writings the Gospel, I would ask you a Question also, When was there a time since the first hundred Years after Christ, or in that time till now, that these Words and Writings have not been spoken and preached, bought and sold as a Gospel, not only in the church of *Rome*, but also among them that are separated from her, even until now, this hath been preacht to Nations, Kindreds, Tongues and People; and if the writings be the everlasting Gospel, then how doth *John* say, or why did he so say, that the everlasting Gospel should go forth again, and be preacht again after the Apostacy, or to bring out of the Apostacy? But it clearly implies the Word had been preached, and published; and the temporary Writings which were given forth at divers times had been preached up for Gospel these many Hundred Years, which many have received by tradition; but the Power of God, and the Gift of God, by which and from which the Ministers of Christ in all Ages ministred, hath been wanting, if not altogether lost, for the most part among them that are called *Christians*; then what is the Quarrel betwixt you and the *Romanists*? it is but in translation at the most, and while words & translations and Versions have been contended about, the everlasting Gospel hath been hid, therefore all People are upon heaps, and the Nations like waters rowling up and down in Instability; now the reformed Ministry (so called) are in many things in the same practice with the former: You deny an immediate Call, and set up an outward Ordination, and a Form of *laying on of Hands* without the holy Ghost, ordaining such and such who have some Skill in natural Tongues, or some Words of Oratory, to be a subject matter to make Ministers upon; and that which they preach in Words, which hath been long held in the Form without the Life, you call the Gospel; and these are confined to a *Parish*, as the former to such a *Cloyster*, and such a *Monastery*; and these preach for hire, and Gifts, and Rewards, and for Maintenance, and kept up all the aforesaid Wayes, and

maintenance, as lawful, and will make People believe it is according to Gospel-Institution, when alas! it is but the *Pope's Tythes, Oblations, Obventions, Mortuaries and Prayers for the dead*, keeping up the Wages, but deny the Work; And *Tythe* of all things, as *Pigs and Geese, Hens and Egs, Apples and Cherries, and Turnips, and all, nothing excepted*; this is a feeble thing, as to hold out to People for Gospel-maintenance, and the Preachers of the Gospel are ashamed of it.

Furthermore, they that will not give it, sue them at Law, throw them into holes till they dye, take away ten-fold that which is claimed, say the man is not subject to Gospel order, denieth Ministers Maintenance; this hath been Crime enough to take away the Estates and Lives of Men; all this is in the Apostacy.

And seeing it is said, we are under a Gospel Administration, and Ordinances, what do you with *Organs, whistlers* and *Pipes*, in any part of your Services? *this pertained to the* Jews, and not to the primitive Church; and what do you do with *Surplices, Tippets* and *Hoods*, and other strange kind of Garments? it may be the high-Priest's Garments, or the Priest's *Linnen Ephod, or linnen Breeches*, must be brought in for a Gospel-proof, and for an Apostolick Ordinance; and what do you with the *Pope's Lent*? and why should the *Pope's Lent* be among the reformed Protestants churches, forbidding Meats and Drinks? and why forbidding *Marriage in Lent*? and who ordained these Dayes? what have they been borrowed from the *Heathen*? or are they looked upon to be such Dayes, as used to be cited in the *Calender* for the *Dog-dayes*, which have been brought from the *Heathen*, & stand to this Day in too much credit among Believers, so called?

And why is one Day preferred before and above another, and some counted holy-Dayes, as though some others were unholy-dayes? and why such a *Collect*, and such a *Gospel*, and such a *Chapter*, and such a *Psalm*, mincing and cutting and severing the Scripture in Pieces and Shreds? Is this like Apostolick Doctrine? truly Friends many things we have to say if you had an Ear to hear, and that upon good Ground we can speak, that we look upon all these things to be feeble, and poor, and beggerly things, and have no agreement, or congruity with the primitive times.

And should People be limited or stinted to such a certain Form of words, called Service, or Prayer, and divine Worship? was that ever reckoned divine Worship that was not from the divine Spirit? But it may be you will say the Words are good, or some of them; I am not speaking about Words, but the Spirit, from which every Service ought to be performed to the Lord God; and the primitive Christians prayed in the Spirit, and with Understanding, and sung with the Spirit, and with Understanding, 1 *Cor.* 14.15. And there were some that knew not what to pray for as they ought, but the Spirit helped their Infirmities, *Rom.* 8. 26. But you know what to pray for, and how much must be said on such a Day, or such a time, and if there be a *Homily* or a *Sermon*, *Letany* must be missed.

Now, I say, if it be divine Worship, or any thing wherein God is honoured, and the People bettered, nothing of it ought to be wanting.

But these things the primitive times do not countenance; but when the power was lost, and the Life gone from, and the Spirit erred from, these things have come into the latter dayes, which have been very perilous

lous times, as to them who have kept the *Apostolick Faith*, and in the Order of the *Primitive Church*.

Many more things we could instance which are practised, as for Discipline and Order, and some for Necessity, which have no Affinity or union at all with the *primitive Churches*, but rather are things which are too near of kin unto her that sits as a Queen upon the Waters, whose Flesh must be burnt with Fire, who hath drunk the Blood of the Saints; and how many of the Lord's servants have suffered in and about these things, not only in the Church of *Rome*, but also by them which have been called *reformed*, many have known and are living Witnesses thereof.

And all these *Temples*, *Bells*, *Hour-glasses*, *Pulpits*, *and Cushions*, *Altars*, *Tables*, *and Fonts*, which are things that pertain not to them that look they are come out of the *Apostacy*; but the spiritual minded see over them, and beyond them, and before these things; and also see through the Spirit of prophecy, the time when they shall be no more adored, worshipped and honoured; but God shall be feared in the hearts of the Sons of men, and Glory shall be given to him, and he shall be worshipped in Spirit and in Truth, as he was in the *Primitive Times*, when the Beast, and the false Prophet, and they that wrought Miracles before him, and all they that have cryed who is able to make War with the Beast? and have cryed, worship him, all must be taken alive, remember that (alive) in their Strength, and cast into the Lake, and the Mother of Harlots shall be made desolate, her Cup of Fornication thrown under Foot, the Kings of the Earth shall deny it, and to give their Strength any longer to the Beast; and then shall that be fulfilled, *Rejoyce ye Prophets, and holy men of God, and ye that have suffered; for the Hour of his Judgement is come*, and as she hath served the Saints, so shall she be served, and rewarded double, and the Day hastens, and the times and Seasons we see and know, as God hath made them manifest: The man-child is descended again, who hath right to rule the Nations with a Rod of Iron and break the ungodly in pieces as a Potters Vessell, and stamp the residue of his Enemies under his Feet: And the Church is coming out of the wilderness again, who leans upon the Breast of her beloved; who is cloathing her again with Beauty instead of Ashes, and putting upon her again the beautiful Garments of Glory and Excellency, even his own Righteousness; and they that see it their Hearts shall be made glad, and their Souls rejoyce in God, and their Flesh rest in Hope; for the time is come when she must appear again, which hath been retired, and hid in a Place which God had prepared for her, while the false church sate a Queen, and the Apostates as Princes, and their Merchandise sold at dear rates; but their Joy shall be turned into Mourning, and alas, alas, shall be the cry of them that have been in Glory with her, for her Frankincense, Odours and sweet Perfumes, and Scarlet, and Purple, and Gold, and Silver, and Wood, and Tin, and Iron, and Brass, none will buy any more, none of the Lamb's Followers, nor none of the true *Church's Children*, who worship God in the Spirit, and have no confidence in the Flesh, neither in any outward Appearance, but in the hidden Life of God, but in the immortal Life, which he hath brought to light through his blessed Gospel, which he hath caused to be published again, the joyful Sound whereof many captives have heard, and are glad, and a numberless Number shall hear the joyful Sound there-

of, and ſhall enquire after the Brightneſs of the riſing of the Sun; Therefore all Apoſtates, Hills and Mountains, make room, make Way, the Lord is riſen in Power, and in Glory, which ſhall dazle the Eyes of all the Earthly, and ſhall extinguiſh and put out the very Brightneſs and the Glory of all invented worſhips, in the apoſtatized ages, and ſhall bring them that believe in the everlaſting Goſpel, to Stability, to the Rock of ages, to the Valley of *Achor*, to Mount *Sion*, to the Bleſſing of the everlaſting Hills; and bleſſed are they that hear, and believe, and waite to be made Partakers of that which the Lord is about to do in the Earth, as he hath ſhewed, and foreſhewed to his Servants the Prophets.

CHAP. IV.

Now a few Words to ſhew unto all how they may come out of the Apoſtacy, to be Members of the true Church, which is in God, the Lamb's Wife.

SO far as God did appear in any Age or Generation, or manifeſt himſelf unto the Sons of Men in any Shadows, Figures, Repreſentations, or outward Appearances, the evil Spirit, and Serpents Seed, and Evil-doer, alwayes took up the Form of the Thing, when it came into Reputation, as largely might be demonſtrated and inſtanced through all Ages and Generations, till the Cloſure of the Apoſtles Writings, ſomething whereof hath been briefly hinted at before, ſo in this I ſhall be very brief.

The *Jews* held up the Types and Figures of the firſt Covenant, and the Ordinances thereof, and oppoſed Chriſt, the Light, the everlaſting Covenant, and alſo the Publiſhers thereof: Moreover, when the Name of Chriſt came to be ſpread abroad, then falſe Apoſtles and deceitful Workers, who were Enemies to the Croſs, and to the Power of God, they preached Chriſt out of Contention and Envy, and for filthy Lucre, and by wicked Practices made the Name of *Chriſtians* odious among the *Heathen*, as it is this Day, and cauſed the worthy Name by which the Saints were ſaved, to be blaſphemed by their ungodly Practices, *Rom.* 2. 24.

When the Apoſtle gather'd together many that believ'd, and ſetled them in the Order of the Goſpel, and the Order came well to be accounted of, and the Converſation of the Saints of good Account amongſt many, divers falſe Prophets and deceitful Workers got up; and as the Apoſtles met in Houſes, and the Saints met together in Houſes, the falſe Apoſtles they crept into Houſes, and held the Form, as I ſaid before, and denyed the Power, and they were to be turned away from by the Apoſtle's Exhortation to *Timothy*.

Now ſince the true Church fled into the Wilderneſs, the falſe Church came into Viſibility, and to ſit as a Queen upon the Waters, the Nations and Peoples, other things have been brought in, other things are brought in and invented, which were not conſtitutions of Chriſt or the primitive Churches; and theſe the World hath wondered after in the dark Night of Apoſtacy; and the Worſhip hath been made up and compacted, partly from the *Jews* Worſhip, partly from the *Heathen*, and partly from themſelves, being corrupted, and the Scriptures perverted every Way to prove all this Deceit.

Now

Now many have judged to relinquish the former superstitious Practices, and to come and to take up the Form and Practice again in the outward, as it was in the Apostles Dayes, is to come out of the Apostacy; let all know this, the outward Court of the City was given to be trodden under Foot of the *Gentiles*, to pollute and defile it; and many may wait there, and look there in the polluted Court, and in the outside, that hath been defiled; and many may visit the Sepulchre, and wait for Christ when he is risen, and so look for him to appear in that which he is risen out of; the *Jews* at their Temple, when it is left desolate; the *Christians* (so called) may glory in their outward Court, though it be defiled, and so defiled as God will not appear there again; for he hath another Way manifested himself unto the Sons of Men.

And now that Worship that God requires, that Service that he requires, and that Glory wherein he will manifest himself, is, and will be in the Spirit, which all People are to wait for, which come to witness Restoration, and to come to the End of the Night of Error, to the Bride, the Lamb's Wife again: Now a Measure of God's Spirit being given to every one to profit withal, which shews them Sin and Transgression, and will lead out of it, which shews formal Worship, and how Deceit hath transformed into them, and leads them that believed in it out of that which is polluted, and out of Deceit, to Christ, the sure Foundation and mighty Power of God, and to know God's Peace and Good-will to all Men: And that which must restore all People, and bring them out of the Apostacy into Purity, and to have Fellowship with the Father and the Son, and one with another as it was in the primitive times, is the mighty Power of God alone, which must be waited for, and believed in, and received, and made manifest in the Hearts of the People, or else they cannot come out of the Apostacy, nor see to the End of those Things that are to be abolished; and this is that which must be witnessed by every Man that comes to be a living Stone of the holy City, and a living Son of the free-Woman, and true Member of the Heavenly *Jerusalem*, which God hath caused to descend, which is the Mother of all the Saints, and the Womb that brings them all forth, and the Breast at which they all suck, and are satisfied and nourished up to everlasting Life.

These Sayings are faithful and true, and blessed is he that heareth, believeth and receiveth them.

And this is a Testimony of the People called *Quakers*, whom God hath brought out of the Apostacy to the Beginning again, to see the Brightness of the Day of the Lord, wherein there is not a Cloud.

Furthermore, it is manifest how many Things have been introduced and brought concerning Worship and Ordinances, and are taught to be Doctrines of the primitive Times, whenas they be brought in by Men of corrupt Minds in latter Ages, which had lost the Faith once delivered to the Saints, and had lost the Gospel-Order, and compelled People by outward Law to submit unto them; and yet all those Things they would fasten upon the Scriptures, and bring some Scripture, which they pervert, as a Cloak and a Cover to blind People withal; but I shall descend to some Particulars.

CHAP. V.

Concerning ſprinckling Infants.

AND firſt concerning Baptizing or Chriſtening Infants (as it hath been called) which is without preſcribed Command or Example, commanded or ordained by Chriſt or his Apoſtles, although many in theſe latter Ages have wreſted the Scriptures, thinking thereby to make their own Inventions to be reckoned or accounted to be the Ordinances of God; and the main Ground which the greateſt *Rabbies* have given, hath been from theſe or the like Scriptures, *Go teach and baptize all Nations*, Mat. 28. 19. But this is nothing at all to prove baptizing of Infants; here Teaching was to go before Baptizing, or Diſcipling, as the Words may be rendered, for they were not like to be Diſcipled which were untaught; now Infants not being capable of teaching, ſo are not capable of being made Diſciples; now to baptize Infants, or ſprinckle them with Water which are untaught, and not capable of being Diſciples, is a ridiculous Thing, and to do it ſo as the Church of *Rome* uſes it, and they who are ſeparated from them, is contrary to the Scriptures; and there is no mention made of Water at all, nor Infants; and their other Scriptures they have offered for Proofs, to prove this an Ordinance of Chriſt (and why) only becauſe Chriſt took up Children into his Arms, and bleſſed them, and becauſe he ſaid, *whoſoever enters into the Kingdom of God, muſt enter as a little Child*; theſe Scriptures have been tendered for good Proofs, but the ſpiritual-minded will judge of the Weakneſs of them who offer theſe Things for a Proof: But again, it hath been ſaid and accounted Orthodox, that Baptiſm came in the Room of Circumciſion; but how they will prove it is yet unknown to many; for the Scriptures make not mention of any ſuch thing; for one Type did never type out another, but every Type typified a Subſtance: Now Circumciſion was a Type or a Figure, and cutting off the Fore-skin, was a Figure of Circumciſion and cutting off the Fore-skin of the Heart; now Baptiſm with Water is a Type or Figure, 1 *Pet.* 3. 21. which typed out the ſpiritual Waſhing or Regeneration; and if Baptiſm of Infants came in the room of Circumciſion, then how do they agree in a Parallel? the Males were only circumciſed, and why are the Females now baptized, if Baptiſm came in the room of Circumciſion.

Another Thing which hath been alledged for a Proof, is that which Chriſt ſpoke to *Nicodemus*, John 3. 5. *Except a Man be born again of Water and the Spirit, he cannot enter into the Kingdom of God*; from whence it hath been inferred by many, that Baptiſm of Infants was abſolutely neceſſary to Salvation; Chriſt ſpoke of that which did regenerate and make anew, and cleanſe the Heart, and of the clean Water which the Prophet *Ezekiel* ſpoke of, which he would pour upon his People; viſible Water cleanſeth not the inſide, neither doth regenerate; but the Water which Chriſt giveth to every one that thirſteth, to drink, is the Water of Life, and this waſheth the inſide, and cleanſeth the Heart, and this is the waſhing of Regeneration, which whoſoever comes not to know, cannot enter in the Kingdom of

of God, because that which is defiled is shut out; but they that do not look after the Substance, have made an Idol of the Figure; but the Church of *Rome* themselves, which were the first Inventers and Setters up of this human Institution, have said, *That this must be received by Tradition, and not from the Scriptures, because it could not be approved as a Commandment*; witness *Claudius Espontius*, a Popish Bishop, at a Council at *Pysoy* in *France*, 1500. and yet this Doctrine hath been held out to the Nations for Catholick and Apostolick, which the primitive Churches made no mention of, neither the Apostles taught any such Doctrine, but was preached up by such who went out of the Light, and from the Power into the Nations, which became as Waters; for the first Ordainer of Baptism of Infants, and that they should have a God-father and God-mother, was *Ignatius*, Bishop of *Rome*, long after the Apostles Dayes, when *Rome* was got up into Pride, & claimed Authority over all *Christian Churches*, to impose upon them whatever they listed for Doctrine; and such dark things as these have been brought forth, whereof mention might be made of many Things; and what unsavoury Words, as God fathers and God-mothers, are used not only amongst them, but also amongst the *Protestants* to this day; who is God's Father, or who is God's Mother? is this Apostolick Doctrine? as though God was begotten by Generation; indeed, is it not Blasphemy to affirm such things, and also to hold up such things? all which demonstrates these things to be in the Apostacy: And therefore you who profess your selves that you are come out of the Apostacy, and are reformed Churches, for Shame leave off practising and pleading for the upholding such things which the Scriptures do not own, or else the Practice of the Saints in former Ages will judge you.

Claudius Espontius *ordained at a Council at* Pysoy *in* France, *that Infants Baptism should be receiv'd by Tradition, because it could not be proved as a Command from the Scriptures.*

Ignatius *Bishop of* Rome *was the first Ordainer of Infants Baptism, & that they should have God-fathers and God-mothers, &c.*

And it hath been reckoned as absolute necessary to Salvation, and therefore *Victor* Bishop of *Rome* did institute, that the Children might be christened by a Lay-man or Lay-woman in time of Necessity, because Infants were often in Danger, as *Polydore* makes mention, *Lib.* 4.

Victor *Bishop of* Rome *instituted, that Children might be christened by Lay-men & Lay-women in case of Necessity.*

CHAP. VI.

Concerning the Sign of the Cross, and ordaining of Parish Churches.

LIkewise the Sign of the Cross, and the Chrisme, are invented things which are in the Apostacy, and therefore you who Profess your selves Reformed, for shame leave off these things, and come out of them, and deny them.

Secondly, Parishes, and Parish-Churches, which were Ordained and builded in the Apostacy, and dedicated unto Saints, which stand to this day both in the Church of *Rome*, and in the reformed Churches so called, and Church-Yards, which they call Holy and Consecrated Ground to bury their Dead in, this is an invented thing and Superstitious, and yet it stands as an Apostolick order both among Papists and Protestants in the Primitive times, in the dayes of the Apostles; the Scriptures make mention of the *Jews* Temple at *Jerusalem*, and of the *Gentiles* Idols Temples in which they Worship; the Apostles and Ministers of Christ, who published the Word of Reconciliation, and Christ the substance of all Figures, they gathered them that did believe of the *Jews* from the Temple and Temple-worship, and the *Gentiles* from their Temples and Idols, to Worship God in the Spirit, and they met together in Houses; we read of no Parish-Churches dedicated to Saints, nor Consecrated Ground, for they knew the Earth was the Lord's, and the fulness thereof, and was clean and good and Blessed to them that believed, and there was no dividing into Parishes then, nor no compelling; then *Corinth* was not divided into a Parish, *Antioch*, *Philippi*, *Thessalonica*, *Philadelphia*, and *Smyrna*, and the rest, were not all made into Parishes, neither were them that believed not, compelled or forced to come to the Christians Meeting at *Antioch*, *Philippi*, *Thessalonica*, *Philadelphia*, or any other place that we read of in the Scriptures; and the Apostles were not confined, nor their Spirits were not so strait as to stay over one hundred or fifty Families twenty Years, and call that their Parish between such an Hedge and such a Ditch, and such a Water, and such a Way, as Parishes are now divided into; though I say, they had Houses to meet in, and preached the Word, and brake Bread from House to House, and sometimes by the Sea-side they Congregated, and sometimes on an Hill, and at certain places they met together to Worship God, they went not back to the *Jews* Temple nor *Gentiles* Idols Temples, neither forced any of their Maintenance as to minister unto them; by which all may see that these invented Churches and Church-Yards for Holy ground, and Parishes, are not Apostolical, nor was no Catholick nor Universal thing then in the Primitive times, neither was there any command given to the Christians to do any such thing, neither Reprehension for not doing such things.

Pius *Bishop of* Rome *built the first Temple after the Apostacy, in Honour to* Prudentia.

The first Church or Temple that we read of was consecrated by *Pius* Bishop of *Rome*, in honour to the *Virgin Prudentia*; and afterwards *Calistus* made a Temple to the Virgin *Mary* a place beyond *Tibris*, and instituted a Church-Yard in

Apius

Apius his Street, and called it after his own Name; And *Dionysius* in the Year 267. divided both in *Rome* and other places, Churches and Church-Yards to Curates, and made Parishes and Dioceſſes to Bishops, & commanded that every man ſhould be contented with his Preſcript Bonds, and there was the Beginning of Parishes, Churches and Church-Yards, conſecrated Ground; and in Proceſs of time when all Nations had drunk of the cup of Fornication, the Nations began to imitate their Mother, and to build and conſecrate Temples and Churches and Church-Yards, to this Saint, and the other Saint, as is too too manifeſt through Chriſtendom to this Day; And here's the riſe of Holy Pariſh Churches, which of late have been preached up for the Houſe of God, and the Houſe of Prayer, which bears the Name yet by which the Pope Baptized them, Saint *Peter*, Saint *Paul*, Saint *Mary*, Saint *Hellen*, Saint *Katharine*, Saint *Gregory*, Saint *Maudlen*, Saint *Alnban*, Saint *Anthony*, Saint *George*, Saint *Margret*, Saint *Dunſtans*, Saint *Clement*, Saint *Chriſtopher*, Saint *Giles*, Saint *Martin*; and Painting and Garniſhing theſe Houſes with Images and Pictures, and hanging of Flowers and Boughs and Garlands; this came from the old Heathen, who Sacrificed to *Saturn* and *Pluto*; and this hanging up candles, and their Candlemas dayes, this came of the *Gentiles* and *Pagans*; who Honoured their falſe God *Saturn*, and their Altar which they have builded in this Temple, and their Tables upon which they offer and ſet their Sacrifice, theſe *Boniface* the third commanded, that they ſhould be covered with Linnen clothes, and here was the Beginning of theſe kind of Orders; ſo that as I ſaid before, moſt of theſe things in and about the Worſhip, which hath been ſince the Reign of Anti-chriſt, and ſince the Whore hath ſat as a Queen, they have been either borrowed from the *Jews*, or elſe from Pagans and Heathens, and the Mother of Harlots hath put theſe things off for Apoſtolick Inſtitutions, theſe many hundreds of years, and divers other Things which are in and about the Pariſh Churches, your many Croſſes in and about them of Wood and Stone, your Baptized Bells, and conſecrated Pulpits, and Fonts, and hour-Glaſſes, and ſoft Cuſhions to Preach on; all theſe the Scriptures make no mention of, not in the Chriſtian Churches, the firſt two hundred Years after Chriſt.

Dionyſius *in the yea 267. divided b th* Rom *and other Places int pariſhes and Dioceſſes for Biſhops.*

Now Proteſtants who have denyed the church of *Rome* and their Practices, which was contrary to the Primitive and the Scriptures, look about you, and ſee how you are ſticking in *Babylon*, and buying yet the Merchandize thereof; and as for your Holy Ground, called your church-yards, which you only judge fit to bury the Dead in, and would compel all to come thither, becauſe there are many Officers in and about this Temple, who are greedy of rewards, ſo that they would not miſs any thing that might be commodious unto them; and ſo would compel all to come there for their Gain; but, *Abraham* was the firſt we read of that made any place of burial in *Hebron*, which he bought of *Ephron* an *Hittite* for thirty ſhekels of Silver, and there was he and his Wife buried, and this was no Pariſh-Yard, neither did he leave any Prieſt or Clark (that we read of) to receive Wages & Fees, & for Ringing a

Abraham *and h's Wife buried in* Hebron, *in a piece of Ground he bought.*

Bell, and reading and singing over the Dead; and so for shame, you who Profess the Scriptures, and the Apostolick Order, & Institutions of Christ, come out from among all this Trumpery, and wait that you may come again into the Order of the Gospel, and the Primitive order which hath been talked of these many years, and yet not known.

CHAP. VII.

Concerning Swearing by the Gospel, and kissing a Book, and that which is commonly Confirmation or Bishoping Children, things invented contrary to the Apostles Doctrine, and are in the Apostacy.

IN the first Covenant the *Jews* were commanded to Swear by the Lord, and Oathes were observed by the *Jews* that were in the first Covenant, which was faulty, *Heb.* 8. 7. which Ordinance did not make perfect as pertaining to the Conscience; and so there came to be an End of that Covenant, and the better was brought in, which stood upon BETTER PROMISES, and then the Priest-hood Law, first Covenant, and the Ordinances thereof (which were only to continue till the time of Reformation, *Heb.* 9. 10.) by Christ the everlasting Covenant came to be made manifest the everlasting Offering, who perfected them that are Sanctified, who is the Oath of God, the end of Oaths, and of all strife and contention; his Doctrine was, *Swear not at all, Mat.* 5. 33, 34, 35, 36, 37. neither by the head nor Feet, nor Books, nor Gospel, nor any other thing, but that yea should be yea, and nay nay, in all things; and *James* an Apostle of Christ Jesus who knew the New Covenant which was everlasting, which saw over the Ordinances of the first Covenant of the *Jews*, saith, *above all Things my Brethren Swear not at all, neither by heaven, neither by the Earth, nor by any other Oath; but let your Yea be Yea, and your nay, Nay, lest you fall into Condemnation, James* 5. 1, 2. and this was Apostolical and Catholick Doctrine in the Primitive Churches.

But afterwards the Faith being lost which once was delivered the Saints, and the Power lost, they began to set up Oaths again, imitating the *Jews*, and bringing the commands of the *Jews* who were under the first Covenant, as their Ground; But this was in the Apostacy. And *Justinian* the Emperour appointed first, that men should Swear by the Gospel, or Book called the Gospel, and lay their Hands thereon, and Kiss it, saying, *So help me God*; and here Christendom may see who are in the Apostacy, and who were the first instituters of this Swearing, and the manner thereof, which the Teachers of these latter Ages do Ignorantly Press for an Ordinance of God,

Justinian, *the Emperour ordained that men should Swear by the Gospel, or Book called the Gospel, & lay their hands thereon, and Kiss it, saying, So help me God.*

In the *Primitive Times*, they that had the Word of Reconciliation, who had received the holy Ghost, and Gift of prophecy, and were made able Ministers of the Spirit, who had discerning, and saw by the Spirit, who were fitted for the Work of the Ministry, and fit to be Elders and Helpers in

in the Church; they laid hands on them in God's Power, and they received the holy Ghost; but now since the Apostacy came in, this kind of Imagination of laying on of hands, one Hypocrite upon another, who are out of the Power, who have not received the holy Ghost, neither they upon whom their hands were laid, but afterward it came to be a custom, and a holy Rite to be performed upon Children.

Silvester Bishop of *Rome* ordained, that all that were christned Churches and Chalices, should be anointed with Oyl; and *Fabianus* commanded that it should be renewed every Monday and Thursday: *Clement* the first ordained, that Children that were christned, should be anointed with Chrisme, and he also instituted the *Sacrament*, as it is called, of Confirmation, or as it is now called, Bishopping, and did suppose that no man was a perfect Christian if this Rite and Ceremony was omitted; and for this cause it hath been judged, and looked upon as catholick Doctrine, both by the Church of *Rome* and the *Protestants*, that the holy Ghost is more plentifully given them by the hands of the Bishop, and on this wise in the first institution thereof it was only administred by the Bishop; First he asked the Name of the child, making the Sign of the Cross in his Forehead, saying, *I sign thee with the Token of the Cross, and confirm thee with the Chrisme of Salvation, in the name of the Father, Son and holy Ghost, &c.* and smote the Child on the cheek softly; but if of greater Age which was to be confirmed, the Bishop gave a sharper Stroke, that he might remember this great Mystery; and here you may see how these things came in, and the Traditions, and Inventions and Precepts of Men have been, and are taught for Doctrine, and Apostolick Institution, many of which are upholden in the reformed Churches, so called, unto this day, and so People are kept in Blindness, in a Multitude of Traditions, and heathenish customs, and their minds led out from seeking after the living God.

Silvester *Bishop of* Rome *ordained that all Churches should be christened, and should be anointed with oyl.*

Clement *Bishop, ordained confirmation of Children, and said none was a perfect Christian if he wanted this; and thus children should be smote on the cheek, signed with this Cross.*

CHAP. VIII.

Concerning Fasts, Feasts, and Holy-dayes.

THE *Jews* in the first covenant had many Fasts, and Feasts, and Holy-dayes, as the *Sabbath*, and Feasts of the *New Moon*, and *Passeover*, and Feasts of *unleavened-bread*, *Pentecost*, the Feasts of *Tabernacles*, and the Feast of *Dedication*, which are largely shewed in the Books of *Moses*; all which things, as the Apostle saith to the *Hebrews*, were but Shadows of things to come, and not the things themselves, which only continued till the time of Reformation, and till the better Hope, which brought in the better Covenant, which stood upon better Promises: Now in the *Primitive Churches* they came to see the End of these things, and were brought to him that was the Substance, in whom all Figures and Shadows

do end, *Col.* 2. 16. 17. *Let no man therefore judge you in Meat or Drink, or in reſpect of a holy-day, which are a Shadow of things to come, but the Body is Chriſt:* Now afterward when they minded the Form more then the Power, they ran out into thoſe things with many additions, ſome borrowed from the Heathen, and ſome by their own Invention, and then preſs them as Apoſtolick Ordinances upon Chriſtians, which things ſtand in force with many until this Day, too too much among them that are called reformd. *Victor* Biſhop of *Rome* about the year 196. decreed, that *Eaſter* ſhould be celebrated and kept on the *Sunday*, from the 14*th*. Day of the firſt Moneth, which is *March*, to the 22*d*. of the ſame; now the *Jews* kept it ſooner, and ſo it is without ground from the *Jews* Practice, and meerly an Invention of their own, which led People back into dayes, and about what time they judged any thing to be done, which Chriſt or the Apoſtles did, they invented a day and time to keep for it, as to reverence Sunday in *Advent*, *Nativity*, *Circumciſion* and *Epiphany*, Purification of *Mary*, called *Candlemaſs*, *Lent*, *Palm-Sunday*, *Monday* and *Thurſday* on which Chriſt waſhed his Diſciples Feet, as it hath been imagined; *Good-Fryday*, *Eaſter*, *Pentecoſt* was kept by the *Jews*; and this they would hold out for an Apoſtolick Example to Chriſtians; and for all the former Dayes they were invented with many more which have been brought in ſince and ſo they were decreed and ratified at a Council at *Lyons* in *France*, that ſuch days, as either the holy Saints departed this Life, or did any notable deed, a day ſhould be kept holy as they ſaid in that Council, for the encreaſe of their Religion; there were alſo other days inſtituted, the Feaſt of Saint *Stephen* and *Innocents* by *Pope Boniface* the fourth, and likewiſe *John-Baptiſt*, and that which they call *Lady-day*, *Laurence*, *Michael* and *Martin*, and generally of all Saints, and theſe were his Inſtitutions which are practiſed by the Church of *Rome*, and practiſed among the *Proteſtants* to this Day.

At Lyons *in* France *they appointed Holy-days to encreaſe their Religion.*

Boniface *the fourth ordained* Stephen, Innocents, Laurence, Michael, Martin, John-Baptiſt *and* all Saints *to be kept holy.*

Likewiſe that which is called *Corpus-Chriſti* day, this was made a holy-day and dedicated by *Urban* the fourth; *Silveſter* aſſigned the day of *Advincula Sancti Petri*, commonly called *Lammas*, in memorial of *Peter*'s pains and perſecution; *Felix* the firſt to magnifie the glorious commendation of Martyrs, made a Statute that a yearly Oblation ſhould be had in memorial of them; and *Gregory* would that Maſs ſhould be ſaid over their Tombs or Graves: now Prieſts read the original of your ſervice over the Graves of the dead, and ſee if this be Apoſtolical.

Corpus-Chriſti *day was ordained by* Urbanus *the fourth.*

Silveſter *Biſhop ordained* Lammas-*day in memorial of* Peter's *pains.*

The Faſt of *Wedneſday* and *Fryday* was appointed, the one day Chriſt was crucified, and on *Wedneſday Judas* purpoſed in his Mind to betray him.

Gregory *ordained that Maſs, or ſhort prayer ſhould be ſaid over the Tombs of the dead.*

Gregory was he that ordained that neither Fleſh, nor any thing that had affinity with it, as Cheeſe, Milk

Gregory *appointed* Wed-

Milk, Butter, Eggs, should not be eaten on such days as were Fasts, and here came in this Doctrine of Devils.

Wednesday *and* Fryday *should be fasted.*

Soul-mass-day, this was begun by *Odilo* that was Provost or Provincial of *Cluniacensis* Order, upon the Occasion he heard about *Etna*, the burning Mountain of *Sicily* oftentimes great Lamentations and Cryings, and Weepings were heard, which he supposed to be the Weepings of evil Spirits that bewailed because the Souls of dead men were taken from them by the Petitions and Sacrifices of well-disposed *Christians*; therefore he appointed his Covent to make a general Oblation for *All-Souls*, the next Day after the Feast of *All-Saints*; and this great Institution was ordained about the Year 1002. and so all whose Eyes God hath opened, will see all this Heap of Invention hath been practised since the Beast rose out of the Sea, and the Whore hath sate upon the Waters, which is since the Apostles Dayes.

Soul-mass-day *was ordained by* Odilo.

CHAP. X.

Concerning Priests Vestures and Bells, which are practised among Christians *as Apostolick Institutions.*

THE *Jews* high Priests had Vestments, and the rest of the Priests who offered Sacrifices and Oblations at the Temple and Tabernacle, *Lev.* 8. 6, 7, 8, 9. & 13. And *Aaron* the Priest had a Coat girded with a Girdle, and clothed him with a Robe, and put a linnen Ephod upon him, and put a Breast-plate upon him, and a Mitre upon his Head; and *Aaron*'s Sons had Coats with Girdles and Bonnets, as was commanded by the Lord; and in chap. 16. 4. and he put on a linnen Coat and linnen Breeches, with a Coat and Mitre, and girded it with a Linnen Girdle, and these were the holy Garments, and these Garments were to be put off in the Holy Place; and divers other Garments and Vestments, which were worn by the Priest about the Temple-Worship and Sacrifice, which were Shadows of better things, and of more holy Garments; but this was in the first Covenant, that made nothing perfect which was faulty, and was to continue until the time of Reformation: But Christ being come, and offered up, all Shadows had an End, and they preached up the everlasting Offering, and him who offered up himself once for all: Now Christ sent out his Disciples without great Provision as to Attire; for they were to take neither Staff, nor Scrip, nor Shoes, nor Money, nor Brass in their Purses, and yet they were to go among them that were like Wolves, renting and tearing, devouring and destroying, and there was no great Likelihood of obtaining any earthly thing from such, while in that Nature; but the Apostles lived by Faith, *Mat.* 10. 9, 10. and *Luke* 10. 3, 4. and they were not to take two Coats; and the Apostle in his Travails was often in Necessities, in Hunger, and Cold, and Nakedness, and did not go in costly Array, nor in disguised Habits, but in his old Age wore sometimes a Cloak among the Churches, which he sent for to *Troas*, an ordinary Garment. 2 *Cor.* 4 8 9, 10. & 6. 4. to *ver.* 11. 2 *Tim.* 4. 13 and *John* the Baptist, who was a great

Prophet, had a Coat made of Hair, and a leathern Girdle about his Loyns, *Mat.* 2. 3. and the primitive *Christians* wandered up and down in Sheep-Skins and Goat-skins, being destitute, of whom the World was not worthy, *Heb.* 11. 37, 38.

But after the Apostles Decease, deceitful Workers and evil Beasts, and they that abode not in the Doctrine and Ordinances of Christ, went out into the World, and the World went after them, and so lost both Power and Form of Godliness, and invented things, some from the *Heathen*, and much from the Priests under the Law.

Sextus *commanded that no Lay-People should touch the Priests Garments.*

Sextus the first commanded that the *Corporis* should be of linnen Cloath only, and that of the finest and purest, and forbad that Lay-men should handle the hallowed Vessels, and namely, Women were prohibited hallowing the Priests Vestures, *and Altars, and Cloathes, Diversity of Vestures* of sundry Orders, were much, what taken from the Example of the *Hebrew* Priesthood, was practised and ordained by *Stephen* Bishop of *Rome*; and *Sabinianus* decreed first that the People should be assembled together to hear Service at certain hours by ringing of Bells; and *John* the 22d, Bishop of *Rome* ordained that Bells should be tolled every day three times, and that then every man should say three times *Ave-Mary*, as *Polidore* saith, Lib. 6.

Sabinianus *ordained that People should come together to hear Service by ringing of Bells.*

John 22d. *Bishop ordained Bells to be tolled three times a day.*

The Invention of Bells was from Imitation of the *Hebrews*, because the high Priest had in the Skirts of his uppermost Garments, little Bells to ring when he was in the holy Place within the Vail.

And the Banners and Trophies which are hung up in Churches, were taken from the Heathen, which did bear them to signifie the conquest of their Enemies; & these have been set up in the Churches, so called, by some of the Bishops of *Rome*, to declare as they said, the *Triumph of Christ over Death and Hell.* Now all Nations who are called Christians, look to your original, and from whence these Practices have risen, and those things are continued, even amongst the Protestant Churches, are either from the *Jews*, or from the Heathen, or from the apostatized Bishop of *Rome* long after the days of the Apostles; and so these Hoods and Surplices, and Caps, and Bonnets, and Cowls, and Tippets, and Miters, and Canonnical Coats, and Girdles, and divers strange attires; it is like to prove these things we must have *Aaron's* Breeches brought in, and the linnen Ephod, and his Son's Girdles, and Coats and Bonnets, and the high Priest's Mitre, and all these Candlesticks for a Gospel-proof.

CHAP. X.

CHAP. X.

Concerning Mattens, and singing of Psalms by course in musical Tunes, and Supplications and short Prayers, called Letany.

THE *Jews* under the Law had many Officers which belonged to the Temple-Worship, among which were Singers, as the Sons of *Corah*, and the Sons of *Asaph*, and *Ezrahites*, and the chief Musicians, &c. and divers Psalms were given forth by the Spirit of God, by *David* and others upon several occasions, sometimes after Victories, and sometimes when he felt the Presence of God, and the working of his Power; and who were Eye-witnesses of his wondrous Works, as the rest of *Israel* were many times, as at the Dedication of the Temple, and also when they came out of captivity, *Neh.* 7. 44. & 12. 27. 42, 43. *Psal.* 149. 3. & 150. 3, 4. and all these singers of Songs pertain to the Temple, and the first Covenant and to that Priesthood which could not continue, by reason of the Faultiness thereof, *Heb.* 8. 7. and because all these things did not make perfect, as pertaining to the Conscience, and was to continue but for a time, until the time of Reformation, and then an End of the Temple, Priests and Worship, of the Singers, and Porters, and Organs, and stringed Instruments, as in matter of Worship, an End was put to all these when, he was offered up that perfecteth forever them that are sanctified.

And the Christians, and true Believers in the Primitive times, who had received the Spirit, in which they did rejoyce, in and with what Words the Spirit was pleased to utter, and they that had received the holy Ghost did joy in the holy Ghost, and they that did sing, sang in the Spirit, and with the Spirit, and with Understanding, from the feeling of the living which they had in their hearts of God's Presence, and his Assurance; and he that had a Psalm might sing, but all the Church did not sing together; a Psalm was a Gift of the Spirit, every one had it not; there was diversity of Gifts, and diversity of Operations; Prophecy, Interpretation, and a Psalm, were Gifts which were received from the Spirit, and not by tradition, 1 *Cor.* 14. 15. *Ephes.* 5. 19. *James* 5. 13. And they that overcame, and were redeemed from the Earth, who had followed the Lamb, who had given the Victory over Sin, Death and the Grave, the sang a new Song, which none could learn, but those whose Names were written in the Lamb's book of Life, *Rev.* 1. 2, 3. & 19. 1, 6. and these were the Songs of the Redeemed which God had delivered out of their Enemies Hands, and they were witnesses of his wondrous Works, and praised the Lord in the Spirit, and with understanding, and did not get a Form of Words, of *David*'s Words which he spake after his Victories, and Triumphs over his Enemies; and also they prayed in the Spirit, and with Understaning, and spoke as it gave utteranc, and as they were moved by the holy Ghost, & were not limited, as how short, or how long but as the Spirit gave Utterance, and not limited to hours, and set times, but when the Spirit of God which they had received moved thereunto, and then their Prayers were accepted, and were as sweet Incense, *Rev.* 5. 8. & 8. 3, 4. and were not

stinted to set hours, but as they saw in the Wisdom of God, and were moved by his Spirit.

But since the Apostacy that the Spirit hath been lost by many, and the Power, & some of the Form retained, and then they began to imitate three times a day, and seven times a day, but *Mattens* at set times, and hours was appointed by *Hierome*, as *Polidore* and others say. Also the Heathen they had *Mattens*, as *Apulens* saith, which they sung at divers times of the day, and so sorted the Hours of the day for Sacrifices, which they did offer unto their Idols.

Singing of Mattens *at set times* Hierom *appointed.*

Pelagius the second, was the first that commanded Priests to say them daily, and said, *as the just man falleth seven times, so by instant Prayers and Mattens he might as often rise and amend.*

Pelagius *the second commanded Priests to say them daily.*

Urbanus the second, ordained the Mattens called the Ladies Mattens, to be said daily, and confirmed them in a Council which he had at Mount *Clear* in *France*; and *Damasus* Bishop of *Rome* gave Commandment, that Mattens should be said or Sung in all Churches, and added *Gloria Patri* to the end of every Psalm. *Damasus* also instituted that Psalms should be said or sung by Course; *Damasus* also commanded that the Creed should be said every hour: And *Vitilianus* invented the decent times wherewith the Hymns be Sung, and joyned the Organs; but there were divers and sundry manners of Prayers, and Forms and Mattens, and singing, devised by many, as *Bennets* Monks had one use, and *Bernard* another, and *Dominicks* Brethren had one order by themselves, and every Provincial Bishop made a several use in his Dioces, and all was confirmed by the Bishop of *Rome*.

Telesphorus appointed that Lent should be kept before Easter, and added another Week to it, which we call *Quinquagesima*, and this Week he commanded Priests to Fast more then the Laity; and thus one runs into one Invention after another, and hath brought in all this mountain of Darkness, so that the Practice of these things since the Apostles dayes hath been muchwhat corrupted, and Imitation at the best without Life, and are either from the *Jews* and their Worship, or from the Heathen, or from their own Inventions and Imaginations, which are many, in their Mattens and their Prayers; that at last Beads were glad to be got to tell them; and so all who view these things and see them to be in the Apostacy, come out from among them, and them that are joyned to Idols let them alone, and keep your selves from them, and compare but the Worship and Practice of the Primitive times in the Apostles dayes, with all this which hath been brought in since, part of which is here Demonstrated; & much more might be said, but you will see that these Practices are not Apostolical, neither agreeable with the purest times, but People have been corrupted with them and made two-fold worse then before.

Telesphorus *appointed that Lent should be kept before Easter and fasted.*

And as concerning the Mass and Letany which are used in many Congregations, there hath been so many Authors about patching them up, that they are almost past numeration, but take a short hint

Concerning Mass & Letany, many Authors patched it up at sundry times.

hint of the forming of them up near unto the Apostles time; although they did celebrate the Sacrament as it was called, it was done with little mixture or Ceremony, but only repeating the Words of Christ, and after the Consecration they joyned to it the *Pater-noster*; *Celestinus* ordained some Prayers that the Priest should say when he revesteth himself to *Mass*, or putting on his Cloaths, and began *Judica me Domine*, &c. And in the Church of *Greece* they sang when the People Assembled together; *Damasius* instituted the confession at the Beginging of the Mass; and *Gorgius* caused confession to be said nine times over in the Latine-Church; *Gregory* in *excelsis* is ascribed unto *Telesphorus* and *Hilarius*; and also *Telesphorus* ordained Epistles and Gospels, and *Damasius* divided them as they are read at this Day in the reformed Churches; and *Anastasius* ordained that People should stand at the Gospel; *Marcus* ordained the first Part of the Creed to be read after it was made by the Council of *Nice*, and the second Part, and *Spiritum Sanctum*, that the Council at *Constantinople* composed; *Eutichianus* instituted the *Offertory* to be sung while the People offered something to the poor; *Galesius* made the Prefaces, in the Beginning they used but one; *Anselcius* added the *Sanctus* out of the Prophet *Isaiah*; burning of Incense, that which was occupied in the old Testament by *Aaron*, and the *Panims* in their superstitious Rites; *Leo* the third ordained it to be had in the Latine-church, and privity of Mass, called the common, was made by divers Persons, as *Galatius* made *Te igitur*, *Satitious* added *Communicantes*, and *Alexander* made *Qui pridie*, *Hanc igitur*, *Leo* joyned to it; *Gregory* annexed three Petitions in the same, *Dies qui nostros*, &c. *Innocentius*, Priests in the upper Part of the Church called the *Quire*, should kiss one another, that *Pax* should be born to the People; blessed with hands & chalices came out of the Hebrew ceremonies, Christ at his Ascension blessed his Disciples, and *Sergius* from this ordained *Agnus Dei* seven hundred Years after Christ's Ascension, to be sung of the clergy at the time of communion, and often turning the Priest to the Altar and wheeling about when he saith *Dominus vobiscum*, or *Oratis Fratres*, these came from the Hebrew Rites; when the Mass is ended the Deacon turns to the People, and saith, *Ita missa est*, which words are borrowed from the Pagans, they were used in the Sacrifices of *Isis*, that when the Sacrifices were done, this was the watch-word that the People might depart, and of this sprang the custom of singing, *Ita missa est*, signifying that all Service was ended.

Mass is an Hebrew Word, signifies an Oblation and Sacrifice, with all circumstances concerning the same. *Alexander* inhibited that they should not sacrifice but once a Day. *Telesphorus* ordained three Masses to be said on *Christmas-day*, the first at Midnight when Christ was born; the second in the Morning when the Shepherds visited him, the third further on the day, as at the third hour. *Fælix* decreed that Mass might be said but in Places consecrated, and none were to meddle with the Mysteries of consecration but the Priest. *Anacletus* ordained that no Mass should be said but in the Presence of two at the least, lest the Priest should say in vain to bare walls, *Dominus vobiscum*, the Lord be with you, when none were present; and so on this wise, one Piece and Scrap was added to another, with much more, which I shall not trouble the Reader with, by which Peoples minds have been drawn from attending on God's Spirit, to hearken to these fool-

lish ceremonies and invented charms, and so have been led in Ignorance, and into the Region of the Shadow of Death, where many have taken up their habitations; and *Babylons* Merchants have traded these many hundred Years with such Merchandize, under the Name of Apostolical Ordinances, and holy Institutions.

CHAP. XI.

Concerning the Passeover and the Supper.

THE Passover was a command of God by *Moses* unto *Israel*, while they were in captivity in *Egypt*, which God manifested his wonderous Works in the Land of *Egypt*, and in the Field of *Zoan*, for their deliverance, *Exod.* 12. 3, 4, 5, 6, 7, 8. *That every family shall take to them every man a Lamb according to the House of their Fathers, a Lamb for an House, and where the Family was little, the Neighbours were to joyn with him*, ver. 21. *Then* Moses *called for all the Elders of* Israel, *and said unto them, draw out and take a Lamb according to your Families, and kill the Passover, and ye shall take a bunch of Hysop, and dip it in the Blood that is in the basin, and sprinkle the lintle and the two side-Posts of the door with the Blood, and none of you shall go out of doors until the Morning*, ver. 22, 23. *The Lord will pass through to smite the* Egytians, *and when he sees the Blood upon the lintles and Posts, he will not suffer the Destroyer to come into your Houses to smite you, and ye shall observe this thing as an Ordinance for thee and thy Seed forever*, ver. 24. *And it shall come to pass when the Children shall say unto you, what means this Service? ye shall say, it is the Sacrifice of the Lord's Passeover, who passed over our Houses in* Egypt, *and smote the Egyptians*: And this was the Ordinance which was performed, and this is that Passeover which Christ sent his Disciples to prepare according to the time Prescribed, because it became him to fulfil all Righteousness, and he being not yet Sacrificed up, the Offering was not ended; but now he being offered up, this is to be Witnessed in the Spirit, and in the Hearts of his People who were marked and bear his Spot, when a destroyer comes to Execute vengeance upon the Wicked, he passes over his Seed which bears his Image. And when Christ came with the twelve and sate down in the place appointed in the even, the same Night he was betrayed; *And he said unto them, I have desired to eat this Passover with you before I Suffer*, Luke 22. 15, 17, 19. *And he took Bread and gave thanks, and brake it, and gave it unto them, saying, this is my Body which is given for you, this do in Remembrance of me, likewise the Cup after Supper, saying, this is the Cup of the New-Testament for you in my Blood*, ver. 20. and this he gave as a Sign and a token to the Disciples, that as often as they did eat the Bread, and drink the Cup, they should remember him, and it should shew forth his Death till he came again; and this was Practised by the Disciples, according as Christ had said unto them, therefore the Apostle said, 1 *Cor.* 11. 23. *That I received of the Lord, that delivered I unto you, that the Lord Jesus the same Night he was betrayed, took Bread, and brake it, and said, take eat, this is my Body which is broken for you; after the same manner also he took the Cup when he had supped, saying, this Cup is the New-Testament in my Blood, this do ye, as often*

often as ye do it, in remembrance of me, ver. 24, 25. *For as often as ye eat this Bread, and drink this Cup, ye ſhew forth his Death till he comes*; and ſo he puteth them upon Examination, ver. 28. *Let a man examine himſelf, and ſo let him eat of this Bread, and drink of this cup*, ver. 29. *For he that eats and drinks unworthily, eateth and drinketh Damnation to himſelf, not diſcerning the Lord's Body*; But Believers grew in the Knowledge of the Myſtery, which was revealed through the Spirit, and came to ſee beyond theſe outward things and things viſible, 2 *Cor.* 4. 28. *While we look not at the things which are ſeen, but at the things which are not ſeen; for the things that are ſeen, are Temporal, but the things that are not ſeen, are eternal*: So that which was given for a ſign to be obſerved in remembrance of Chriſt till he came, was viſible, to wit, the Bread and the Cup, which he gave to the Diſciples at Supper, which they were exerciſed in for ſome time, in the time of Weakneſs, while their Eyes and minds were much outward; but they came to look at things which are beyond time, and things they ſaw which are not ſeen in time, but things that were Eternal, and this they fed upon; and ſo the *Corinthians* grew up in the Life, and knew the Fleſh of Chriſt and his Blood, and they did eat his Fleſh, and drink his Blood, and had Life in them; now they which eat his Fleſh and drink his Blood, need nothing to put them in Memory of that which they already enjoy and Poſſeſs, and ſo the Apoſtles brought them to a further examination, not to look at things viſible, but to examine themſelves, whether they were in the Faith, for he that is in the Faith, is not in that which is viſible, *Prove your ſelves, know you not your own ſelves, how that Jeſus Chriſt is in you, except you be Reprobates*, 2 *Cor.* 13. 5. Now they who came to witneſs Chriſt in them, knew the Reſurrection and the Life in them, and Witneſſed the Life of the Son of God to live in them, and they in it, and this was a further State then looking at viſible Things, which were in remembrance only of his Death; and bleſſed are they who have an Eye to ſee, and an Heart to believe theſe things.

And now the Apoſtle ſpake unto wiſe Men, and bad them judge what he ſaid, 1 *Cor.* 10. 15. So that Novices, or they that were young, or Babes, had hardly been able to diſcern if he had ſpoken ſuch things to them, but he ſpoke to wiſe men, which could judge of what he ſaid, and ver. 16. thus he ſaid, *The Cup of bleſſing that we bleſs, is it not the Communion of the Blood of Chriſt? And the Bread which we break, is it not the communion of the Body of Chriſt?* ver. 17. *For we being many are one Bread, and one Body; for we are all partakers of that one bread*; and that one Bread was Chriſt, who ſaid, *I am the Bread of Life*, and this they witneſſed, and theſe are great Myſteries and they whoſe Eyes are towards viſible things, cannot ſee them; and what a Noiſe and a Stir hath been made theſe many hundred Years, and what killing and perſecuting about things that are ſeen.

And ſince the Myſtery hath been loſt, and the Key which opens the myſtery, how People have waded in the dark till they have loſt themſelves, and are ſunk down into utter Darkneſs, as hath been manifeſt about viſible things which do corrupt. how many have been killed about this Bread and this Cup, which are viſible, ſince the Apoſtles Dayes? and how many Inſtitutions and Laws have been made about this, and have fought like Swine about the husk, and diſcern not the Life, neither the Lords Body?

It is endleſs to declare what ſtir they make about this Bread, and this

Wine in the Church of *Rome*, which I shall not now stand to particularize much; but however, after the Priest hath consecrated it, they conclude it to be the very Body and Blood of Christ, and yet a thing which may be seen, and that is a temporal thing, and so give it Names past numeration.

And what work have they made about times and dayes, when it was fit to be received? and how many Decrees have been made about these things. *Anacletus* caused a Decree to be made, that all were to come to it under pain of Excommunication; and *Victor* denounced that those should be interdicted from all Service, when they should receive the Sacrament that would not be reconciled to their Neighbours of all Grudges and Hatred; again, *Clepharanius* one hundred Years after *Anacletus*, commanded that all that professed Christ, or bare the Name of Christians, being of the Age of twelve or fourteen Years, should at least once a year at *Easter* receive the blessed Sacrament; *Fabianus* decreed that they should receive it three times in a Year; and *Innocentius* the third, decreed it should be kept in the church, that it should be ready at all times, lest they that were sick should want the spiritual comfort of it; and *Honorus* the third confirmed the same; and *Austin* concluded the *Eucharist* to be of absolute necessity for Infants.

And what a stir hath been in the reformed churches so called about this? and what disorderly work, and what high Imputations they have gained to it, whenas they commanded the Parishes to buy it, and then sell it them again, that the Priest must have an Offering at *Easter*, also a token of a piece of Lead, a token that they are at Unity with the Priest, or else they may not have their Bread and Wine again for which they paid before, and this hath been called a great Mystery.

CHAP. XII.

Concerning Ministers and their Office under the Law and the Gospel.

BEfore the Law was given forth, there were divers did offer Sacrifice and builded Altars unto the Lord, as *Seth*, *Abel*, *Melchizedeck*, *Abraham*, *Isaac* and *Jacob*, who were Guiders and Directors of People in the Way of Righteousness, who instructed their Families in the Fear of the Lord; but after the Law was given forth, *Aaron* and his Sons and they were to offer Sacrifice according to the command of the Lord, and to perform the Worship that God had appointed for that Time and Age; at the Tabernacle and Temple there were *Levites* who bore the Ark, and looked to the Vessels, and pitched the Camp, and divers other Services, as Singers, and Readers of the Law and Prophets on their Sabbath Dayes, and Porters, and the like, and all these pertained to the First Covenant and Priesthood, which was to have an End, both the Priesthood and the Law and the Service thereof; for it was but to continue till the Substance came.

Now Christ being come to the End of the Law, for Righteousness unto all that believe, made after the Order of *Melchizedeck*, and not by a carnal

nal commandment, he offered up himself once for all, and became the Author of eternal Salvation unto them that believe, put an End to the first Worship and Priesthood.

Before he was offered up, he chose Disciples unto him, twelve and also seventy, and endued them with Power, and many did believe through their Words, and they were not Men of great parts, but as they were fitted by the holy Ghost, that gave them Utterance; and they were sent out, not to preach the Law, but the Word of the Kingdom; and many did believe and grew, and were confirmed in the Faith; and after Christ's Ascension, the holy Ghost was poured forth upon them in a more ample Manner, and it did bring to their Remembrance, as Christ had foretold, and they received great Gifts for the Work of the Ministry; some were Prophets, some Apostles, some Evangelists, some Pastors, some Teachers, and all made Ministers by the Spirit, for the Work whereunto they were chosen, and many were converted and did believe; then they that had the Word of God to publish, travailed as they were led and moved by the Spirit, to publish the glad-tidings of the Gospel; and when the Believers were many, and many young in the Faith, they ordained Overseers or Bishops, or Elders, who were found in the Faith, to watch over them that were begotten; but mark, they were approved men; and faithful, and of blameless lives, not given to Covetousness, neither did tyrannize over them in rigour, but were apt to teach and instruct in Love & Gentleness; and they that had been ancient Labourers in God's Work did so, who had received a Gift to minister unto others, and as to be helpers in the Work of the Gospel, and all that were ordained, were ordained by the holy Ghost, although it is true they had the consent of the Brethren, and the church in that thing; and there were also Deacons ordained, which served to look to the Widows, and for the Ministration of the poor, and these were faithful men, and had also a Gift; *Stephen* was one full of the holy Ghost, and these were helps unto the Apostles; also there were some faithful Widows, who were Examples to the younger Women, and to instruct them, and to be Patterns unto them, and were as a Body knit together in Love, and served the Lord; and strengthned one another in the Faith, and served one another in Love, and all these forementioned served the Lord freely and willingly, and not for Rewards, and Gifts, and Benefices, and earthly things; in short this was the State and Glory of the church in that time, and these are the Ministers we read of in the primitive times.

But since the Apostacy hath entred in, and the power of Godliness hath been denyed, there is such a numberless number of Names crept in; we never heard of them, and so many Offices, and yet none of that Work done which the ministers of Christ did, but certain new invented things brought in for Worship and Service, and the Power despised, and men seeking Offices, and great Titles, and great Benefits, and great Revenues, and the Heritage of God is laid waste, and the Earth become like a Wilderness unplanted with good, and the Sheep are scattered: And so all may compare these ensuing Names and Offices with the Apostles dayes, and the primitive Church, and see if they be alike.

First of all the *Pope*, his Holiness, Christ's Vicar, Universal Bishop, Metropolitane Bishop, Lord Cardinals, which were but Priests at the

firſt, ordained to baptize the Heathen, who came to *Rome* when the Seat thereof began to be had in Honour; but now they are ſwelled big, and become Princes, and the only Men to govern States; alſo Monks of divers Orders, and Fryars of divers Orders, *Hierom*'s order, of *Auſtin*'s Order, *Gregory*'s order, *Carmalite* Fryars, Croſs or Crouchet Fryars, of *Dominick*'s order, of St. *Francis*'s order, *Bennet*'s order; and all of theſe orders ſprung up, and were ordained in the midnight of darkneſs, within this four hundred Years at the moſt, as were eaſily proved; and Trinity order, and *Brigandine* order of Jeſuites and Hermits, and *Anthony*'s order, and *Cluniencies* order; and Nuns ſprung up, firſt of one St. *Clara*, one order, then *Brigidia* a widow to the time of *Urban* the fifth in the Year 1370. And all theſe kind of orders were deſtitute of the true order of the primitive Church, and their Service was appointed by them that ordained them; and theſe practiſed the patched Inventions that were given them for Worſhip, which have not concord with the primitive Doctrine, but borrowed from the *Jews* or *Heathen*; & all theſe kind of Offices and Officers, have been acting their parts this many years, and have led People into ſuperſtitious Blindneſs, and further from the Lord then ever.

But to come to the reformed Churches, ſo called, and there is ſo many Officers and Names, but few that do accord with the Apoſtles times either in Name or Nature; as *Metropolitan-Biſhops*, *Arch-Biſhops*, *Lord-Biſhops*; we heard not of Lord *Timothy*, or Lord *Titus* Biſhops, before mentioned; but to come on to other orders, *Arch-Deacons*, *Deans* and *Chapters*, *Prebends*, and theſe muſt attend on ſome old ſuperſtitious Buildings call'd Cathedrals or Minſters, and there perform a Service ſomewhat like the former, and theſe are enjoyned their Service like the *Levites* and Prieſts of old, by turns and courſe, as once in a moneth or two it may be, and have a hundred or two hundred pounds in the year for the ſame, and hardly ſtir from thence till they dye, except ſome greater advance offer it ſelf; alſo *Commiſſaries*, *Proctors*, and *Apparetors*, and theſe are ſubſervient to the former: then *Chancellors*, *Vice-chancellors*, *Doctors of Divinity*, *Batchellors of Divinity*, *Doctors of Art*, *Maſters of Art*, *Batchellors of Art*, *Graduates*, *Under-Graduates*, and theſe belong to the former; then *Prelates*, *Parſons*, *Vicars*, *Prieſts*, *Curates* and *Church-Wardens*, all which Titles and Names and Officers, if they be but compared with the Scripture, there will be hardly any parallel, either concerning Office, Work or Doctrine: And notwithſtanding all theſe Orders and Sorts, who are fitted by humane Learning, or natural Study, though divers years exerciſed therein, are not skilled in the Word of Righteouſneſs, neither have the Tongue of the learned to adminiſter a Word in Seaſon to the weary, nor to turn the Sinner from his Sins; and thus the Form of things, Titles and Names are holden up, but who ſeek after the Power of God? or to be made able Miniſters of the Spirit? Litteral Miniſters enough while maintenance laſts, but the Miniſtration of the Spirit few are acquainted with; and if there be any ſuch it is well if he be not perſecuted; ſo in that which I have ſaid, the underſtanding will ſee, that there hath been a great Apoſtacy ſince the Apoſtles dives in the Miniſtry, in Doctrine, in Worſhip and Practice, divers of which I have touched upon, to the Intent that they that enquire after the Lord, may depart out of the midſt of Ignorance, and come to worſhip God in

Spirit

Spirit and Truth, and in the Temple made without hands, and be joyned to the Church which is in God, which the Gates of Hell prevail not againſt; though many will claim Authority from the Apoſtles, few will own their Life, neither walk after their Example; ſo take but a few more Inſtitutions which are called Apoſtolick to this Day, among them called Chriſtian Churches.

Cletus the third Biſhop of *Rome*, was the firſt that wrote this Title, that is; *Greeting and Apoſtolick bleſſing*, he ordained the order of Prieſthood.

Everaſtus the fifth Biſhop of *Rome*, ordained that Prieſts ſhould be honoured, and that they ſhould be ſhaven.

Alexander the ſixth Biſhop of *Rome*, ordained that Matrimony ſhould be only ſolemnized, and that the married ſhould be bleſſed with the Prieſt, there was the beginning of being married by Prieſts.

Sixtus about the year 114. after Chriſt, the ſeventh Biſhop of *Rome*, ordained holy water, and ordered that it ſhould be ſtrowed abroad in chriſtian Houſes, and when the People met to worſhip.

Teleſphorus the eight Biſhop of *Rome*, ordained that the communion ſhould be laid upon an Altar, and that lay-People ſhould not touch the holy Veſſels, nor the holy Garments of the Prieſts; he ordained Lent, which was to be kept by the Clergy in the year one hundred forty two.

Higinus the nineth Biſhop, ordained the Communion to be celebrated three times at Chriſtmas, and that Lent ſhould be faſted.

Pius about the year 147. after Chriſt, the tenth Biſhop, ordained that chriſme ſhould be miniſtred as baptiſm, and that children ſhould have God-fathers and God-mothers; here was the beginning of this great Ordinance, and he ordained that Eaſter-day ſhould be kept on the Sunday.

Urbanus the ſeventeenth Biſhop of *Rome* ordained church-yards to be halloved, and forbad Marriage of Prieſts.

Pontianus the eighteenth Biſhop, Ordained that Pſalms and Mattens ſhould be ſung in Church Night and Day, to drive away Evil Spirits.

Sixtus the twenty fourth Biſhop in the Year 222. after Chriſt, ordained that Prieſts ſhould wear Holy Garments, as Cuffs and divers others things in imitation of *Aaron*, and then came up Surplices; he commanded Images to be ſet up in Churches.

Felix the twenty ſixth Biſhop of *Rome* ordained diviſion of Pariſh churches and Dioceſſes to Biſhops.

Leo the Emperour gave commandment, that all Images and Pictures of Saints ſhould be taken out of the Churches for the avoiding of Idolatry, but the Biſhop of *Rome* withſtood the Emperour; the Emperour for his confirmation of taking of Images away, called a Council of Biſhops, about three Hundred and thirty, and they ordained and Decreed, that all Images ſhould be taken away, and burned in the year 740.

But in the Year 762. *Gregory* the third called a Council together at *Rome* near a thouſand Biſhops, and condemned *Leo* the Emperor, and three hundred Biſhops for taking Images out of the Churches, and yet the former Council and this, all of one Faith and Church, which they uſe to ſay could not Err, and the latter Decreed, they ſhould be adored and Worſhipped with all Reverence.

Boniface the eighth, he gave Licenſe to Mendicant Fryars to hear the private Confeſſion of Sins, that People ſhould confeſs to them.

Pope *Alexander* gave commandment that the Sacrament ſhould be made of the Sweet Bread, and commanded that Water ſhould be mingled with Wine.

Innocentius the third ordained, that People ſhould confeſs their Sins to a Prieſt once a Year, at the leaſt.

And theſe kind of Decrees ſtand for Apoſtolical to this day among the Apoſtates; and the Reformed churches, ſo called, do own many things that are too near a Kin to them, and preſs them for Ordinances and Holy Inſtitutions; yea, in many Countries, the ſelf-ſame Things are both owned and Practiſed in many Particulars, which I have mentioned before in other parts of this Book, and are looked upon as divine Service and holy Worſhip, which the Miniſters of Chriſt, who have the Word of Reconciliation to publiſh, are aſhamed of knowing them to be ſuch things as never was Practiſed nor holden out by Chriſt or his Apoſtles, but are brought in ſince Darkneſs hath over-ſpread the Earth, and the Power of God hath been loſt; And at the firſt Inſtitution thereof, though there might be ſome ſhew of a good Intention in the Formers of them, but now they are become abſolute Idols; and however, at the firſt, ſome of theſe things mentioned might ſeem to ſome to be indifferent, yet now being preſt of Neceſſity, as the Ordinances of God, they are become Idols, and ought to be thrown away, and departed from, by all that profeſs the Goſpel of Chriſt Jeſus, and the Worſhip of God in the Spirit.

For the Lord God hath drawn away his preſence out of all formal and viſible Appearance, ſince Anti-chriſt and the falſe church hath got them on for a Garment, and to cover themſelves withal, to the deceiving of the Nations; And now in this the day of his Power hath Appeared in a more Myſterious, and ſecret and hidden way, and in a more ſpiritual Appearance, into this deceit cannot enter no rTranſform, therefore all *Babylons* Merchants are angry, and Anti-chriſts followers are full of Wrath, and the Dragon caſts out floods after the heir, and her that brings him forth, and makes War with the Seed, but the Lord is putting on her beautiful Garments, and Marrying her to himſelf, and ſhe ſhall Reign, and her Seed, who are born of the Spirit, when ſhe that ſat as a Queen upon the Waters ſhall have an End, and the Dragon ſhall be laid hold on, and Chained up, and the Beaſt and falſe Prophet be caſt into the Lake forever.

Bleſſed are they who keep in the Faith and Patience till theſe things be fulfiled, their Hearts ſhall rejoyce, and their Tongue Praiſe the Lord, and Magnifie him, whoſe Throne is eſtabliſhed in the Heavens, and his Kingdom is over all.

And although there was a defection from the Faith and Practice of the Apoſtles in the firſt two hundred Years after Chriſt, yet doutleſs there were many who lived and died in the Faith, and ſuffered as Martyrs in the time of the great Perſecutions by the Heathen Emperors, and many who could not, nor did not Sacrifice to their Idols, ſuffered Death, and under-went cruel Torments by the Heathen who were in the Dragon's Power, for the Teſtimony of a good Conſcience, for confeſſion of Chriſt Jeſus; and although divers of the Biſhops of *Rome*, and other places, did bring in things which they inſtituted as matter of Worſhip, and ſo People were darkned by them, yet in the ten Perſecutions by the Heathen Emperours, many ſuffered Death, and Thouſands of the chriſtians beſides; but Deceit crept in

in by degrees, and invented things were brought in by the Leaders of the People, but theſe things that were invented, were preſt to be obſerved in their Dioceſſes and Pariſhes which they had made and ſate down in, but there was little compelling yet, till the Dragon gave his Power to the Beaſt, and it was 650 Years before ever the Biſhops of *Rome* did climb up unto their height, as to claim the Title of the Univerſal Biſhop or head of the church, or challenged Supremacy over all chriſtian Churches; yet before this time abundance of Darkneſs was entred in, and the Power was much loſt, and divers innovations were brought in for Ordinances, divers of the *Jews* ceremonies, and divers of their Inſtitutions which belonged to the firſt Prieſt-hood, and theſe were preſt upon the Churches by ſeveral Leaders or Biſhops, as Apoſtolick Ordinances, which had no concurrence with the Primitive church in the firſt hundred Years after Chriſt, as hereafter may be ſhewn in divers things wherein they were Apoſtatized from the Life and Power of God, and from the Practice of the Saints mentioned in the Scripture, and of the churches, planted in the Apoſtles dayes.

CHAP. XIII.

Something concerning the ten Perſecutions by the Heathen Emperors of Rome.

FOR the firſt three hundred Years after Chriſt, who was born in the Reign of *Auguſtus Cæſar* then Emperour of *Rome*, and was rejected and Crucified by the *Jews* in the ſeventeenth Year of the Reign of *Tiberius Cæſar* then Emperour of *Rome*, who Reigned eight Years after Chriſt was crucified, whom *Pilate* gave Sentence againſt, and delivered to the *Jews*, the ſaid *Pilate* was baniſhed by the Emperour, and afterwards he killed himſelf, in which time *Stephen* the Martyr was ſtoned to Death by the *Jews*, and the ſame day *Stephen* was Stoned, (*Dorotheus* ſaith) *Nicanor* one of the Deacons ſuffered with two thouſand Chriſtians more in his Reign; about this time *Paul* was converted.

The next Emperour that ſucceeded *Tiberius Cæſar*, was *Cæſar Caligula*, who commanded his Image to be ſet up in the Temple at *Jeruſalem* to be Worſhipped as God; *Herod* who Mocked Chriſt with his Souldiers, and ſet him at nought, was baniſhed, and died miſerablely; he likewiſe put forth *Caiphas* the High Prieſt, and afterwards in the forth Year of his Reign *Caligula* was ſlain.

Claudius Nero ſucceeded him, and Reigned thirteen years, a grievous Tyrant, and an hater of all Good; by him was *James* the Son of *Zebedee* Martyred, and *Simon*, and *Parmenas* the ſecond of the ſeven Deacons Martyred and *Thomas* who preached to the *Medes* and *Perſians*, was ſlain with a dart in his Reign; about this time *Simon Zelotes* who Preached in *Africa*, was crucified, *Andrew* and *Matthew*, the one crucified, and the other ſlain with a Spear; *Matthias* and *Philip* the one was crucified, and the other Stoned to Death.

About the 62 year after Chriſt, *James* the Son of *Alpheus* called the Brother of Chriſt, was Stoned to death, with many more, and *Mark* ſlain at *Alexandria*.

Domitius Nero began his Reign about the sixty seventh year after Christ, he Reigned fourteen years Emperour of *Rome*, under him was the first of the ten *Roman* Persecutions, he caused the Christians of all Ages, Sects and sorts to suffer; he commanded *Rome* to be set on Fire in twelve places, and to avoid the infamy thereof, he accused the Christians with it, and caused them to be persecuted and put to Death; and in the latter end of his Reign, *Paul* was put to Death for the Testimony of the Faith of Christ. In the year sixty nine, this *Nero* was afterwards proclaimed by the Senate of *Rome* an Enemy to all Mankind, and condemned to be drawn through the City, and to be Whipt to Death, for fear of which he fled, and afterwards slew himself, and the Church had Rest for a season from Persecution after him.

In the ninety sixth year began *Domitian* the Emperour to Reign, who began the second Persecution, who was a Blasphemer against God, and an Idolater; In his dayes was *Simon* Bishop of *Jerusalem* crucified, and *John* the Evangelist banished into the Isle of *Patmos*; but after the Death of *Domitian* he was released by *Pertinax*; this *Domitian* the Emperour fearing the coming of Christ again, commanded that all that could be found of the stock of *David* in *Jewry* should be slain, and many false Accusations were brought against the Christians, and the Inquisition was this, Swear the Truth, whether thou art indeed a Christian, and if they confessed, they were condemned, and put to Death for that alone.

Clement succeeded *Anacletus* the Bishop of *Rome*, and after him *Everistus* who was martyred under *Trajanus* in the 102 year after Christ. In the Reign of *Trajanus* the Emperor, began the third persecution of the Christians, *Simon* who was said to be Christ's kinsman, was Bishop of *Jerusalem*, and *Ignatius* Bishop of *Antioch* who suffered Martyrdom in the Reign of *Trajanus*, in the year 111. with many other of the Christians who were destroyed in this persecution; the churh of *Rome* was not so highly exalted as afterwasd she usurped Authority; neither were the Officers thereof nor Bishops so corrupt as afterwards they came to be both in Doctrine and Practice.

Marcus Antonius Verus began the forth Persecution, in the year 162. in whose time a great number who professed Christ, suffered cruel Deaths in *Asia*, and in *France*, and other parts, among whom was *Polycarpus* the Bishop of *Smyrna*; this persecution continued thirteen years: The church had some rest under the Reign of *Lucius Antonius Comadus*, and then the Christians began to wrangle and jangle about the celebration of Easter, and about Observations of Times and Feasts, and run into things outward, and contended about them, and so weakned themselves, and hurt one another. *Alexander* Bishop of *Rome* succeeded *Everistus*, and *Telesphorus* succeeded him likewise, and *Higinus*, and *Pius*, and *Anicatus Soter*, and *Elutherius*; all these were Bishops of *Rome*, but many things began to creep in in their time, but being kept under by the Roman Emperors, they did not get much outward Power, because they had no outward compelling Laws, to force their Institutions in divers things which were contrary unto the former Apostles Practices, yet notwithstanding there was something of Truth, and of the Power of it kept, and they testified against the Idolatry of the Heathen, and so suffered death.

Severus

Severus ſucceeded in the Empire about the year 195. under whom was the fifth Perſecution againſt the Chriſtians, who reigned eighteen years; in the beginning of his reign he was ſomewhat favourable to the Chriſtians, but afterwards through the malicious ſuggeſtions, and accuſations of wicked men, he was ſo enraged and incenſed againſt the Chriſtians, that by proclaimation he commanded through the Empire, that no Chriſtians any more ſhould be ſuffered, whereby a great number were deſtroyed and killed, as *Euſebius* ſaith in his *6th* Book about the year 205. This *Severus* the Emperor was ſlain in *Brittain* about the year 214. and was buried at *York*.

Aurelius Alexander Severus began his reign about 224. at this time the Church had gotten ſome reſt from Perſecution, at this time the Chriſtians had gotted ſome Houſe or Place to meet in, in this time of reſt in *Rome*, and the Cooks and Tiplers challenged it to belong to them, the matter being brought before the Heathen Emperor *Severus*, he judged it to be more honeſt and reaſonable, that this Place ſhould be continued to the Chriſtians to worſhip God in, then that the Cooks and Victualers, and Tiplers ſhould enjoy it; by this all may underſtand that there was no great Minſters, Steeple-houſes, or Places called Churches erected in *Rome* unto this time for the Chriſtians, although there is ſo much ado in this time about Steeple-houſes, and Minſters and Pariſh-churches, within this latter Age, by them that are run into viſible things have been ſo ſtrongly preſſed for a houſe of God. and a holy Church; ſo that in this time the Chriſtians had no Maſs-houſes with Steeples, and Croſſes, and Bells, and Organs, ſtanding Eaſt and Weſt, which are pleaded for to be decent and holy Inſtitutions, yet notwithſtanding the Moderation of this Emperor, *Galiſtus* and *Urbanus* Biſhops of *Rome* were put to death, but yet the Biſhops of *Rome* did not arrogate to themſelves to be univerſal, and theſe were not called *Popes*, though divers ſuperſtitious things crept in, and were allowed by the ſaid Biſhops, and they were declining from the Doctrine and Practice of the Apoſtles in the firſt century, and this was about the year 226.

Maximinius the next, was choſen Emperor rather by the wilfulneſs of Souldiers, then the Will of the Senate, he cauſed the ſixth Perſecution which was great againſt the Chriſtians, eſpecially againſt the Leaders and Teachers, hoping that when they were ſmitten, the Sheep would ſoon be ſcattered, this was in the year 237. *Pontianus* Biſhop of *Rome* was baniſhed by this Emperor, and many more chriſtians ſuffered under this Emperor, and were put to death, and more it is likely would have ſuffered, but the Lord ſhortned his dayes, and his Tyranny, for he reigned but three years.

The next Emperor was *Gordianus* in the year two hundred and forty, who was more moderate towards the chriſtians, ſo that the ſixth Perſecution ceaſed, but after he had reigned the ſpace of ſix years he was ſlain by *Philip* the ſucceeding Emperor,

Philippus who ſlew *Gordianus*, who was called the firſt chriſtian Emperor who ſlew *Gordianus* and began with blood, he with his Son *Philip* governed the Empire ſeven years; about the year 246. it is ſaid this *Philip* with his Son and Family was converted by *Fabianus* and *Origen*; it is ſaid that both he & his Son were ſlain by *Decius* one of his own Captains, and though

being the first that brought in Christianity into the Imperial seat, but the name of Christianity would not save him, being out of the Nature, beginning with blood, it was required at his Hands, and *Anthetius* Bishop of *Rome* after *Pontanius*; *Damasus* saith, that this Bishop was put to death, because he recorded the deaths of the sufferers, and here was the Beginning of that which they call the Legend of Martyrs in the Church of *Rome*.

The seventh Persecution began by *Decius* who succeeded *Philippus* in the Year 250. by whom was moved a terrible Persecution against the Christians, which is noted to be the seventh Persecution. *Fabianus* being a married man, and had a Wife, was chosen Bishop of *Rome*; this Doctrine of Devils forbidding to marry was not yet brought in, which the Apostle to *Timothy* prophesied of, no not in the Church of *Rome*, nor for two hundred and fifty Years after Christ; so the Emperor *Decius* put him to death, and gave forth a Proclamation that all that professed the Name of Christ should be put to death. *Origen* suffered many bonds, wrackings, torments for Religion, yet afterwards it is said he sacrificed to Idols, and was excommunicated, yet afterwards repented: And *Nicephorus* saith of this Persecution under the Emperor *Decius*, that it was as easie to number the Sands of the Sea, as them that suffered under him. *Cheremon* a married Bishop fled with his Wife into the Mountain of *Arabia*, and never was seen more; the prohibition of Ecclesiastical men, or Ministers marrying was not yet begun, no not in the Church of *Rome*, although they plead Antiquity for their Institutions and Practices; the Emperor reigned but two Years, and was slain by the *Barbarians*; about this time divers Bishops suffered, and others were condemned to mettal mines: *Cyprian* Bishop of *Carthage* was banished; these had no Power yet to give forth Laws or Inquisitions nor to force things upon People; for they had not the outward Authority then, though divers things which were unsound crept in by little and little, even among them: About the year two hundred and fifty five *Valerianus* together with his Son *Gallienus* came to be Emperors, who reigned together; at first they were moderate to the Christians for about two or three years, insomuch that in the Emperors Court there were many Christians; but afterwards being moved by an *Egyptian*, was stirred up to persecution, which was about the year two hundred fifty nine this Emperor was stirred up to persecute the Christians, which was the eighth persecution, being instigated by the *Egyptian*, who was great in his court, telling the Emperor that the Christians were the cause of all the Evils of *Famine* and *Plague* upon the Empire; divers Bishops and many hundreds were put to death besides; *Stephanus* suffered with six more that were leading men; also *Lawrence* suffered, who was pinched with Fire-Tongs, and laid upon an Iron Grate or Grid-iron red hot, and so broyled to death.

In the sixth year of the Reign of *Valerianus*, *Gallianus* having laid for the space of three years in prison with *Claudianus* and *Bossa* his Wife, were put to Death for being Christians; likewise *Fructuosus* Bishop of *Tarraconia* with two Deacons were burned the same year for being Christians this *Valerian* the Emperor reigned seven years, and was taken in the War by the King of *Persia*, who made him his block to take horse on to his dying day; and though the Christians in this time were much darkned, yet they were

were much more juſtified in the Sight of God then the Heathen Emperors, who came all or moſt of them to a woful End of their Cruelty, and Tyranny, and Murder; for the Hand of the Lord who diſtributes Juſtice equally to every man according to his Works, found them out; and *Gallianus* the Son of *Valerianus*, who joyned with his Father in perſecution, had many earthquakes, and thirty Rebellions and Inſurrections raiſed in his time, in the Empire in nine years time, and this ſtopt their perſecuting of the Chriſtians ſomewhat; and after *Gallianus* the Emperor ſucceeded *Claudius*, who reigned two years, and after him *Quintilianus* the Brother of *Claudius*, who continued only ſeventeen Dayes, about the year two hundred ſeventy four, in this time the Chriſtians had ſome reſt from Perſecution.

The nineth Perſecution began under *Aurelianus*, who began his Reign mildly, but ſoon after moves the nineth Perſecution, about this time many Chriſtians ſuffered, and ſome of the Biſhops of *Rome*, and *Sixtus*, and *Dionyſius*, and many others in the middle of his Reign, there was a Council of the Chriſtians at *Antioch*, the Emperor ſeeming not to be againſt it, nor them, but afterward he was about to ſeal an *Edict* for further Perſecution of the Chriſtians, but he was ſo terrified with thundring and lightning, that it ſtopt his Tyranny, in the ſixth year of his Reign he was ſlain about the year 276.

After him ſucceeded *Tacitus*, who reigned but ſix Moneths; and *Florianus* reigned next, who reigned but ſixty Dayes, and after him reigned *Marcus Aurelius Probus*, who reigned ſix years and four moneths, in this time there was no Perſecution, but the Chriſtians had reſt as in matters of Religion, but he was ſlain by his Souldiers in the year two hundred eighty five.

Carus with his two Sons *Carinus* and *Numerianus* ſucceeded *Probus* in the Empire, the Reign of which Emperors continued in all but three years *Carus* was ſlain with lightning, and *Numerianus* was alſo ſlain, & *Carinus* the other Son reigned alone in *Italy* with much Wickedneſs, who afterwards was ſlain by the hands of the Tribune at *Rome*; ſo that from the latter end of the Reign of *Valerianus*, unto the Reign of *Dioclesian*. there ſeeming to be about forty four years, in which there was little Perſecution of the Chriſtians, but they had reſt and enjoyed their Worſhip in quiet, and they were kept under Sufferings, and the Law, and did not exerciſe Authority over the Conſciences of the reſt, as afterwards they did, when they came to have Power in their hands, although as I ſaid before, divers things were brought in by the Biſhops of *Rome* in this time, which were much diſagreeing with the Apoſtles Dayes, yet they held part of the true Worſhip, and bore a Teſtimony againſt the open prophanene's, and curſed Idolatry, and pride of the Heathen Emperors, who killed one another for the Imperiſl Seat; and in this Teſtimony that they bore for God, I believe they were accepted, and had peace with God.

The tenth Perſecution began under the Reign of *Dioclesian*. which was in the year 289. this was the laſt Perſecution againſt the Chriſtians, which was horrible, and grievous, that never was any Perſecution before or ſince comparable to it, for the time which it continued, which was the ſpace of ten years together, though there were more Emperours which had a Hand in this Perſecution, yet Principally it beareth the Name of *Dioclesian*

this *Diocletian* the Emperour took unto himself *Maximinius* to be Partner with him in his Empire, those two Emperours chose two others to themselves, that is to say, *Gallerius* and *Constantius*, whom they called *Cesars*; *Gallerius* was sent into the East-parts against the Christians, and *Constantius* to the West to *Britain*, these two last Reigned moderately, and did not Persecute the Christians for about 19 years, so they Prospered in their Wars abroad; but afterwards by reason of their Victories were puft up with Pride in their Hearts, they Ordained a triumph at *Rome*, after which triumph *Diocletian* gave Commandment that he himself should be Worshipped as God, and said, he was Brother to the Sun and Moon, and so commanded the People to kiss his Feet, which afterwards when the chief Bishop of *Rome* got up into Pride, and claimed Superiority over all the Christian Churches, having got the Authority of the Dragon, commanded the Emperours, and Kings then to kiss his Feet, and so in this the Pope hath imitated the Heathen Emperour, who was the greatest Persecutor that ever we read of; But to return to *Diocletian*, he began a great and grievous Persecution of the Christians which was the nineteenth year of his Reign; in the year of Christ 103. he commanded all the Meeting places of the Christians to be Spoiled, and the Books of the holy Scriptures to be burned, he sent out a Proclamation for casting all the Bishops and Elders into Prison in his Empire, and constrained them by several Torments to Worship Idols; and so great Persecution there was among the Christians, and grievous Torments they suffered, because they would not offer Sacrifice to Idols; one Noble man at *Nicomedia* pluckt down the two Emperours Proclaimations against the Christians, not fearing the Emperours who were then in the City, for which Act he was put to most bitter Death: afterwards they were so mad, that they sought to destroy all the Christians in the World, it can hardly be expressed with Words what numbers suffered, and what Blood was shed throughout all the Regions, and they cast the Christians among the Lyons, Bears and Leopards, who were kept hungry for that purpose, and them that the wild Beasts would not devour, they slew them with the Sword, and threw them into the Sea. *Cerena* the Wife of *Diocletian* he killed, because she was a Christian; two thousand were Burnt in one place, many suffered in *Phrygia*; and were burnt with the whole City, in this Persecution; likewise in *France*, *Spain* and *Britain*, so that some Rivers were Coloured with Blood, one thousand slain sometimes in one day, and they slew them by ten, twenty, sixty, and sometimes an hundred Men, Women and Children. *Damasius*, *Beda*, *Oratius*, *Honorus*, and others do testifie, that there were slain in the space of one Month seventeen thousand Persons; likewise *Peter Bishop* of *Alexandria*, and three hundred more were slain with Axes there; *Mauritius* was slain with 6666. *Victor* with 360 were slain in the City of *Troy*; the Christians notwithstanding all this Persecution did increase, and though a Cloud was over many, and Darkness entred in, in part, respectively to what had been in the first Century, yet they were the best Witnesses for the Lord in their Generation, and the Christians did increase, so that the two Heathen Emperours were tryed with Persecuting, and gave up their Empire, and led a private Life, having Reigned one and twenty Years, which was in the Year 305. these two latter Emperours *Maximinius* and *Constantius* who were

were called *Cæſars*, now became the Emperours of the whole, one in the Eaſt, and the other in the Weſt. *Maxentius* was ſet up Emperour by the Souldiers, and goes againſt *Maximinius* the Emperour, who ſent *Severus* his Son to War againſt him, which *Severus* being ſlain, *Lycinus Cæſar* was choſen in his room, ſo that *Maximinius*, *Conſtantius* and *Maxentius* continued the tenth Perſecution after *Diocleſian* and his partner had given over, ſaving *Conſtantine*, and eſpecially his Son *Conſtantius* were kind to the Chriſtians; *Conſtantius* chuſed thoſe who refuſed to offer Sacrifice and commit Idolatry to be in his Court, and Baniſhed the Heathen Idolaters as unfit for his Service that were Traytors to God, and this was about the year 311. On the other hand, *Maximinius* the Emperour and his partner were very Wicked in Idolatry and Cruelty, God ſtruck him with a great Plague in the Belly and ſecret Parts, which putrifying broke out with Swarms of Lice, which cauſed ſuch a ſtink that the Phyſician could not endure the ſame, wherefore he ſlew the Phyſician, and by the anguiſh of his Diſeaſe, he ſlacked Perſecution, making confeſſion that his Perſecuting of them had brought this upon him, and ſo acknowledged his Offence and the Infidels divers exalted the God of the Chriſtians, yet afterwards being incenſed againſt the Chriſtians, this Emperour ſet up Decrees afreſh to Perſecute the Chriſtians, whereby many Biſhops & others were Martyred; here was no titles of Lord-Biſhops & Arch-Biſhops not yet in the firſt three hundred Years, neither was there any Pope then that did lay claim to Supremacy over all the Churches, neither had theſe Biſhops whole Countries and Provinces for their Maintenance, neither all *Rome*, *Conſtantinople*, *Antioch*, and *Jeruſalem*, and all People therein for their Dioceſſes, but them only of the Chriſtians who believed, in each of thoſe places; but afterwards in the great Perſecution there followed great Famine and Peſtilence on the Heathen, which cauſed the Perſecution to ceaſe, and cauſed *Maximinius* to revoke his Decrees, and puniſhed the Inchanters that incenſed him againſt the Chriſtians; *Maximinus* who was joyned in the Empire with *Diocleſian*, who laid down the Government of the Empire, endeavoured to have ſlain *Conſtantius* the Emperour, that he might have got up again into the Empire, but failing of his enterprize, was ſlain of *Conſtantius*. *Maxentius* this time Reigns wickedly and Tyrantly at *Rome*, which cauſed the *Romans* to intreat *Conſtantine* to come againſt *Maxentius* for his Wickedneſs, who made War againſt him, and upon a Bridge made of Boats over the River *Tyber*, he was intrapped by *Conſtantine*, and drowned in *Tyber*: and thus the Righteous Judgment of God at laſt came upon them for their Blood and Cruelty, as a Recompence and a reward for their Deeds, but *Conſtantine* ſet forth Decrees of favour to the Chriſtians.

Marcelliuns was Biſhop of *Rome* about the tenth year of *Diocleſian*, in the Perſecution he Sacrificed to Idols, & was excommunicated by three hundred Biſhops, but afterwards was killed in the Maſſacre of *Diocleſian*. *Marcellus* ſucceeded, & one *Lucina* a rich Maid of *Rome* dying, made *Marcellus* her Heir, and gave him all her Subſtance, and from that time ſaith *Pollidore Lib.* 1. the Biſhops of *Rome* were greatly inriched, and he began to grow up in earthly Honours higher and higher.

But *Conſtantine* the Emperor, about the Year 318, cauſed a Croſs to be made of Gold and precious Stones, and to be born before his Army inſtead

or a Standard, when he went to fight againſt *Maxentius*, *Maximinius* and *Licinius*, theſe were the laſt Perſecutors of the *Chriſtians* in the *Roman* Monarchy, which this *Conſtantine* did vanquiſh, and ſet the Chriſtians at Liberty, who had been perſecuted about three hundred Years; and ſo afterwards this Croſs others began to imitate, and ſet up in their Churches, and became a flat Idol; notwithſtanding after this ſome Perſecution was ſtirring in the eaſtern Countries, yet in *Rome* and the weſtern Parts there was no general Perſecution for many Years, & alſo in the Eaſt Part he ſubdued thoſe Tyrants; & we read of no Perſecution againſt the Chriſtians, until the Time that *John Wickliff* ſuffered, which was when the Spirit of the *Heathen* was entered into the Biſhops of *Rome* and Popes, who had retained the Name of Chriſtian, but loſt the Life and the Power, he began with Fire to perſecute the Members of Chriſt.

But long before this Time the Wiſdom and Power of God was much loſt among many of the Biſhops of *Rome*, and alſo divers others, that the Apoſtacy was entered in, and they made great Contentions about *Eaſter*, and about Dayes which ſhould be faſted, and ſome were for two, and ſome were for three, and ſome were for forty Dayes; all the Churches of *Aſia*, and their Biſhops were for keeping it the fourteenth Moon, as *Euſebius* ſaith, *lib.* 5. For *Aſia* obſerved the Feaſt of *Eaſter*, and they called a great Council together, and decreed that it ſhould be obſerved the fourteenth Moon, upon what Day ſoever in that Week the Moon fell, and appointed faſting-dayes; and Meetings and Synods in all Parts met together about this trivial Matter in the Year 199. at *Rome* likewiſe there was a Synod gathered together, wherein *Victor* the fourteenth Biſhop was Preſident; and the eaſtern Churches decreed it the Day aforeſaid, and Faſtings before it, and a weſtern Church decreed it to be the Day wherein Chriſt roſe from Death to Life; but *Victor* Biſhop of *Rome*, with the adjoyned Congegations, pronounces flatly all the weſtern Churches to be excommunicated Perſons, and gives them up to Satan, ſo that it became a Proverb, *That the Biſhop of* Rome *muſt judge all, and be judged of none*; this was about the year one hundred ninety nine after Chriſt, when they had reſpite from Perſecution: And *Ireneus* Biſhop of *Lyons*, he was of *Victor*'s Mind, that it ought to be celebrated on the Sunday only, yet reproved *Victor* Biſhop of *Rome*, *Peter*'s Succeſſor, as they ſay, for cutting off all the Churches of God in *Aſia* for ſuch a trivial Thing.

And *Polycarpus* and *Anicetus* contended about trivial Things, and although there was much Good in them both, yet this weakened the Chriſtians, and led the Minds of People out into the Obſervance of outward Things, and neglected the Life and Power.

Lucius the two and twentieth Biſhop of *Rome*, about the year 255, and *Stephanus* who ſucceeded him, a great contention in their Time about baptiſm; the Matter was, whether they that returned from any Hereſie ſhall be re-baptized, or be received in with Prayer, and laying on of Hands only; and ſo here was a great jangling and contention about outward things, which were getting up as Idols; and *Cyprian* Biſhop of *Carthage* judged that Hereticks had no Way to be purged from Error, but by Baptiſm, but *Stephanus* was greatly offended with *Cyprian* for this.

After *Stephen Sixtus* ſucceeded, and *Dionyſius* writes unto him, how that all

all *Cilicia*, *Cappadocia*, *Gallatia*, and the bordering Nations, how great Synods had decreed, that they would not communicate with them, becauſe they re-baptized Hereticks, and ſaith further, the greateſt Synod of Biſhops hath decreed, that ſuch as renounce any Hereſie, ſhould firſt be inſtructed, and then waſhed and purged of their impure Leaven; and thus they wrangled and jangled about Things with one another, and brake into Fractions, notwithſtanding many of theſe Men ſuffered under the mercileſs Cruelty of the Heathen Emperors; likewiſe they excommunicated one another, and called Councils, and cenſured one another, and hurt the ſpreading of Truth amongſt them that believed in the Name of Jeſus; all this is to ſhew that they were declining and coming to Loſs in this Time, though ſo near the Apoſtles Time, and though they ſuffered under the Emperors, and found Peace with the Lord, yet many Practices and Inſtitutions were made, which are not according to the primitive Times, which ought not to be binding to all Generations afterwards becauſe of the Antiquity of them, as the now called Church of *Rome* would have all to receive as Apoſtolick Doctrine.

But to return to *Conſtantine* the Emperor, when Peace was eſtabliſhed in the empire, he ſet forth a general proclamation or edict, not conſtraining therein any Man to any Religion, but giving Liberty to all Men to exerciſe their Religion, whether Chriſtians or others, which Thing was taken well by the *Romans* and all wiſe Men; this *Licinius* joyned with *Conſtantine* in the Government of the Empire, & ſeemingly favoured the Chriſtians, & joyned with *Conſtantine* in ſetting forth an edict for the Chriſtians Liberty, yet afterwards he had great Hatred towards *Conſtantine*, and conſpired his Death, rejecting the Chriſtian Religion, and perſecuted them, who ſaid, *He would become an Enemy to the* Chriſtians, *for that in their Meetings and Aſſemblies they prayed not for him, but for* Conſtantine; ſo caſt the Chriſtians into Priſon, and perſecuted them within his Dominions, and many were put to Death; but at length he was ſlain, after ſeveral Battels between him and *Conſtantine*, by the Souldiers, in the year 324. *Conſtantius* the Emperor, the Father of *Conſtantine* dyed a natural Death, and was buried at *York*; *Dioclesian* dyed at *Salena*, as ſome ſay, by his own Poyſon, in the year 319. he was the chief of the ſeven Tyrants in the tenth Perſecution; *Maximinian* the ſecond, who was hanged at *Mazilla* by *Conſtantine*, in the year 310. Thirdly, *Galerius*, who was plagued with a terrible Diſeaſe; *Severus*, the fourth, was ſlain by *Maximinian*, the Father of *Maxentius*, the wicked Tyrant, who was baniſhed by *Conſtantine* in the year 318. The ſixth was *Maxentius*, who dyed not long after, in the year 320. Laſtly, *Licinius* was overcome by *Conſtantine*, and ſlain about the year 324. And thus the Lord plagued the Cruelty of the Heathen Emperors, who knew not God, but hated his Appearance, and rewarded them according to their Deeds.

The Chriſtians in theſe three hundred years, wherein were the ten Perſecutions, they were Sufferers under the Power of the Dragon, who ruled in the Emperors, and then they were not Perſecutors, having not the outward Power in their Hand; but when they had the outward Power, then they turned Perſecutors, eſpecially the Biſhops of *Rome*, when they

had the outward Power on their Side, then they were worſe then *Conſtantine* the great, who gave Liberty to all Chriſtians and others, to worſhip God without forcing of any, as their Actions following afterwards make it appear; for being countenanced by the Emperor, they grew proud and lordly, and increaſing in Power and outward Authority, though ſet up at firſt by the Emperor, at laſt excluded him from having any Authority or Power over the See of *Rome*, as after a Seaſon may be made appear.

In the year 367 *Damaſus* was Biſhop of *Rome* eighteen years.

Alſo in the firſt three or four hundred years before ever the Biſhop of *Rome* did get ſo high, as to be called Univerſal Biſhop, Abundance of Darkneſs ſpread over, and Abundance of Idolatry and ſuperſtitious Things were invented, and Abundance of Orders, as Fryars, and Monks, and Monaſteries, and Nunneries, wherein they were diverted from the Order of the Goſpel, and a great Apoſtacy came in.

In the year two hundred ſixty two *Anthony* is called the Father of the Monks, who followed the Example of *Paulus* born at *Thebes* in *Egypt*, who retired himſelf to a private cave under the Foot of a Rock in the ſeventh Perſecution of *Decius*; and one called *Baſil* is ſaid to be the firſt that built Monaſteries, and ordained Vows of Poverty, Chaſtity and Obedience, and theſe are called the Monks of *Baſil's* order, and are bound to abſtain from all kind of Fleſh, and here began this Doctrine of Devils, contrary to the Doctrines of the Apoſtles of Chriſt; the next that preſcribed Orders was *Auguſtine*, born in the Year three hundred fifty, this Order was called *Auſtin-Fryars*, they wear a Leathern Girdle to diſtinguiſh them from the Monks; the firſt Order of the Fryars was *Mendicants*; the third that preſcribed Orders was *Benedict* in the year four hundred ſeventy two, and out of this Order did ſpring the Monks of *Benedict*; and divers other Orders which I have mentioned before in the former Part of the Book; the fourth that preſcribed Orders was *Francis* of *Aſſis*, theſe were called *Franciſcans* or *Grey-Fryars*; their Rule and Order was confirmed by *Innocent* the third, theſe are the fourth Order of *Fryars-Mendicants* or *begging-Fryars*, and from this Order ſprung *Fryars-Minories*, or *Capucien-Fryars*; *Minories* were ordained by *Franciſcus de Pola*, and *Capuciens* were ordained by one *Matthew Baſa* of *Acona*; the *Jeſuites* were firſt founded by *Ignatius Loyola*, born in *Navar*, theſe were firſt confirmed by *Paul* the third.

The Nuns firſt Author was one *Clara* the Daughter of *Aſſis*, who forſook her Father's Houſe, and deviſed an Order of Religious Women, who vowed Poverty and Virginity, they were confirmed by *Honorius* the third; but many of theſe, and their practices which are contrary to the primitive time being before mentioned in this book, I ſhall let them paſs, and ſo return to the Biſhops of *Rome*; but divers contentions and ſects began to break forth, and the Biſhops not only of *Rome*, but of *Alexandria* and *Nicomedia*, and *Miletus*, and one claſhing againſt another; *Alexander* Biſhop of *Alexandria*, and *Euſebeus* Biſhop of *Nicomedia*, and many Biſhops in other places joyning one to one ſide and one to another, and envying one another inſomuch that as *Euſebius* ſaith, a man might have ſeen not only the preſidents and chief Rulers of the churches envying one againſt another with ſpightful opprobrious Terms, and alſo the multitude ſevered into parts, that the chriſtian Religion was openly derided of all men, and ſo called

Councils

Councils and Synods, and condemned one another, and excommunicated one another as Hereticks, and so went out of the Longsuffering and patience, and Forbearance which the Apostle exhorted unto.

And so no less then four hundred years many run wholly out into contention about Dayes, Meats, and Drinks, some running this Way, and some that Way, and forging things upon the Apostles and the Churches in *Asia*, saying, that John the Disciple gave them an Order to observe Easter the fourteenth day of the Moneth, and *Rome* and the Western parts alledge *Peter* and *Paul* for their Author how they left them this tradition, both alike true; for this came up more by custom, then any Injunction from the Apostles, or tradition either; for they condemned such things in their Life time, and called them beggerly Rudiments, such as inhabit at *Rome*, they began to make Fasts, and fasted three Weeks before Easter, excepting the Saturday and the Sunday: *Illyricum*, *Greece and Alexandria* began their Fasting-dayes six Weeks before Easter, and that they call forty dayes fasting, or *Lent*, others begin seven Weeks before Easter, yet in all the while they use Abstinency but only fifteen days, and have intermission among these dayes, and yet call these forty dayes fasting, or *Lent*; so that they disagreed in the time, disagreed in the Moneths, disagreed in the Dayes and Times, and in the Abstinence, and contended about these thiugs, as for Life and Death, and excommunicating one another, and judging one another Hereticks, and at last when they got Power, killed one another, and stirred up the Emperors one against another, and this in the 350 or 400. years after Christ.

And all this fasting was but from some Meat, as though some had been clean, and some had been unclean; some abstained only from Flesh and fed only upon Fish, and all other creatures; others upon Fish and Fowls of the Air, affirming their Original is of the Water, and so no Flesh; and other some fasted till nine of the clock; and then eat of divers Sorts as they pleased; and here was their *Fast* and their *Lent*, about which was all this contention and Stir, all which Practices are condemned in the Apostles Writings, and such Ignorance and Hypocrisie; for the Kingdom of God stands not in Meats and Drinks, and yet the *Protestants*, and they that call themselves Reformed, will needs press these things as holy Institutions, whenas it is manifest, when the Christians in former dayes began to judge one another about these things, and strive, and bite one another, and devour one another, they lost the Power, and then *Mystery-Babylon* began to rise, these things became her Merchandize, and these Practices came to be called Christianity, which Christ and his Apostles would have been ashamed of.

And about the Sacrament great contention arose, as about the time and manner, some did receive the Bread and Wine every Sabbath-Day, yet *Alexandria* and *Rome* do not use it: yet the *Egyptians* joyned to *Alexandria*, and the Inhabitants of *Thebes* they had an other Order, they did receive it when they had banquetted, and filled themselves with Delicates, and then received their Communion, and they judged one another in these things: In *Thessalonica*, *Macedonia*, and *Hellas* in *Achaia*, they baptize only on the Easter-holy-dayes: Likewise in *Hellas*, *Jerusalem* and *Thessalica*, their Service they said with candlelight; likewise in *Cæsaria*, *Cappadocia*, and at *Cyprus* the Priests and Bishops expound the Scripture on the Saturdayes,

and Sundayes by candle-light, as *Socrates* saith, *Lib.* 5. In this time it is said, the Customs and Observations were so many, that none were able to find two that did retain one Order of the Service. At *Cæsaria* in *Cappadocia*, they receive not into Communion such as sin after Baptism, and even so the *Macedonians* in *Hellespont* did the same. The *Phrygians* allow not of two Marriages: The original Authors of so great Diversity of Services, Rites and Customs, were Bishops which governed their Churches at several times, and such as do like of such Practices, have commended them to posterity for Laws, and such vain and frivolous contentions did arise in this Age, whereby it is manifest, the Apostacy from the Life and Power of God was great, and God's Wisdom, and the Unity of the Spirit was wanting, and Philosophy and customary Practice was their chief Foundation; and one Bishop exiled another, and complained to the Emperors, and banished one another, and so the Sheep were made havock of, and starved nd scattered, and the Name of Christ and Christians came to be evil spoken of by the many factions and contentions that were among them.

But to return to the Bishops of *Rome* after the Reign of *Constantine*, in which Persecution ceased, many superstitious Injunctions and Idolatrous Practices were set up in the first five hundred years, which I shall not much trouble the Reader with further then what is already said; but divers other things were brought in afterwards, more gross then the former.

Gregory called the Great, the Bishop of *Rome*, of whom it is said, of all that went before him, he was the basest or worst, and of all that came after him, he was the best; It is he that brought in this Title among the *Roman* Bishops, to be called the Servant of God's Servants; but by his practice, he proved a Lord over God's Servants consciences, and over their Faith; he made an Act that Priests should not Marry a Wife, and he ordained a Book, called, the Service or Letany, which goes under the Name of *Gregory's* Mass-book, to be received in all Churches.

After the death of him, *Sabinus* was Bishop, who continued scarce two Years, he was the last of the *Roman* Bishops, who had not the Title of Universal Bishop, or Head of the Church, he was the last of sixty five Bishops before the first Pope, he died in the year six hundred and five.

Palagius the first, was the 69 Bishop of *Rome*, in the year 355. he Ordained that Hereticks and Schismaticks should be punished with Temporal death; there was 65 Bishops before *Boniface* the third, who was the first Pope, and since there hath been 179 Popes.

Boniface the third (who succeeded *Sabinus*,) was the first Pope, he Reigned but one Year, and did more hurt in that year then *Gregory* could do in many, before he obtained of the Emperour *Phocas* that he and his Successors after him in the See of *Rome* above all other Churches should have the Preeminence, & that the Bishop of *Rome* should be the Head of all the churches of Christ in Christendom; alledging this frivolous and reasonless Reason, that Saint *Peter* had left to Saint *Peter* his Successors in *Rome* the Keys of binding and loosing; for before this *Constantinople*, *Asia*, and other Churches, their Bishops had some stroak, and divers times many of the Bishops of *Rome* were reprehended by the rest, but now obtaining this Decree of *Phocas*, he began to take head over all other churches, and this *Phocas* to aspire to the Empire of *Rome*, he murdered his own Master,

Mauritius

Mauritius the Emperor and his children; ſo *Phocas* ſomewhat fearing, and willing to have *Boniface*'s Favour, gratifies him and condeſcends to all his Petitions, and grants him to be univerſal head-Biſhop over all chriſtian churches, and there was the firſt Riſe of the Pope; but *Phocas* for his Murder was juſtly rewarded, for *Heraclius* the Emperor cut off his Hands and Feet, and caſt them into the Sea; but *Rome* would not ſo ſoon looſe her Supremacy once given, as the Giver loſt his Life, and ever ſince that time the Popes have holden, defended and maintained the ſame by all Force, Pollicy and Cruelty that poſſible can be; this was in the Year ſix hundred and ſix, and ſo the Biſhop now became Pope; his riſe was not becauſe of his Holineſs, or Righteouſneſs, or Doctrine, or holy Practices ſuitable unto *Peter*, whom he ſaith he ſucceeded for his Doctrine and Practice; *Peter* had condemned the ſame things before *Boniface* was; but his Riſe was by a heathen Emperor, who had command over a great Party at that time, and ſo by the Force of his *Edict* he claims Authority.

Vitilianus, the eleventh Pope, in the Year 657. he confirmed that Practice which was ſet up before by ſome other of the Biſhops of *Rome*, that Organs ſhould be ſet up in Churches.

Paſchal in the year 817. was the firſt that appointed Cardinals to be in Number 70.

Adrian the third, the 47th Pope, in the year 884. ordained that the Emperor of *Rome* from thenceforth ſhould have no more to do with the Election or Confirmation of the Pope, but that it ſhould be left wholly to the *Roman* Clergy; ſo that which firſt gave the Pope Power, to wit, the Emperor, he now throws off the yoak, and if the Emperor pleaſe not him, hath ſtirred up the People to mannage War againſt him, and againſt divers Princes, as may be ſeen in the Hiſtories of latter Ages.

Sergius the third was the firſt who ordained bearing of Candles in the Feaſt of the Purification of *Mary*, thence called *Candlemas-day*.

Celeſtine the ſecond, in the year 1143. was the firſt Inventer of curſing or anathematizing any who received not his Ordinances with Bell, Book Candle.

Innocent the third 1198. was the firſt that brought in the Doctrine of Tranſubſtantiation, and impoſed auricular Confeſſion upon the people.

Clement the fifth 1350. was the firſt that ſold Indulgences and Pardons.

Sixtus the fourth, 1471. brought in the Beads to be numbred when they prayed, and authorized the *Ladies Pſalter*.

Leo the tenth, in the year 1553. ſet Indulgences and Pardons on ſale in *Germany* and *France*, which things cauſed *Luther* in *Germany*, and *Zuinglius* among the *Switzers* to write againſt the Pope's Miniſters, and afterwards queſtioned many points of popiſh Doctrine, upon which the Pope burned *Luther*'s Writings, and condemned him for an Heretick, and *Luther* burned the Pope's Canon-Law at *Wittenberg*, and declared the Pope to be a Perſecutor and a very Anti-chriſt.

The Inquiſition began firſt in *Spain*, which was ſet up by the *Papiſts* there to terrifie the *Moors*, who had inhabited *Spain* for 760 years, and ſo long *Spain* was governed by the Emperor of the *Moors* in *Africa*, until the year 1492. And after this time the Inquiſition began againſt the *Moors*, which was not ſo cruel at firſt as afterwards it began to be againſt the *Proteſtants*,

and is now accounted the greatest Violence and Torture, and the greatest Tyranny and severest kind of Persecution upon the Earth, insomuch that many *Papists* abhor the very Name and Mention of it; and to the Death withstand the bringing in of this Slavery amongst them; the Extremity and Rigor of this Inquisition until the year 1609. In *Philip* the third King of *Spain*'s Time, notwithstanding though the *Moors* did make a Shew of the *Papists* Religion, because of the Inquisition, yet eleven hundred thousand of them were forced to quit the Country, it was so dreadful: And all these kind of Ordinances and Institutions before-mentioned, compare them with the Scriptures, and the Cruelty and Severity which hath been exercised towards them who could not receive them, none who have their Eyes open in any Measure, but must needs conclude, that all this is in the Apostacy; and so all who profess Reformation, flee from these things, and from this Spirit, and from this Church, who forces and kills all them that oppose, who are under his Power; and why should any plead for the holding up of those Practices as good and warrantable, whereas so many have been killed about them, and so many have been led from the Life and Power of Godliness, while they received and practised these humane Inventions, and vain and customary Traditions for the Doctrine of Christ, and for Apostolick Ordinances? and must it not needs be concluded, them who would tye People up, and bind Men to observe such and such things as are mentioned before in this Book, and persecute for not observing, that they are they who draw back to Perdition, and keep People from laying hold upon eternal Life? Many more vain Practices and Doctrines, which have been brought in since the Apostles Dayes, might be mentioned; but in that which is said already, the understanding will see that there hath been a great Apostacy, both in Life, Doctrine and Practice from the Apostles Time downward until now, and that which is called the Catholick Church in *Rome* is in it; and likewise divers of them who are separated from her stick too much in these Things because of the Custom, Tradition and Antiquity of them: In part I have shewn their Antiquity and their Rise, and also shewn that which is more ancient then they, from which they have swerved, to the Intent that all may come out of *Babylon*, and drink no more of the Cup, nor buy no more of the Merchandize, nor wear no more the Harlots Cognizance, nor the false Churches Attire, but that all may come to see before this Heap of dark Confusion, and beyond the vain Obervations which have been introduced, which make no Man through the Observation thereof more acceptable unto God, but rather two-fold more like Children of the wicked one, who abode not in the Truth.

CHAP.

CHAP. XIV.

Something further of the Decrees and Ordinances of the Church of Rome, *which are holden out for Apoſtolical Ordinances.*

POpe *Paul*, about the Year 757. condemned the Council at *Conſtantinople* for condemning worſhipping of Images; he wrote a Book of the worſhipping and Utility of Images, calling them the Lay-mens Calender.

Pope *Adrian*, about the Year 770. cloathed the Image of St. *Peter* with Silver, and covered the Altar of St. *Paul* with a pall of Gold, and condemned them for Hereticks, who kept *Peter* and *Paul's* Doctrine, which declared againſt Idols.

Pope *Nicholas*, about the Year 858. enlarged the Popes Decrees, equalling them to the Writings of the Apoſtles, he decreed that Service ſhould be ſaid in Latine.

And although by the Emperor the Pope was firſt elected, yet now having got Head, did climb up ſo high in Power, and Pride, and Arrogancy, endeavoured that no Emperor ſhould be crown'd without his Leave in *Germany*.

And Pope *Clement* the fifth excommunicated *Andronicus Peleogus* Emperor of *Conſtantinople* as an Heretick, becauſe he would not ſuffer the Greek Church to appeal to *Rome*.

And when any Kings or Princes had diſpleaſed him, he hath excommunicated them, and given away their Kingdoms to ſome other, teaching their People to rebel, and alſo inſtigating other Princes to make War againſt them, and to kill one another for trifles, and if any diſpleaſed him, he cauſed many Kings to do Penance, and to pay great Sums of Money to get an abſolution from Excommunication; and the Rule and Power of the Empire which gave him firſt his being to be Univerſal Biſhop, and to be called Pope, he hath raiſed War often againſt, and if he like not the Election of the Emperour, he hath depoſed them, and one he brought into ſuch Subjection that he cauſed him to hold his Sirrop, a thing that the Emperour was not accuſtomed with, he happened to hold it on the wrong ſide, for which he received a ſharp Reproof by his holineſs.

Likewiſe ſome difference being between Pope *Innocent* the fourth, in the Year 1250. and the Emperour *Frederick* the ſecond, the Pope would not be Reconciled, though the King of *France* ſtrongly interceeded, and offered full ſatisfaction for all pretended Wrongs, would go out of his Empire, if the Pope could not endure him there, never to return into *Europe* again, ſo as that his Son with the Popes Approbation might but ſucceed him in the Empire, which the Pope would not do.

And how *England* and divers Nations have been troubled with his Oppreſſion, is well known, and what exactions and great ſums of Money there have been enhauſted and ſqueezed out of his Dominions where he had Power, the Nations well remember, to maintain the Pride of his Court at *Rome*, which abounded with all manner of Vitiouſneſs, inſo-

much that it was grown to that height, that *Vincentius Clement* the Pope's Legate, said, it was now too late, and past reforming.

But to take the Legate's own words as follow, against his Master the Pope and his Court, *W. H.* in his Book called a Description of *England* in the 136 page, saith thus, that this *Vincentius Clement* in the year 1452. being Legate for the Pope, was here in *England* about the Pope's business, and hearing that the Clergy had given the King two tenths for the repaying of his losses which he had sustained in *France*, and for the recovering of *Bourdeaux*; this Legate *Vincentius* coming into the Convocation House, he earnestly required the Clergy to be no less favourable to their Spiritual Father the Pope, and their Mother the See of *Rome* then they had been to his vassal and inferiour, meaning the King; and in his Speech in the Convocation he shewed them how that his Holiness the Pope, was much disturbed and daily in danger of his Life by Cut-throats, Varlots, and Harlots, which did much abound as he said in *Rome*; but the Clergy in the Convocation slighted his Speech, and said, how should we contribute towards the Suppression of such, whereas he and such as you, continually uphold them? I grant saith the Legate that there wanteth just Reformation of many Things in the City of *Rome*, which should have been made sooner, but now is it too late and past reforming; never the less I beseech you send the Legate to write unto his holiness the Pope, to request him that he would abandon and leave that *Babylon* which is but a sink of Mischief and of all Ungodliness, and keep his Court elsewhere in some place of better Fame; and this is the Legate's Testimony of the Seat of the Mother Church of *Rome*.

Besides many of her own Members in *England* in the Year 1245. do manifest what Action has been upon this Nation, as may be seen in a Supplication, written in the Names of the Nobles and Commons of *England* to Pope *Innocent* the fourth, shewing how many Subsides and Taxes had been levied and sent out of the Realm, and how they had been liberally paid, they complaining also how he sent *Italians* and forraigners to possess their Churches and Benefices in *England*, who had no regard of Peoples Souls, and so were no good Shepherds as they said; and how the *Italians* received threescore Thousand Marks a Year, besides other Vails and Excises, they do reap more Rents then the King himself, and so when he could not have his subsides, and raise all the Sums which he exacted from Year to Year, Pope *Innocent* perswades the *French* King, to make War with the King of *England*, for his not condescending to the Pope in all things, although he was then one of his Sons, and of his Church, but enough of this; it were large to enumerate the Actions and Cruelties, the Oppressions which have been done in that which is called Christendom, since the Emperour gave unto the Pope his Power, and how much Idolatry, Superstition, Heresie and Doctrine of Devils hath been spread over the Nations these many hundred of Years, and how many have been put to cruel Death, for not obeying and conforming to the said Doctrines and Practices, Injunctions and Ordinances, and how many this false Church hath stirred up to kill one another, and Destroy one another about these things, which have been put upon People under the Name of Divine Authority, and holy subjection

and

and Apoſtolical Inſtitutions; by what as it is written, all may ſee that theſe things are in the Apoſtacy, and in the Fall, in the curſe, and in the Night of Darkneſs, wherein all this Wickedneſs hath been wrought by the falſe Church, which the Lord God will reward double, and dry up her Waters under which ſhe ſits, and make her Seat deſolate, and throw down her Pride who hath drunk the Blood of the Martyrs, and ſhed the Blood of the Saints, and devoured the Lambs of Chriſt, and made Merchandize of Souls; and therefore all who are in part departed from her, ſtay not in the Suburbs, but come out of her City, and the Adjacent places there, that ye be not partakers of the Judgment which is to come upon her; But Oh! abundance of Darkneſs remains yet in the Nations, and even in the Proteſtant Churches, who hold up things yet which were invented by her, inſomuch that one belonging to the Church of *Rome*, *Dionyſius Petavius* a Cardinal, layes claim to the ceremonies which were practiſed in *England* in the Biſhops time; For, ſaith he in his Book called the Hiſtory of the World, the Religion of *England* and Doctrine is *Calviniſm*, the Doctrine of *Geneva*, but the Ceremonies are of *Rome*, as they were practiſed in *England* in the Year 1640.

In the time of *Leo* the fourth, *Edelwolphus* King of *England* went to *Rome*, for performance of a Vow that he had made, and was courteouſly received and accepted by the Pope *Leo*; For which cauſe he ordained a tribute to be paid yearly to the Pope, to wit, a Peny ſterling for every Houſe in *England* that kindled a Fire. Now Proteſtants look to your Eaſter-reckonings, you have denyed the Popes Supremacy, and yet Vicars and Parſons receive his Tribute of every Houſe that kindles a Fire, and this ſtands yet as a good and wholſome Inſtitution amongſt you.

And ſo for ſhame, let all that profeſs Reformation, and the Doctrine of Godlineſs, and the Faith of Chriſt, and the Practice of the Apoſtles as their example, come out of things which the Harlot hath invented, and ſay, as *Abraham* ſaid to the King of *Sodom*, that he would not take a Shoe-latchet, leaſt he ſhould ſay, he had made *Abraham* Rich: So let them that profeſs Reformation, not keep a ſhoe-latchet, nor one lap of the Whores Garment, nor any piece of her Ornaments, that ſhe may not Boaſt any more that we are made rich by her Merchandize; ſo purge out Horn and Hooff, and all the old leven out of your Hearts, and out of your Aſſemblies, and come to believe in Chriſt the true Light, that lighteth every one that comes into the World, that he may be your Law-giver, whoſe Inſtitutions are Spiritual, and his Ordinances heavenly, which makes perfect, and clean, and pure the comers thereunto: and ſo let the old *Romiſh* Traſh and fooliſh Ceremonies about Worſhip alone, many of which are borrowed from the Heathen; and judge not any for departing from them, nor Perſecute none for not obſerving of them; for whoſo do, will manifeſt themſelves to belong to the City which is to be overthrown, and to be in the Apoſtacy, and not Members of the true Church of Chriſt, the Lamb's Wife.

And many more things which ſtand yet amongſt them called Chriſtians, as ſet diſcourſes have been ſet up called Homilies.

And the aforeſaid *W. H.* ſhews the ground wherefore they were diſguſted; Some complained that their Churches and Univerſities were Spoiled with

Error, (as many are at this day, by which there was a want of able Paſtors; four Sermons were appointed by publick order in the Year onely, and certain Homilies were deviſed by learned Men, and confirmed for ſound Doctrine by the Clergy, who made them, and the Authority of the Prince which Homilies were appointed to be read by Curates of a mean underſtanding, and them that had but mean pay, as five Mark or twenty Noble a Year, of which ſort we had many in *England* in the year 1640. I deſire we have no more, leſt more ignorance abound; and theſe Homilies were to be read after a certain number of Pſalms read, and the Letany, and an Epiſtle and Goſpel, and it may be *Athanaſius* or *Nicen* Creed, and this was the Worſhip which hath been holden out even amongſt the reformed as ſpiritual Worſhip; all which while People have been exerciſing themſelves in thoſe things, they had been further and further off from God and the Knowledge of his Truth, which is manifeſt to them that believe not, by the Injunctions and Ordinances of men, but by the holy Spirit which leads out of all Error, Superſtition and Deceit, and all that believe in it come to be taught of the Lord, and Worſhip in that which is pure, and are acceptable in his ſight.

CHAP. XV.

Something concerning the general Councils ſince the Apoſtles Dayes, though they have been all of one Faith, and though it hath been ſaid, the Church could not erre, all which of the ſeveral Councils belonged to the Church of Rome, *yet ſee the Difference.*

IN that which ſome call a Council or a Synod at *Jeruſalem*, *Acts* 15. when ſome Diſſention aroſe, becauſe of ſome of the *Phariſees* that believed, and yet would needs judge it needful for all that believed to be circumciſed; ſo they that ſtuck in the outward Types and Figures, would needs lay Yoaks upon the Necks of them who were come to the Subſtance.

So the Apoſtles, Elders and Brethren coming together, ſeeing how the State of the Matter ſtood, not diſputing years together, as the Council of *Trent* forty years; but they, as they ſaw in the Wiſdom of God, ſent ſome choſen men from *Jerulalem* to the Gentiles, to certifie the Gentiles by the Spirit of the Lord, that they *abſtained only from Meats offered to Idols, and from Blood, and from Things ſtrangled, and from Fornication, from which if you keep your ſelves, you ſhall do well*, Acts 15. they preſſed not upon them the Ordinances of the *Jews*, neither the Cuſtom of the *Gentiles* in the Unbelief, which ſince this the Church of *Rome* hath done; and divers Councils appertaining to her have cumbered People with multitudes of Things and heavy Yoaks, ſome borrowed from the *Jews* in the Unbelief, and ſome from the *Heathens* in the Unbelief, and preſt their Inſtitutions and Inventions as Ordinances of Chriſt upon all the Members of the Church, which are ſo many and ſo innumerable, and all contrary to the primitive Church; and they have been of the Nature of thoſe Councils that *David* ſpeaks of, *Pſal.* 2. *who took Counſel againſt the Lord, and againſt his anointed*, and that was a Council which condemned the Son of God, Chriſt Jeſus; and theſe Coun-

Councils, though Rabbies and great men, yet they erred from the Life: But to come downward, among the Doctors and Bishops of that which they call the Catholick Church, the Council that was held at *Carthage* under *Cyprian* decreed, that those who were baptized by Heretieks ought to be baptized again, which others called Error, and that Council's Proceedings were condemned: The *Nicene* Council decreed flat Idolatry about worshipping of Images: The Council of *Constantinople* condemned that Proceeding and their Decrees: The Council of *Basil*, as *Albertus Phigius* saith, decreed against all Reason, and against the Scriptures; The Council of *Arminium* decreed for the *Armenians*, that Christ was not God: The Council of *Calcedon*, which was one of the four that *Gregory* the great compares to the four Gospels, that the Decrees were as sure, and Constitutions as certain and Infallible as the Scripture, yet Pope *Leo* did not stick to condemn it and all them as unadvised; and these Councils have been one against another, and the multitude of their Votes is brought for great Proof, not only amongst the *Romanists*, but also amongst them that are separated from them; so Councils have erred, and have opposed one another; yea, and the Popes and Bishops of *Rome* to *Leo* the fourth abrogated and made void the Acts of *Adrian*, and yet they both said, they were *Peter*'s Successors and infallible; and *Stephanus* Bishop of *Rome* made void the Acts and Decrees of *Formosus*; and *Sabinian* the Pope commanded that *Gregory*'s Mass and all Pope *Gregory*'s Writings should be burnt; and all of these said, they had the Keyes to bind and loose, and yet one bound that which another loosed, and another loosed that which the former had bound, and yet all these claimed Infallibility: The Council of *Carthage* decreed, that the Bishop of *Rome* should not be called high Priest, nor chief of Priests, nor the Head of the Church; but following Councils have stiled him, chief Priest, chief Bishop, and Head of the catholick Church.

The *Eliberine-council* decreed, that no Images should be set up in the Churches, nor worshipped, nor the Walls painted; likewise the *council* of *Constantinople* before mentioned decreed, that Images were not to be suffered in the Churches or Meeting-places; but on the other Side, the second *Nicene-council* determined, that Images were not only to be placed in the Churches, but also to be worshipped, and the Pope said, that Images were to be Lay mens Calendars: The latter *council* under *Julius* the second did repeal the Decrees of the *Pisan-council*: The *Basil-council* determined that a *council* of Bishops was above the Pope; but the *Lateran-council* under *Leo* decreed, that the *Pope* was above the *council*, and they decreed, also, that he that should think otherwise, should be held for an Heretick; and yet the Bishops and and Abbots in the Council of *Basil* aforesaid decreed, that they that judged that the Bishops were not above the Pope, were Heretieks; and yet these Councils the Church of *Rome* layes claim to, to be of their Faith and Church, and yet one making void what another hath decreed; the same Council did with an uniform Consent remove the Pope *Eugenius*, and put *Amidius* in his place; but *Eugenius* vilifies the Council's Decrees, and condemns them: The Council of *Trent* commanded that Bishops should teach the People, and should have no more Benefit for Preferment then one Place; but since they have made this Decree void,

and now whole Countries are too little, and the *Proteſtants* imitate the ſame, and do not teach the People; and ſo of what Validity have theſe Councils been worth? or of what Force hath the Decrees been of mutable Men, who have been toſſed up and down like Waters? I nominate the ſeveral Convocations and Councils that have been amongſt the reformed Churches, as they are called, and their Synods, one while decreeing this, the next throwing it down again; and yet all theſe will lay claim to be Miniſters of the true Church, and perſecute as Heretieks to Death them who own not their changeable Decrees and mutable Inſtitutions; but ſuch hath been the Arrogancy and Pride of her that hath ſet as a Queen upon the Waters, that ſhe muſt be the only Judge, and then the Prophets muſt be ſlain. Pope *Julius* ſaid, no Council is of any credit, unleſs it be confirmed by the Church of *Rome:* And *Boniface* the eighth ſaith, that no Man in the World can be ſaved, unleſs he be ſubject to the *Roman* Church: And Pope *Paſchal* thus ſaid, as though (ſaid he) any Council could make Laws for the Church of *Rome*, and all Councils do ſubſiſt by it, and receive their Strength from it, and that which the Pope approveth or diſapproveth: And ſo all Confederacies and Councils of Men, who are out of the Life and Power of God, do decree that which brings the Seed of God into Bondage: Now *Rome* look to thy Infallibility and Univerſality, which thou ſo much cryeſt up, and thy Unity, one while ſets up one thing, another time throws it down again, when it will not ſerve particular Intereſts; and what a Stir hath there been amongſt them that call themſelves reformed in theſe latter Ages, one ſetting up this, and another that, ſometimes this Service for a Worſhip, then the next calls it idolatrous, and then another Service, and this Ceremony, and the other Ceremony, and this *Pater-noſter*, and the other Creed, this Catechiſm and the other Catechiſm, theſe Articles of Faith, and the next Synod makes them void, and ſo leads people into Diſtraction and Madneſs; and this Canon and the other Inſtitution, one while it's Idolatrous, another while Sacred and Holy: And thus people have been led up and down many Generations, to and fro, up and down, and Perſecution about changeable, mutable and alterable things, and the Life, which redeems out of the World up unto God, hath been ſought after; and ſo all that look to have Peace, and to enjoy the Teſtimony of God's bleſſed Spirit, come out of this *Babylon*, this City of Confuſion, whoſe Seat is erected upon the Sand, whoſe Foundation is laid in the Waters, and Faith upon the human Inſtitutions of men, which are variable and ſubject to Mutation, and come to know the Rock of Ages, and the unalterable Council of the Lord, and the Wiſdom of the moſt high to rule in your Hearts; and wait in the immortal Light of God, which is within, that you may ſee over all theſe Mountains of Darkneſs, which are riſen up in the Apoſtacy, and over all the Inſtitutions, Decrees, Statutes, Ordinances and Inventions of men, to be before all theſe things were, and come to him who is the Beginning of the Creation of God, who is that quickning Spirit, by which all that believe are raiſed out of Death, to be Partakers of the Life which is immortal, which fades not away, and the Lord will be worſhipped in Spirit and in Truth; away with all Types and Figures, Shadows and Vails, human Inſtitutions and Ordinances of men, Ceremonies and vain ſuperſtitious Traditions, which God hath no Pleaſure in, which

which God hath no Pleasure in; which do not profit at all; and whatsoever leads the mind into visible things, from the invisible God, is to be thrown aside as a mestruous Cloath, and as the Breath of abominable things, which God will confound, because he hath no Pleasure in them; for the Life is risen, and the Vail of the Covering is rent, which hath been spread over all Nations; the Night is gone, the Day is come, and appeared in Brightness; the Shadows are past away, and the Morning of Righteousness is appeared; the Son of God is come, who hath given his Flock an Understanding, in whom Life, and Blessedness, and Peace, and everlasting Consolation resideth and resteth upon his people for evermore.

CHAP. XVI.

Something concerning the Worship of God, whether that Kings and Rulers now in Gospel-times have any Power from God to compel or force about spiritual things declared, and some Scriptures answered which have been perverted by them, who are in the Apostacy, to maintain the Beast's Power and the false Church's Worship under the reign of Antichrist.

WHen the Lord brought *Israel* out of the Land of *Egypt* by a strong Hand and an outstretched Arm, he made a Covenant with them, & gave forth a Law at Mount *Sinai*, by the Hand of *Moses* the Judge of *Israel*, and Statutes and Ordinances which *Israel* should walk in, who were as a Family, who came of one Stock, and the Laws and Statutes which were then given forth, were concerning civil things, as concerning man and man, and betwixt a man and his Neighbour, and for the Government of whole Families, and the Camp of *Israel*; and likewise Laws and Statutes which concern'd the Worship of the true God, which may be read at large in *Exodus*, *Numbers* and *Deuteronomy*, and they that worshipped not the true God, according to the command given in the first Covenant which was outward, were to have Judgment executed upon them according to the Law; and *Moses*, and the rest of the Judges over *Israel*, were to see the Laws and Statutes executed upon the Transgressors, and if any were an Idolater, and worshipped a false God, or a Blasphemer, were to be stoned to death, or Sabbath-breaker was to be stoned to death, and this was according to the Law of God, and their Blood was upon their own heads; and when *Israel* lusted after a King, he gave them a King, and they had many Kings, who were anointed of God, by his appointment, who were to rule in the same Manner as *Moses*, *Joshua* and the rest of the Judges had done, and whosoever was disobedient unto the aforesaid Command of God, whether in things civil, or things concerning the Worship of God, several Punishments were to be inflicted by them for several Transgressors, as Blasphemers, Sabbath-breakers, false Prophets, and Wizzards, and Witches were not suffered to live, this was before Christ the Seed was manifested in the Flesh, this was the old Way, the old paths that *Israel* were to walk in; but this Covenant was faulty as the Apostle saith, and the Ministers thereof could not continue by reason of death, the Law was changed, and the Priesthood was changed, and the Ordinances and Worship

was changed when Christ came to be manifest, the end of the Law for Righteousness; now, as *Aaron* and the rest of the high-Priests were but Types and Figures of the everlasting high Priest, so the Judges and Kings of *Israel* were Types and Figures of Christ, the King of Kings, and King of Saints, and Law-giver, and Judge; and their outward Power which continued but for a time, in compelling to the true Worship under that Covenant, or restraining from Idolatry, did but continue until the time of Reformation was but a Type and a Figure of Christ, and his spiritual Power and Weapons, and spiritual execution upon his Enemies, who are not subject to his Government or Power, seeing the Father hath committed all Power unto him in Heaven and in Earth, and *Moses* the Mediator of the first Covenant which stood in outward Ordinances, both the Mediator, the Covenant & the Ordinances had an end (when the better Covenant was given, the Covenant of Light, and Christ the Mediator thereof was manifest) & this Covenant & Ordinances pertained unto the *Jews*, and the compelling unto the Worship and punishing for Idolatry pertained unto the *Jews* only, who were under that Covenant, and not to the *Gentiles*, as it was written, *To Jacob he gave his Law, and to* Israel *his Statutes*, to every Nation he did not so.

So they which would bring People now under this Covenant, and the Power thereof, deny the second, the everlasting Covenant, and his Power; and they that would preach up compelling and forcing to worship, and bring those Scriptures of the first Covenant to be their Ground, are ignorant of the times unto which they were spoken; and upon this false Foundation hath the false Church persecuted about Worship this many hundred years, and this Doctrine is in too much credit with many in these dayes, who say they are under the Gospel; and this hath made People to hate and persecute one another.

And the Ministers of Antichrist have pressed it upon Kings and Rulers, that God hath required it of them to enforce, and enjoyn all People unto a Worship, although they themselves are divided among themselves, one while for this thing, and another while for that; and because the Kings of *Israel* did so, and had Power to do, therefore they have concluded that Princes and Judges ought to do so, and so have made them put their Neck in a Yoak which is too heavy for them to bear, which the Lord hath not required at their Hands, and because of this compellings and forcings, many Hypocrites have been made, and many of God's Peoples Consciences wounded, and burdned, and many Kings and Rulers have lost their Dominions, and they have been taken from them because of this, by the Lord.

So all that have intruded upon Christ's Prerogative, and Soveraignity in this thing, are sure to be reckoned as no other but as Usurpers, and Intruders into that Power which the Father alone hath given unto his Son, which Power, Dominion and Glory, he will not give unto any other, as to be Judge and Law-giver in the Hearts and Consciences of his People.

Object. But some may say, Did not the Prophet exhort to enquire for the old Paths and the Good old Way? and did not the Prophet say, Kings should be nursing-Fathers, and Queens should be nursing-Mothers? And must not this be fulfilled in these Dayes?

Answ. This is true that the Prophet did exhort the Princes and people of *Israel*, who were in the revolted Estate, who had transgressed the commandments

mandments of the Lord, and had loſt their Guide of their youth, & the Reſt of their Souls, and therefore he turned them back to conſider of the dayes of old, and enquire after the good old Way, that they might walk therein, which they were gone from; but this doth not pertain at all unto this time; for Chriſt Jeſus is the new and living Way, which all are to enquire after now. who is the end of the Law for Righteouſneſs, and the firſt Covenant unto them that believe; and as for Kings being nurſing-Fathers, the Queens nurſing-Mothers, this was propheſied by the Prophet before they went into captivity, and how the Heathen ſhould have power over their Kings, prophets, and prieſts, and people, and *Jeruſalem* ſhould lye deſolate; now this the prophet ſpoke of concerning the return of them unto the Lord, and they to inhabit their own Land, then their own Kings and Queens ſhould rule over them, and be as Nurſes to them, when they ſhould return from their Captivity, then *Jacob* ſhould rejoice, and *Iſrael* ſhould be glad, and this was ſpoken to the *Jews*, and this had Reference to their State in that time.

Further it may be objected, ought not Blaſphemy, and Idolatry, and Adultery be puniſhed, is this to be ſuffered now, ſeeing it was puniſhed under the Law?

Anſw. Yea, this is to be puniſhed, and ſhall be puniſhed, and that even with Death; for as I ſaid, the Father hath committed all Power unto the Son, who will execute his Judgement upon all them who will not have him to reign in their Hearts, as it is written, *Thoſe mine Enemies that would not that I ſhould rule over them, bring them before me, that I may ſlay them*; with what Weapon? with carnal? nay, but with the *ſharp two-edged Sword which proceeds out of his Mouth, and with the Sword of the Spirit, which is the Word of God*; and the ſpiritual Weapon which runs through the Blaſphemer, and kills him, and ſlayes the falſe Prophet, and Southſayer, and Inchanter, and Idolater, and yet ſaves the Creature alive, take one Example of Chriſt the new and living Way, when the *Phariſees* brought a Woman tempting Chriſt, which was taken in Adultery, ſaying, *according to the Law of* Moſes *ſhe ought to be ſtoned to death*; he that was the end of the Law ſaid, *He that is without Sin caſt the firſt Stone*, convicting them all that they were in the ſame Nature, and yet did not approve of the Adultery, but ſaid, *Go and ſin no more leſt a worſe thing come upon thee*; likewiſe *Paul* ſaid, *I was a Perſecutor and a Blaſphemer*, this Generation who profeſs *Paul*'s words would ſay, *Let him dye, he hath confeſſed he was a Blaſphemer*; but he was ſlain with other Weapons, Chriſt ſlew the Blaſphemer, and the Perſecutor in him, and left the man alive, and made him a choſen Veſſel to declare againſt Blaſphemy, and lead out of all Ungodlineſs.

And herein is the ſecond Covenant more excellent then the firſt, and the Miniſtration more excellent then the former, and the Dominion and Government of Chriſt more excellent then the Dominion and Government of the Kings of *Iſrael*, and the Weapons more excellent then theirs, and the Power greater then theirs, which is able to deſtroy the Works of the Devil, as Blaſphemy, Idolatry and Adultery, and ſave the Creature alive; this is the better Covenant, indeed the everlaſting; and herein is the Mercy of God exalted, his Dominion and Power exalted, and Chriſt the King of Glory exalted, and theſe Sins before mentioned, puniſhed with great Severity,

and great Judgement; for in the first Covenant they slew with a temporal death but Christ when he appeareth in his Power and Glory in Flames of Fire, renders Vengeance within upon the Wicked, which burns, and scorcheth, & brings Anguish and tormenteth all them that are in that Nature, and banisheth all them from his Presence, and from the Glory of his Power, till that be dead and slain, which would not have him to reign, to wit, that which is born of the Flesh, which is within; and Blasphemy, Idolatry and Murder are the Fruits of the Flesh; where the Flesh is not lived in, these things cannot be brought forth; I speak not of the Creature, who is God's Workmanship, for that may be alive, when the Birth and Fruits which are after the Flesh are both dead; and herein is the mighty Power of God made known, and his Justice and his severe Judgement, which all must pass through before they come to witness eternal Life; he that despised *Moses*'s Law, died by the Mouth of two or three Witnesses, which was a natural Death, of how much sorer Punishment shall he be worthy which *treadeth under foot the Son of God, and counteth the Blood of the Covenant an unholy thing*? Heb. 10. 28, 29. *and blasphemeth.*

But further, it will be objected that the Apostle exhorteth for a Submission unto every Ordinance of Man for the Lord's Sake, 1 *Pet.* 2. 13. *whether it be unto Kings as Supream, or unto Governours, as unto them that are sent of him*, and *Rom.* 13. 1, 2. *Let every Soul be subject unto the higher Power, for there is no Power but of God, and the Powers that be are ordained of God.*

Answ. From these Scriptures many bad Constructions and Inferences have been gathered, as that Kings and Rulers were to be obeyed in all things, and that every Worship that is commanded by a King, or Superior ought to be obeyed, and that Kings and Rulers had Power in spiritual things, to make a Law for such a Worship, or forbid such a Worship, and all these ought to be obeyed; and so in the Apostacy the Ministers of Antichrist have brought in many Inventions, and Traditions, and humane Institutions for divine Worship and Service, and thereby have pressed Rulers to make Laws, and compel all People to receive them, although they have been repugnant to the true Worship of God; and then such Teachers have pressed such People to Obedience, as of Duty and Necessity, because the aforesaid Scripture doth command Subjection to all Rulers; and thus hath *Babylon* reared up her City, and gotten Merchants to put off her Merchandize, and so hath cheated both Rulers and People, and hath led them to hate and destroy one another.

Now these Scriptures, and divers others which speak of Obedience to Magistrates in all things, must needs be truly understood to be of things that are just and equal, which are only civil, and concerning things between Man and Man, and the Ordinances which are for the well-being of a Nation, or the good and wholsome Government of a State, and cannot be understood of things Spiritual, or relating to things appertaining to the Conscience, or respecting things about the Worship of God; my Reasons are weighty, for in that time the Apostles wrote, whether *Peter*, *Paul* or any other, the Magistrates were all Heathens, as *Herod* and *Pontius Pilate*, *Augustus Cæsar*, *Tiberius Cæsar*, and *Nero*, who were Heathen Emperors of *Rome*, and Idolators, and at that time they had Power over *Rome*, and also over *Jerusalem* and *Judea*; and *Paul* writing to the *Romans*, and *Peter* to

Chri-

Cappadocia, *Pontus* and *Asia*, who were all under Heathen Rulers, and did not worship the true God; doubtless they enjoyned not submission unto the Heathen Rulers in spiritual things, for then they must have been joyned unto Idolatry; for if it be understood that they had Power in spiritual things, which pertained unto the Conscience, and that they ought to be obeyed in all spiritual things, then *Peter* and *John* were Transgressors themselves, when they taught boldly the things of the Kingdom of God, in every City where-ever they came; and the Rulers in most Places opposed and put *Peter* and *John* out of the City, and commanded the Apostles to speak no more in the Name of Jesus; and yet they returned again and disobeyed their Command, and their Power and Authority, and said, *whether it were better to obey God or man, judge ye*; so that no King, Ruler nor Magistrate, as a Magistrate hath Power given of God to imprison, or force or prescribe any Law or Worship upon the Hearts and Consciences of men; for that belongs only to Christ the Law-giver, the Bishop of Souls.

But then it would be objected, if not as a Magistrate, yet then as a Christian he may enjoyn and give Command concerning Worship, and compel and punish them that obey not.

Answ. As a Christian they have no Priority, but as they stand in the Growth of Truth, not above others, for God is no Respecter of Persons, for the Apostles and Ministers of Christ who preached the Gospel, and had begotten many into the Faith through the Power of God which was with them, by which they spoke, and in things spiritual might have claimed Obedience to their command much more then any temporal Prince, and yet they said, *We are not Lords over mens Faith*, nor did they exercise Lordship over mens Consciences, but left every one to God's witness, and to the Word of his Grace, which was nigh in their Hears; and furthermore said, *Let every one be perswaded in his own Mind*, and said, *If any should be contrary minded, God would reveal it to them*, and so waited in the Patience to see the Work of God prosper, and were content; and so forcing and compelling about spiritual matters, by temporal punishments, and temporal Laws, is all contrary to the Apostles Practice in the primitive times; though the Heathen persecuted the Christians by their temporal Laws for spiritual things, & about spiritual matters for the Worship of God; but we never read of any called Christians that did so, till *Pelagius* a Bishop of *Rome* or Pope, when the Emperor had given *Boniface* the third this Power to be called the chief Bishop, and Head universal over all Christian Churches, then he began to make temporal Laws to punish about spiritual things; and *Pelagius* made a Decree that Hereticks should be punished with temporal Death, about 555. years after Christ; so let all Princes, Magistrates and Rulers, who deny the Church of *Rome* in her Apostacy, follow not her Example, but leave every one free to the Lord in spiritual matters, as concerning his Worship; for to him must every one give an Account in his own Day when it shall be required, from which the Wicked shall not be able to flee.

Another Objection, But then it may be said, what Power will you allow to Magistrates that profess the Name of Christ? or how far have they Authority from God to punish evil-doers, and encourage them that do well?

Anſw. It is ſaid, *By me Kings Rule, and Princes decree Juſtice*; there is a ruling by him, and that is a ruling in the Power of God in him; he that rules in the Power of God, meaſures equal Juſtice unto all Men, and ruleth by the good and wholeſom Laws which are made by the Will of God, which is according to God's Witneſs, which he hath placed in every man's Heart, and ſuch a one is a temporal Head over the temporal Body, and ruleth in Righteouſneſs in temporal things; but Chriſt he is the Head of the Body which is ſpiritual, which is his Church: Now the Law is againſt the Lawleſs, is againſt Lyars, Stealers, Swearers, curſed-ſpeakers, Murderers, Man-ſlayers, Man-ſtealers, Violence and Oppreſſion, and Deceit, and that which tends to the hurt and deſtroying of the Creation; and he that is the Executor of the Law, ought to inflict temporal puniſhments for temporal Facts, provided that every Puniſhment be ſutable to the Tranſgreſſion, and go not beyond it, and in ſo doing he rules for God; and the Sword is to be turned againſt that which doth evil, and to keep Peace amongſt all men, and to keep down all Striſe and Contention, Quarrelling & Fighting, and keeping the unruly from devouring, and deſtroying one another; and this is to rule for God in a Nation in the Creation, and to countenance the honeſt, upright and quiet, & meek; and this is a Praiſe unto them that do well, and this is that which would keep the Nations at Peace; and here Governours and Rulers come to be bleſſed, when the Princes thereof rule in Righteouſneſs, and when People live under them a holy godly and quiet Life; but when Godlineſs, and Holineſs and Righteouſneſs is counted as a Crime, and Wickedneſs, and Violence, and Inquity ſet up, that Naion is near a Judgement, and for the Iniquity of Rulers, Kings and People, many fruitful Lands hath the Lord made barren, and that which is for the well-being, & Preſervation, and for the univerſal good of all People therein, all People ought to render Obedience unto ſuch Command for Conſcience ſake, and all People ought to obey Rulers and Governours in that which is Good and Lawful, and warrantable in the Sight of God, and unto all juſt Commands to yield Obedience, not for Wrath, but for Conſcience ſake; for ſo the Lord requires, which will be acceptable and pleaſing in his Sight: And all Magiſtrates who are Chriſtians, ought to be Paterns of Holineſs and Righteouſneſs to their people, and to admoniſh, exhort and reprove the prophane and ungodly, and to the Worſhip of the true God who is a Spirit, and will be worſhipped in the Spirit and in Truth; it is the Duty of every true Chriſtian who is a King, and a Prieſt unto God,

CHAP. XVII.

CHAP. XVII.

Concerning Oaths in the first Covenant, and the Lawfulness thereof, and the unlawfulness thereof discovered in the New Covenant, in Gospel Times; Though Apostates mingle the Ordinances of both together: denying all Oaths, proved to be no new Doctrine.

IN the Beginning when God Created the Heaven and the Earth, and all things that are therein, by the Word of his Power, and set the Bounds and the Habitations thereof, and separated betwixt Light and Darkness; And when man was created in his own Image, in the Image of God created he him, Male and Female created he them: Now the Image of God consists in Righteousness, Holiness, Equity, Long-suffering, Patience, Goodness, Mercy and Truth, the Glory thereof is unspeakable, man being in this Image there was no Transgression nor Sin, nor Sorrow, man was bound unto his Maker by the Power in which he was made, yea, he was in a capacity to Fear, Love, Honour, obey and Worship his Maker, from the virtue of that Power and Principle which God had placed in him, which some ignorantly call the Law of Nature; (but that is not the intention of my discourse to contend what it was) but to shew that man was at Union with God, and bound unto him by that which God had placed in him, in which his Wisdom, Power and dominion stood, to rule over all Creatures, Life was in him, there was no Death then, in this the Obligation stood, not in outward written commands or Ordinances, but it stood in that which was eternal and Invisible, this was before the Transgression, here were no Oaths yet, nor outward Covenants made, nor outward Ordinances.

But after man had Transgressed, and eaten of the Tree of Knowledge of good and Evil, and gone from the Power, and broken the Covenant, he lost his Wisdom, and Folly entred; he lost his Dominion, and Weakness entred; he lost his Knowledge, and Ignorance entred, and an earthly part and a mutable came to have Dominion, not that this was Evil in it self, being subjected by the Power and Word in its place, and in the State wherein it was good; but Man being gone from the power, and from the Covenant, joyned to something out of it, and out of the mind, and listened to that which should have been ruled over, that became a Leader which God never appointed, and this led man's Heart from the invisible God of Life, and Light, who is immutable, to lust after Visible things, and mutable and earthly things, and into instability: And so his Heart and mind and affections became more and more to be alienated from the Lord, and his understanding more darkned, yet such was the love of God unto mankind that he did not wholly cast him off here, but followed him with his Mercies, and Promised the *Seed of the Woman shall bruise the Serpent's Head*, and so it did; yet the Adulterers Generation in the Transgressing Nature were great and fast, and there were but few before the Flood, in comparison to the Multitude who bore the Image of God, and few in a Generation, as *Abel*, *Enoch*, *Seth*, and the rest went after the Imaginations of their own

Hearts, and set up Images and Idols, and also after the Flood when the Earth began to be replenished, the cursed Seed grew faster, and many great Nations were ignorant of the True God, and made Idols and Images of Wood and Stone, of Gold and Silver, according to the minds of the craftman; and Worshipped them, and became in Love with them, and swore by them: Yet *Abraham* the Father of the faithful, feared the Living God of Heaven and Earth, and God was with him in all his Wayes, and he hearkned unto his Voice, and obeyed it, and followed the Lord where he led him, and God made a Covenant with him and his Seed forever, and gave him a Son in his old Age, and said unto him, *In blessing I will bless thee, and in multiplying I will multiply thee*; and this was fulfilled, for *Isaac* begat *Jacob*, and *Jacob* begat the twelve Patriachs, and *Jacob* in the time of Famine went into *Egypt*, and sojourned in that Land, he and his Sons, and all that pertained to his Family increased and became a great People: But after many years the *Egyptians* afflicted them, and multiplyed their burdens insomuch that God considered them, and the Covenant he had made with *Abraham*, and his Seed, and sent *Moses* his Servant as a Leader, to be a Guide unto them out of that Land, and they were brought forth by an outstretched Arm, and great was their Deliverance; and he led them through the Wilderness, and fed them with Angels Food, and at Mount *Sinai* gave forth a Law, and made a Covenant with them sutable to the State wherein they were, for their minds were outward, and the covenant was outward; their minds were changeable and mutable, and the Covenant was so also; And all these Statutes & Ordinances pertained to a party which was above the Seed, yet they were shadows of good things to come, and every Ordinance in this covenant was but a Figure or shadow of a more Heavenly thing which was but to be in force, to wit, these Ordinances, until the Seed came to be made manifest, which ended them all.

So all Priests, Offerings, Sabbaths, Fasts, Feasts, Oaths, though they were real in their time, and all Vows; yet the Law was changed which pertained to the changeable party, when the Seed of Christ was revealed, who is unchangeable; The first had an end, and continued to the time of Reformation, take notice of this, this covenant was made, to wit, the first after the Transgression, but when and wherein Christ is revealed and manifest, the great Reformer and the restorer, they end, and he leaves all to the Beginning again, out of deformity to be for Transgression, to that in which man was bound unto God at the first before Sin entred, and to be for shadows, was all for the new Moons, Offerings, Oathes and Sabbaths were given forth to man, when there was a Cloud, and a Vail, and a shadow over within, that the Glory of the invisible God could not be seen in this State, nor this Naked and clear Glory, but as that part comes to be done away, and crucified and subjected, and the cloud scattered, the Shadow and clouds outward pass away, the Apostle calls the Ordinances outward Shadows: And *Paul to the Corinthians calls them a Cloud, they were all Baptized into* Moses *in the Cloud*; And when the day appears, and Christ who is the Light is manifest, the clouds are scattered and ended, the shadows fly away, and clear Air appears, and Glory and clearness is beholden, even the Lord with open Face, and yet man lives and is not afraid of his Presence, but is glad because of the Light of his countenance: But this is a Mystery, and these things are hidden from the Wise and Prudent of this

World

World; But this is the sum of much, there was a time, when there were no Oaths outward before the Transgression, when man was the Image of God after the Transgression, the Oathes were given forth and the commands outward, but in the Restoration or Reformation they end again, and there shall be none; for Truth it self shall live, and it shall testifie in man, and there shall be no other Witnesses; blessed are they that believe and understand.

But to come nearer the Understanding of all; it is granted that in the first Covenant under the Law, Oaths were ordained, and men did and might swear, but this was after Sin entered into the World many hundred Years; and the Nations who were Heathens swore, some by their Kings, and some by their Heathen-Gods; the *Egyptians* swore by the Life of *Pharaoh*, and the *Romans* by the Life or Fortune of *Cæsar*, but *Israel* was to swear by the living God, *Deut.* 10. 20. *Thou shalt fear the Lord thy God, him shalt thou serve, and to him shalt thou cleave, and swear by his Name*, Lev. 19. 11, 12. *Ye shall not steal neither deal falsly, neither lye one unto another, ye shall not swear falsly by my Name, neither shalt thou prophane the Name of thy God, I am the Lord*, Num. 30. 2. *And if any vow a Vow unto the Lord, and swear an Oath to bind his Soul with a Bond he shall not break his Bond, but do all that proceeds out of his Mouth*; and so *Joshua* kept Covenant with the *Gibeonites*, but when *Israel* revolted from the Lord in their Hearts, and yet sware a true Word and said, *The Lord lived*, yet the Prophet *Jeremiah* said, chap. 5. 2. 23. 10. *Though they say the Lord liveth, yet they swear falsly*; no truer thing could be said or sworn, then that the Lord lived, but he lived not in them, that did lye, and steall, and kill, and commit Adultery, they held the former, but were gone from the Life and Power, and then it was a customary thing with them to swear, even as it is now among the Apostate Christians, and because of which the Land mourns, and in chap 4. vers 15. *Though* Israel *play the Harlot, yet let not* Judea *so offend, and come not yet to* Gilgal, *neither go you up to* Bethaven, *nor swear the Lord liveth.* And *Amos* saith, *They that swear by the Sin of* Samaria, *and say, the God of* Dan *liveth, and the Manner of* Bersheba *liveth, even they shall fall, and rise up again.*

So when they kept the Covenant of God, they swore by the Name of the Lord in Truth and in Righteousnes, but when they revolted they kept the Words, and swore without Fear, and prophaned the Name, and did swear then by the Heathen, by *Milcom*, and the Sin of *Samaria*, even as the Apostate Christians now swear by any thing, yea, even the most religious Swearing is by a Book, which is not the living God; and so this kind of Swearing hath no ground at all but custom and tradition, but still this is granted that the *Jews* and many of the Faithfull Fathers swore, as *Jacob* and *Abraham*, and many others, and all died in the Faith, and yet were not made partakers of the [Promise] but saw through the Vail and the Shadows; and an Oath was a Type of Christ the Oath of God (and the Promise) but now the Promise is come, and the Restorer and the Reformer is come, and all are to hear him, or else be cut off from having any Share in him who is the Promise it self, yea all the Promises in him are Yea and Amen, in whom not only the Children of *Abraham* after the Flesh, but all the Children of the Promise are blessed, and he who fulfilled the Law, in whom God fulfilled his Oath, who is the everlasting high Priest after *Melchizedeck's*

chizedeck's order, he hath put an End to all Oaths and swearing, and all the Types and Shadows.

He saith, *Mat.* 5. 33, 34. *It hath been said of old time, thou shalt not forswear thy self, but shalt perform to the Lord thy Oaths*; *But I say unto you* (my Disciples and Followers, who have believed in me the true and living Way, who makes all things a new) *swear not at all, neither by Heaven, &c.* there being a Generation then (as now) who said to swear by the Greater is nothing, but he that swears by the lesser is guilty, he calls them Hypocrites and saith, *whosoever shall swear by the Eternity* [the lesser] *sweareth by him the* [Greater] *that dwelleth therein, and he that sweareth by Heaven* [the lesser] *sweareth by the Throne of God* [and him] *that sitteth thereon* [the greater] and if Christ had only forbid vain swearing and Oaths, as most do ignorantly imagine, he had done no more then the Law had done before; but it is manifest, he forbids all Swearing, yea, even [by Lord] for if they that swear by Heaven, swear by God that sits upon the Throne, as he himself saith, then he prohibits this also, and saith, *I say unto you, swear not at all*; and *James* 5. 12. who well knew Christ's mind, saith, *Above all things my Brethren swear not, neither by Heaven, nor by Earth*; now we know Heaven and Earth comprehends all created things, and yet the Apostle goes further, and excludes all manner of Swearing, saying *neither any other Oath*, and this he commands above and before all things, and that upon the Penalty of *Condemnation*; but much by divers Hands hath been written about this particular; so I desire not to be large, seeing we have a cloud of Witnesses which have good Assurance in themselves by God's Spirit, sealing unto them, rather then swear and bring condemnation upon themselves, have denied their Estates and Liberties, which lie at stake upon it; but happy will they be who have no hand in it to provoke the upright, and tempt them aside out of Christ's Way; for Wo will come undoubtedly upon such.

And that others may see it is no new thing, take a few Examples of the faithful in Ages past, who suffered as Martyrs, and it were an easie thing to bring a cloud of Witnesses out of the Ecclesiastical Histories, of them that denied all Swearing in divers Ages, I shall instance only a few.

Polycarpus, who was as it is said, *John*'s Disciple, and had been a Christian eighty nine years, when he came to suffer Martyrdom, the *Proconsul* requiring him to swear, by the Emperor's good Fortune, and by *Cæsar*'s Prosperity, which was the custom of the *Romans* at that time, and divers Heathen Emperors set up their own Images to be worshipped, and their Persons to be sworn by; but *Polycarpus* denied, and said he was a *Christian*, and would shew forth the Doctrine of *Christianity*, he desired the same, if the *Proconsul* would appoint a Day to hear it; so at that time it seems *Christians* did not swear, as afterwards they did in the Apostacy.

Acts and Monuments, vol. 2. Fol. 55.

And *Basilides* a Souldier, and afterwards a Martyr, being required to swear, affirmed plainly that it was not lawful for him to swear, for that he was a Christian; so it seems that it was the mark of a *Christian* not to swear.

Euseb. lib. 6. chap. pag. 98.

And the *Waldenses* or *Leonists* (whose Names are so famous amongst the reformed churches) and who are said immediately to succeed the Apo-

stles

stles, and were the most ancient and true Protestants, professed it to be *no way lawful for a Christian to swear.*

In defence of whom in this very thing Bishop *Usher*, late Bishop of *Argmagh*, Primate of *Ireland*, pleaded their cause against the Papists and Jesuits, who are the Swearers and Breakers of Oaths, and yet plead for Swearing. *In his Book de succes. cap. 6.*

And the *Plow-man* in his Prayer (which is so much esteemed of and commended in the Book of Martyrs) saith, *Lord thou givest us a Commandment of Truth, in bidding us say, yea yea, and nay nay, and swear for nothing; thou givest us also a Commandment of Meekness, and another of Poorness; but Lord, he that calls himself thy Vicar on Earth, hath broken both these Commandments; for he maketh a Law to compel men to swear*, Fol. 585. *Acts and Mon. vol. 1. fol. 527.*

And it is one of *John Wickliff*'s Articles (whose Works were as much esteemed of by the Protestants in *England* and *Bohemia*, as despised by the Papists and their Clergy), having his Bones taken up and burned, forty one years after his Decease, and his Books, and these Articles condemned by the Council of *Constance*, who also burned *John Hus* and *Jerome of Prague* for holding *John Wickliff*'s Opinions, *That Oaths which be made for any Contract or civil Bargain betwixt man and man be unlawful.*

And *Walter Brute* a Teacher among the People of God (in that Age by Scorners called the Devil's Servants) called *Lollards*, against whom the *Pope* and the King (*Richard* the second, and then the ungodly Bishops make so much ado to have the Name of Truth extinguished, and the Professors thereof cut off) This is *Walter*'s Testimony *As concerning Oaths, I believe and obey the Doctrine of Almighty God, and my Master Christ Jesus, which teacheth that Christian-men in affirmation of a truth should pass the Righteousness of the* Scribes *and* Pharisees *of the old Testament, or else he excludeth them from the Kingdom of Heaven; for he saith, except your Righteousness exceed the Righteousness of the* Scribes *and* Pharisees, *you cannot enter into the Kingdom of Heaven*; and as concerning Oaths he saith, *It hath been said of old time, thou shalt not forswear thy self, but shalt perform those things unto the Lord thou knowest; but I say unto you, thou shalt not swear at all, neither by Heaven, nor by Earth* &c. *but let your Communication be yea yea, nay nay, for whatsoever is more then this cometh of Evil; therefore as the perfection of Ancient men of the old Testament was not to forswear themselves, so the perfection of Christian-men is not to swear at all, because they are so commanded of Christ, whose Commandment in no Case must be broken, although the City of* Rome *is contrary to this Doctrine of Christ*, &c. A good Testimony of a blessed Martyr. *Folio 653.*

Here it appeareth that the *Swearing* which Christ forbids is not only prophane swearing in the communication, for that was forbidden in the Law, where it is said, *Thou shalt not take the Name of the Lord thy God in vain, &c.* but solemn Swearing which was to be performed, and that was the *Perfection of the Law*; and Kings and Princes may take warning by this King *Richard* not to fulfil the cruel and bloody Desires of their Prelates. *Exod. 20. 7.*

And *Chrysostom* (who was Bishop of *Constantinople*) in commendation of whom much is said in the ecclesiastical Histories, he blameth them greatly that *bring forth a* *Acts and Monum. vol. 2. fol. 701.*

Book to swear upon, charging Clerks that in no wise they *constrain any Body to swear, whether they think a man swear true or false*; saying, that *it is a Sin to swear well*; now I mentioned before, that it was an Emperor commanded first, that men should swear by a Book, and this *Chrysostome* reproves; so hereby it may be seen by these Examples, it is no new Doctrine to deny all swearing, and there hath been a People very many years in the low Countries, that have denyed swearing in any matter, therefore their yea and nay stands in Courts of Judicature equal with an Oath, they being men generally of known Integrity, whose yea is yea, and nay nay, in all Places and Matters, *If they that despised* Moses's *Law, died without Mercy, of how much sorer punishment suppose ye shall they be thought worthy of, who tread under Foot the Son of God, &c.* and disobey his Commands, and teach others so to do; they shall be shut out of the Kingdom of God, and have no part with the obedient, who keep Christ's commands, through Temptations and Sufferings, and are not offended at them, neither count them grievous they only are happy, and shall inherit everlasting Life.

Likewise *Jerome* who was an ancient Father, and Teacher in the *Church*, which the *Protestants* own, upon that place, *Mat.* 5. 37. and *James* 5. 12. these are his Words, *It was permitted under the Law to the Jews, as being tender, and as it were Infants, that as they were to offer Sacrifices to God, lest they should sacrifice to Idols, so they might swear by God; not that it was rightful so to do, but because it was better to swear by the Lord, then by false Gods and Devils; but the great Evangelical sincerity and Truth, admits not of an Oath, since every true Saying is equivalent thereunto.* In like maner doth *Theophilact* an ancient Father of the Church, whom the *Protestants* own, and have often cited his Doctrine for proof upon the place in controversie, saith, *Learn hence, that then under the Law it was not evil for one to swear; but since the coming of Christ it is evil, as is Circumcision; and in sum whatsoever is Judaical; for it may become a Child to suck, but not a Man*: So that Oaths pertained to the Jews, who were under the changeable Covenant, and the mutable Covenant which continued but for a time, till the Seed Christ, the Oath of God was revealed, & here he is revealed and witnessed, all the Judaical Types and Figures, and changeable Ordinances have an End.

Likewise *Ambrose* upon *Psal.* 118. he saith, *None doth swear aright, but he that knows what he swears, and the Lord hath sworn and will not repent*, Psalm 110. *Ambrose* saith, *Let him then swear that cannot repent of his Oath*, and a little after the said *Ambrose* saith, *Do not imitate him in swearing, whom we cannot imitate in fulfilling*: And indeed the principal Solution given by him is, *Swear not at all*: And the aforesaid *Waldenses*, who condemned all manner of swearing as unlawful, they made it their care to avoid swearing and lying, and hereby they did give sufficient caution against all inconveniences which may come thereby, as to Government in general; for where a Testification or Assertion is made without an Oath, is as sure as if it had been sworn to.

And Bishop *Usher* doth esteem that place of *Matthew* the fifth, *Swear not all*, to be a sufficient plea for the *Waldenses* against Swearing: and therefore they who have any Esteem of the aforesaid Authors and of their Doctrine, must not condemn the *Quakers*, as for Novelties, or for Broachers of new Doctrine; for *Reynerius*, one of the

De Succes. cap. 6.

the popish Inquisition saith, amongst all the Sects which are or have been there is not any more pernicious to the Church, meaning the Church of *Rome*, then the *Waldenses*, and that for three Reasons; 1. Because of their Antiquity; 2. Because of their Universality; 3. In that they did profess it no Way lawful for a Christian to swear on any Occasion, which Doctrine was contrary to the Church of *Rome*, which made *Rinerius* and *Jansenius*, two *Papists*, so much envy the Waldenses in this thing, about keeping the Commands of Christ; and yet notwithstanding all this Cloud of Witnesses, both in primitive times and after Ages, divers who suffered as Martyrs did hold the same, and also the many Testimonies of them who have dyed in the Faith; yet many are so wilful, and so peevish, and so envious against every thing which they cannot joyn unto, as that they will brand this Doctrine for Novelty and Heresie; let such consider how they will condemn this Doctrine, and yet justifie Christ's Words, and them that have been reckoned as Fathers and Martyrs, and as Orthodox, and found in the Faith by all, except the Church of *Rome*, who too much imitate the *Jews*, and yet are no *Jews*, and they have been the chief Cryers up of Oathes and Swearing, and afterwards give Dispensations to them that break them: And therefore all who reckon your selves as Christians, keep to the Doctrine of Christ, and the Doctrine of the Apostles, who were Followers of him, and run not back to the *Jews* Ordinances, which continued but till the time of Reformation; and you that reckon your selves as Protestants, for Shame leave off that Doctrine which hath been brought in by the Apostates, who have mingled things together, without having Respect either to Time, or Age, or People, and so have run back to the *Jews*, and bring those Commands and Injunctions which pertained to the *Jews*, and lay them as Yoaks upon the Necks of Christians; remember what the Apostle said to the *Galatians* concerning the Works of the Law, and concerning Types and Figures, *Gal.* 1. 2. *If you be circumcised, Christ profits you nothing*; and an Oath was a Type, as well as Circumcision to the *Jews*: and what if I say of all Swearers, who have no better Ground for so doing then the *Jewish* Oathes, which were Types, and testifie unto every one, that he that takes an Oath, and swears at all, is bound to keep the whole Law, Christ profits him nothing: And so let all People who fear the Lord, and do believe that they have received Christ in their Hearts, the End of the Law for Righteousness, not turn back to the changeable Covenant again, lest he who is the everlasting Covenant say unto them, who hath required these things at your Hand? and also raise up his swift Witness to condemn them who transgress his pure and holy & righteous Commands, and would compel others so to do.

CHAP.

CHAP. XVIII.

Tythes in their first Institution, unto whom they were due, according to the Command of God declared; and that Tythes are no Way lawful to be received, neither sought for by any who are Ministers of the New-Covenant and the everlasting Gospel, proved out of the Scripture and Antiquity.

TO omit *Abraham*'s giving Tythes or the tenth Part to *Melchizedeck* after the Overthrow of his Enemies, and *Jacob*'s vowing to give the tenth, when he should inherit the Land of *Canaan*, because a voluntary Promise only bindeth him that promiseth, and a free Gift from one to another is no Command, neither binding to all Generations, because *Abraham* gave the tenth Part to *Melchizedeck* freely of the Spoil he had taken, and that but once, not of his Family's Labours or Industries, but of the Spoil; this was a voluntary and a free thing both in *Jacob* and *Abraham*; if *Jacob* had not vowed, he had not sinned; and if *Abraham* had not given the tenth Part of the Spoil, he had not sinned; so this is no Command or binding Example unto future Generations, especially of them that pretend they are Ministers of the second Covenant and the Gospel, but a very feeble and a poor thing for them to alledge.

Tythes were never commanded to be paid by the Lord to any, but *Israel*, whose Law was given forth 400 Years after the Promise, as saith the Apostle, neither were ever payable but by the *Jews* in the Land of *Canaan*, and to *Levi*'s Tribe only, and to the *Jewish* Priests, that had no Inheritance allotted them by the Lord of all the Land of *Canaan*, or beyond *Jordan*, but only Tythes or tenth Part among the Brethren, and that only according to the Command of the Lord, *Deut.* 18. 4. *Ezek.* 25. 13. for the Office of the Priesthood, and for the Service of the Tabernacle: At the giving forth of the Law, after *Israel* came out of *Egypt*, God chose *Aaron* and his Sons for the Office of the Priesthood, and the rest of the Tribe of *Levi* for the Service of the Tabernacle; God gave unto the *Levites* by Commandment all the Tenth in *Israel* for an Inheritance for their Service; and the *Levites* out of their Tythes were to offer up to the Lord a tenth Part of the Tythes, and give it unto *Aaron* the Priest for himself and his Sons; and no other portion had the *Levitical* Priests out of the Tythes, but the Tenth of the Tenth; as for the rest of the Tythes, they were for the *Levites* that did serve at the Tabernacles, and for Strangers, for Fatherless and Widdows.

Moreover the tenth of the Tythes the Priest had, the first ripe Fruits of the Ground, of Wheat, of Barly, of Figs, Grapes and Olives, of Pomegranates and Dates, at what Quantity the Owner pleased, a Heave-offering also of Corn, Wine and Oyl, Fleece were given to the Priests at the 60th part, sometime the 50th at the Devotion of the Owner.

But how comes it to pass that they that pretend another Priesthood then this, should receive the tenth of all, of unclean Beasts, as Pigs and Foals, and of such things as we never read of tythable under the Law, of Eggs, Geese and Turnips, and the tenth of the Wood for Faggots for the Fire, and yet are not of this Priesthood, but pretend to be Bishops and Elders in the

the Christian Church? so they cannot distinguish of the Time, neither of the Ministration, neither of Service and Worship that belongs to each Covenant, else they would be ashamed to claim Title to *Aaron*'s Tythes and the *Levites*, that were given to them that had no Portion among their Brethren in the Land; but these Bishops, Presbyters and Priests have a great Part of some Counties and Dioceses for their Revenue, and their inferior Officers Tythes of such things as were never tythable under the Law; so what damnable Deceit and Hypocrisie is this? is it any other but the Pope's Yoak, an absolute Apostate for Hundreds of Years? and must this be received and enjoyned as Apostolical Doctrine? Oh for Shame! let it never be mentioned among them that call themselves Ministers of Christ, neither of any who profess themselves to be Christians.

But to return to the Levitical Priesthood, no Tythes did the Priests receive under the Law of the People; for those belonged to the *Levites*, *Exod.* 13. 2. that were appointed over the Tabernacle, to bear it, and to take it down, and to set it up, to serve *Aaron* and his Sons, and to keep the Instruments thereof; and for the better ordering of things, they were divided into three parts, the *Coathites*, the *Gershonites* and the *Mararites*, and these received Tythes of the People, and delivered, the Priests did not all; so our Tythe-taking Priests are contrary to the Law and first Covenant, and the Gospel also, and therefore to be looked upon as no other then Anti-christians; but to return to *Aaron*'s Priesthood in the first Covenant, they grew and multiplied, and then the Priests were divided into twenty four Ranks or Courses, of which our Prebends, Deans and Chapters take their Example or Imitation, so to serve by their Turns at Cathedrals, as they are called, or else from the Church of *Rome*, which is worse; but the latter I am rather enclined to believe, because there was no such Name of any Ministers among the *Jews*, neither in the primitive Church, truly so called; but the Priests gave Attendance to execute their Office, and burn Incense, as his Turn came; and hereupon *Zecharias*, who is said to be of the course of *Abiah*, *Luke* 1. The *Levites* that were Singers were divided into twenty four Ranks also or Courses, of which I believe the present Quiristers or Surpless-men do imitate, and will bring the *Levites* for a Proof concerning their Office; but we cannot receive Judaism for Christianity, neither their Practice for Apostolical Ordinances in the Church of Christ.

The Priests and the *Levites* being separated for the Work of the Lord in the Tabernacle and Temple, ministred according to the command and ordinances of the first Covenant, which were only Figures of things to come, and Shadows of things that were but to continue until the time of Reformation, and then they all had an End, both the Priesthood and the *Levites*, and their Service, and Office, and Maintenance, and Tythes ended, as the Apostle saith to the *Hebrews*, *The Priesthood is changed, and the Law is changed*, by which they received these Tythes for the Work aforesaid; but to descend, and to come unto the primitive time, we shall see whether Tythes were paid or no to Gospel-Ministers in the second Covenant.

In the Fulness of time God raised up another Priest, Christ Jesus, who was not of the Tribe of *Levi*, nor consecrated after the Order of *Aaron*;

so he pertained to another Tribe, of which no man gave Attendance to the Altar; he obtained a more excellent Ministry, and of a greater and a more perfect Tabernacle, not of the former Building, he being the Sum and Substance of all the Figures under the first Covenant, he put an End to the first Priesthood, with all its Shadows and carnal Ordinances, and changing the Priesthood which had a Command to take Tythes of their Brethren, there was made of Necessity also a Change of the Law, and a disannulling of the Commandment going before.

Christ Jesus when he had finished his Office upon Earth by fulfilling all Righteousness, he offered up himself through the eternal Spirit a Sacrifice unto God, without Spot; the Apostles and Ministers who were made Partakers of the Divine Nature, and of the Word of Reconciliation, did not look back to the former Ordinances of the first Priesthood, but testified an End was put to them, and witnessed against the Temple wherein the Priests ministred; *Paul* and likewise *Stephen* were stoned, and against Circumcision, saying, *It was not that of the Flesh*, and against all the outward Ordinances of that Covenant, and called them *Carnal*, and preached up Christ Jesus and his Doctrine, the new and living Way, which was not manifest while the first Tabernacle was standing; they preached freely the Everlasting Gospel, and did not desire or require setled Maintenance, but were ministred to only by them who had believed their Report, and were turned to Christ Jesus, and were made Partakers of spiritual things, though they often denyed that which was given unto them; here was no Tythes spoken on, either to the *Jews* or *Gentiles* who believed.

At *Jerusalem* and thereabouts, such was the Love and Unity of Heart among the Saints in the Apostles Time, that all things were in common, and none wanted; so likewise the Church gathered by *Mark* at *Alexandria* in *Egypt* followed the same Practice, and the Church at *Jerusalem*, and *Philo Judeus* saith, in many other Provinces the Christians lived together in Societies.

Acts 11.29. In the Church of *Antioch*, *Galatia* and *Corinth*, the Saints possessed every man his own Estate, where the Apostle ordained, that a weekly Offering should be made of the Saints, that every one might offer freely of that which God had blessed him with, which was put into the Hands of the Deacon of the Churches, whereby the poor was relieved, and other necessary Services were supplyed.

In the next Age monthly Offerings were made, not exacted, but freely given, as appears plainly by *Tertullian Apologet.* chap. 29. where he upbraids the *Gentiles* with the Piety and Charity of the *Christians*; he saith, *Whatsoever we have in the Treasury of our Churches, it is not raised by Taxation, as though we put Men to ransom their Religion; but every Man once a Moneth, or when he pleaseth himself, gives what he thinks good, for no Man is compelled, but left free to his own Discretion; and it is not bestowed in Vanity, but relieving the poor, and for Maintenance of poor Children destitute of Parents, and aged People, and such as are cast into Prisons for professing the Christian Faith.* and that this Way of Contribution continued till the great Persecution under *Maximinian* and *Diocletian* about the Year 304. as *Eusebius* witnesseth, and so doth *Tertullian*, *Origen*, *Cyprian* and others.

Also

Also about this time some Land was given to the Church by them that believed, & the revenue thereof was distributed, as other free Gifts were, by the Deacons and Elders to the poor, for the fore-mentioned Uses, but the Bishops or Ministers medled not with them; Origen saith, *It is not lawful for any Minister to possess Lands given to the Church to his own Use.* *Euseb. lib. 4. cap. 22.*

Cyprian Bishop of *Carthage*, about the Year 250. testifieth the same, and sheweth how the Church maintaineth many poor, and that her own Diet was sparing and plain, and her Expences full of Frugality; *Prosper* saith also, *That a Minister able to live of himself, ought not to desire any Thing to be given unto him, and he that receiveth it, doth it not without great Sin:* The Council at *Antioch*, *Anno* 340. finding that much Fault had been among the Deacons, to whom it properly belonged to distribute the Offerings or free Gifts where there was need, which they detained for their own covetous Ends, the Council did ordain, that the Bishop might distribute the Goods, but required that they took no Part thereof to themselves, nor to the Use of the Priests, using the Apostles Words, *having Food and Rayment, be therewith content,* *Cyprian Epist. 27. 34. 36.*

Chrysostome notes, who lived about the Year 400. that Christian Converts joyned in Societies, and lived in common after the Example of the former Saints at *Jerusalem*, by whose Writings it doth appear that there was not the least mention made of Tythes in that Age; the Church at this time living altogether by free Offerings of Lands, Monies and Goods; the People were much pressed to bountiful Contributions for holy Uses, as may be seen in the Writings of *Hierome* and *Chrysostome*, who brought the Liberality of the *Jews* in their Payment of Tythes for an Example, beneath which they would not have Christians determine their Charity. *Hom. 11. in acta.*

Chrysostome saith, *I speak not these Things, as commanding or forbidding they should give more, yet as thinking it fit they should not give less then the tenth Part.* And *Hierome* also doth admonish them to Bounty and Charity towards the poor, not binding at all to offer this or that Part, leaving them to their own Liberty, yet pressing them not to be shorter then the *Jews* in their Tenths.

Ambrose who was Bishop of *Millain* about the Year 400. preached up Tenthes to be offered up for holy Uses, as the Phrase was then; but his Authority he produceth wholly from *Moses*'s Writings; likewise *Augustin* Bishop of *Hippo*, joyns and agrees with *Ambrose* in this thing, but from the Law given to *Israel* take their whole Doctrine, & threatned them with great Penalties and heavy Judgments from God that did not give their Tenths; but yet take Notice to what End they requir'd them, that the poor might not want, and say, God hath reserved them for their Use; so by this time Love did grow cold in many, and the Power of God was much wanting, which would have kept the Hearts of People open in Love and Mercy to their Members; and therefore they were much prest and threatned by the Bishops, to give their Tenths, not that the Bishops had any better Ground, but the *Jewish* Law for their Foundation; and so in process of time this Doctrine came to be received; many following the Opinion of the ancient Fathers, yet hitherto it was not laid down as a positive Doctrine, to pay

them, as the *Jews* did, but only brought the *Jews* for an Example, that Christians should not pay less.

Leo (called the great) about the Year 440. who reigned twenty Years, he was very earnest in stirring up Mens Devotion to offer to the Church, but speaketh not a Word of any Quantity. *Severin* also 470. stirred up the Christians in *Pannonia* to give the Tenth to the poor: Likewise *Gregory* not only admonished the Payment of Tythes from *Moses*'s Law, but also the observing of Lent, which he reckoned as the Tenth of time in the Year, and this he would have given unto God, saying, We are commanded in the Law to give the Tenth of all things unto God; and thus Ignorance began to enter in, and *Judaism* among the Christians brought in by their Leaders; and from the Opinions of these and other ancient Fathers, who took their Ground from the Law, Tythes, Easter, Pentecost and other things came to be introduced and brought into the Church. *Hom 16. in Evan. and dist. 5. de conser.*

Yet notwithstanding the Doctrine and hard Threats of some of the great Bishops of that time, It was not a General received Doctrine that Tythes ought to be paid, till about the Year 800. Neither was any thing by the then Church determined or ordained touching the quantity that should be given, though (no doubt) in many places the offerings of the devouter sort, tenths or a greater part of their increase were given according to *Ambrose*'s Doctrine and others; And then at this time the Offerings or gifts to the Church were disposed of in this wise, being received into a common Treasury, one fourth part to the Priests, out of which every one had his Portion, another fourth part to the relief of the poor, and sick and strangers; A third to the building and repairing places of publick Meeting: And the fourth to the Bishop, and generally the Bishop lived in some Monastry, and his Clergy with him, from whence he sent them to Preach in the Countries and Dioceses, and there they received such offerings as were made and brought them to the Treasury; So that by the way the Reader may take notice, that the Priest had no such peculiar Interest in that which was given, but now they claim all: Their Meetings places, since called Churches, were builded out of the gifts of People, and the Poor were received, and the Widdow; But now Tythes taken by force three or four Fold, and People compelled to build and repair their Houses or Temples by force and the Poor and the Widdow have no share; nay, have not many Poor been cast into Prison, and Widdows goods Spoiled by the Priests of this Generation? and how unsutable these Practices are unto the Apostles, let all judge; nay, they are proud of the ancient Fathers and their Words, but they will not so much as come near them in Example in any thing that is good; So for shame you Protestants leave forcing of Maintenance, and forcing of your Wages, and forcing to repair your Houses of Worship, and do not tell us of Church, and Antiquity when you are far enough off their practice, though they were in a declining State, in this Age I have been speaking of.

And although divers of the Fathers and Bishops, and Popes in this Age did declare that Tythes were due and ought to be paid, (their Ground only taken from *Moses*) yet none of the first eight general Councils did so much as ever mention the Name of Tythes, or declare them a duty. The

ninth

ninth general Council held at *Lateran* under Pope *Calixtus* the ſecond, 1119. mentions Tythes, but ſpeaks only of ſuch as had been given to the church by ſpecial conſecration, for at that time people being led to believe that their Tythes ought to be given to the Poor, did diſpoſe of them to the Heads and Rulers of religious Houſes who kept open hoſpitality for the Poor and for ſtrangers, they were eſteemed Holy and good treaſurers for the poor, who took care of diſtribution of them, as is teſtified by *Caſſian*; But the Council held under Pope *Alexander* the third, *Anno* 1180. Seeing much given to the Poor, and little to the Prieſts, made a Decree to reſtrain peoples freedom; and indeed by this time much Wickedneſs was crept into theſe Houſes, as Hiſtories relate.

There was no Law, Canon or Conſtitution of any General Council as yet found, that did command Tythes, or expreſly ſuppoſed them a duty of common right before the Council of *Lateran*, held in the Year 1215 under Pope *Innocent* the third, about which time the Pope's Power was grown great and powerful; But ſtill the People had greater mind to give them to the Poor, then to the Prieſt, and made *Innocent* complain and cryed out againſt thoſe that gave their Tythes and firſt fruits to the Poor, and not to the Prieſts, as hainous Offenders. At a Council held at *Lyons* under Pope *Gregory* the 10 in the year 1274. it was conſtituted, that it ſhould not thenceforth be lawful for men to give their Tythes at their own pleaſure, as they had done before, but to pay all to the Mother-Church.

But the great Decree which ſpeaks moſt plain, and till then nothing was given forth which did conſtitute them, but rather ſuppoſed them as by former right; was made at the Council of *Trent* under Pope *Pius* the 4th, about the Year 1560. They commanded Tythes to be paid under the penalties of Excommunication about the Year 800, 900, 1000, and after Tythes were called the Lord's Goods, the Patrimony of the Poor, according to *Ambroſe*, *Jerom*, and *Chryſoſtom's* Doctrine only, borrowed from the *Jews*. So thus in ſhort I have ſhown, that Tythes were never reckoned as due to the Clergy for a thouſand Years, but they did give them as they would; and how much they would, and that without compulſion, till the height of Popery and the power of Darkneſs ſpread over all, and ſince forcing Conſtitutions have been made by Councils of Prieſts: And ſo you who look upon your ſelves to be Miniſters of Chriſt, and to follow the Doctrine of the Primitive times, for ſhame ceaſe from thoſe things of takeing tythes and giving tythes, which was ordained and Conſtituted in the mid-Night of Popery, when the Power of God was loſt, which ſhould have opned peoples Hearts both to the poor and to the Miniſtry, and then this falſe Church began to force and compel, or elſe they could not have ſubſiſted, for the Doctrine had little influence upon Peoples Hearts.

About the year ſix hundred or ſoon after, *Gregory* the firſt, then the *Pope* of *Rome* ſent over *Auguſtin* the Monk into *England*, by whom *Ethelbert* King of *Kent* was converted, as they call it, but it was but to Popery; he and his *Clergy* long time after followed the Example of former Ages, living in common upon the offerings of their Converts, and thoſe that received them, joyned into Societies according to the primitive Practice by *Gregories* order, and that they ſhould in Tenderneſs to the *Saxon*-Church, ſtill imitate the Primitive times, that that might not make their Religion burdenſom;

but afterwards having brought a great part of the Nation to their Faith, they began to preach up the old *Roman*-Doctrine, that Tythes ought to be paid, and having taught People that Pardon of Sin was merited by good works and the Torments of Hell avoided by Charity, then it was no hard matter to perswade them to give their Tenths, and Lands, but also their outward Riches, and the Clergy had almost got a third Part of the Land into their Hand.

As concerning Laws and Canons for Tythes among the *Saxons* in *England*, it is reported, that in the Year seven hundred eighty six two Legates were sent from the Pope *Adrian* the first, to *Offa* King of *Merceland*, and *Ethelwolf* King of *Northumberland*, who made a Decree, that the People of these two Kingdoms should pay Tythes; by this it may be seen that Tythes were not reckoned as due for many hundred Years, and indeed were never due in the second Covenant: So these things that are so pleaded for by these hireling Priests of this last Age, which have no better plea then Antiquity for their tythes and forced Hire, may be convinced, that Antiquity without Truth is nothing, and yet the Antiquity of the Churches in the primitive times condemns these practices; so that let all *Protestants* deny these introduced Institutions, and the *Popes* Wages, forced tythes and hire, which is Antichristian.

A cloud of Witnesses might be brought out of the Ancient Fathers, who testified against them; and divers Martyrs, as *Walter Brute* and *John Wickliff*, who suffered Martyrs for testifying the Truth against the Idolatry and Superstitions of that Age.

Selden in his *History of Tythes*, saith, that before the Year eight hundred, or there abouts, there is not any general Law that yet remains in publick, and is of credit, which ordained any payment of Tythes in the Western-Church, for the Eastern never any Law that hath been observed, mentions them; So the first giving of tenths was by the perswasions of some of the Fathers fore-mentioned, for the poor and Service of the Church, and they were only the free Offering or free Gift of the people, as Alms, which were brought into the common treasury, first disposed of by Deacons for the Service of the Church; but they being found faulty, it was ordered or decreed in a Council, that the Bishop or Overseer should dispose of them, to wit, the Offerings; but they were not compellable, who did not offer this or that part, but were left to do as they had Freedom, only exhorted and threatned with the Judgements of God, if they suffered the poor to lack or be in want.

The Predecessors of the *Protestants*, the *Bohemians* being descended from the *Waldenses* fore-mentioned, did profess that all Priests and Ministers ought to be poor, and to be content with the free Gift, or what the People freely offered them, so saith *Eneas Silvius* in his *Bohemian* History, and it is one of *John Wickliff*'s Articles, for which he was censured, viz. *That Tythes were a free Gift as among Christians, or only pure Alms, and that the Parishioners may for the offence of their Curates detain and keep them back, and bestow them upon others at their own will and pleasure.*

And this proposition aforesaid is maintain'd by *John Hus* in the said Book of Martyrs, page 461. *That the Clergy are not Lords or Possessors of Tythes, or other Ecclesiastical Goods, but only Stewards; and after the Necessity of the Cler-*

gy

gy is once satisfied, they ought to be transported to the poor. At *Geneva* Tythes of all Sorts are taken up for the use of the State, and laid up in the publick Treasury. *Ambrose* Bishop of *Millan*, as zealous a Man for Church Priviledges, as we hardly read of the like, *Ambrose Epist.* 23. saith, *If the Emperor have a mind to Church Lands, he hath Power to take them, there is none of us interposeth, the poor may sufficiently be maintained by popular Collections, let them not create us envy, by taking of those lands, let them take them away if they please.* It may be observed at this time, that the Ministers were not maintained by settled Tythes, like the Priests of our time, but both they and the poor were relieved by Oblations of the People, and by such Lands as were given by the Emperors to the several Churches; so it was upon this account that *Ambrose* thus speaks; And *William Thorp* of whom I made mention, being examined in the Year 1407. being brought before *Thomas Arundel Arch-Bishop* of *Canterbury*, and Chancellor then of *England*, gives a clear Testimony against Tythes, how that they were no Gospel maintenance.

In his Answer he saith, *In the new Law neither Christ nor his Apostles took Tythes of the People, nor commanded the People to pay Tythes, neither to Priests, nor Deacons, and Christ and his Apostles preached the Word of God to the People, and lived of pure Alms of the free gifts, but after Christ's Ascension when the Apostles had received the Holy Ghost they travailed with their Hands*, and afterwards he saith, Paul *when he was full poor and needy, preached among the People: He was not chargious unto them, but travailed with his Hands, not only to get his own living, but also to relieve others that were poor and needy:* And further he saith, *Tythes were given in the old Law to* Levites *and Priests, but our Priests come not of* Levi, *but since, Christ lived and his Apostles by pure Alms, or else by the travail of their Hands*; at the which the Bishop said, *God's curse have you and yours for this teaching*: And further *William* saith, *Those Priests that challenge to take Tythes, deny Christ come in the Flesh*, unto which the Bishop said, *heard ye ever* Lollel *speak thus*: And further *William* saith, *That the covetousness and pride of the Priests, destroyes the Virtue of the Priesthood, and also stirreth up God's Vengeance both upon Lords and Commons, who suffer these Priests charitably.* Acts and Mon. pag. 536, 537.

And the Arch-Bishop said, *Thou judgest every Priest proud that will not go arrayed as thou dost; By God, I deem him to be more meek that goeth every day in his Scarlet Gown, then thou in thy thred bare blew Gown*; an Answer much like a tything Priest; but I refer the Reader to the whole testimony of *William Thorp*, which is large in the Book of Martyrs.

David Pareus in his Commentary upon *Gen.* 28. 21, 22. saith, *Tythes or Tenths were freely arbitrary; a Man might give them, a Man might vow them, or he might not, as he pleased before the Law, but under the Law they were commanded to be given to the Priests and Levites*; hence saith he, *our Clergy-men infer, if they were so of old, then they are so now; but this doth not follow*, saith he, *they had a divine ceremonial Right, but that is now ceased, they had Tythes as a Compensation of that lot they should otherwise have in Land, ours not so; ours have Towns, Villages, Mannours, yea Coutries and Provinces, nor is there any end of their insatiable Covetousness*; and he concludes, *when the Levitical Priesthood did cease, then did Right of that Priesthood cease, and the Right of Tythes did revert to God, as Governour and Soveraign of the World.*

Great and large are the Testimonies that might be given, both out of Ancient and modern Writers, who were the cleareſt in their Judgements in their Age againſt Tythes, how that they were no Goſpel-maintenance, neither of Divine Right to belong to any Miniſtry under the Goſpel, who profeſſeth Chriſt come in the Fleſh: What I have ſaid in this particular might be ſufficient, ſeeing ſo large things by other Pens have been declar'd; but I am the more willing to inſtance divers Authors, who by our Proteſtants are owned as orthodox, that they may be convinced that it is not a new Doctrine, for which we ſuffer the ſpoiling of our Goods, and our perſons impriſoned, but that Tythes have been teſtified againſt by many faithful in Ages paſt, who died in the Faith, who though they be dead, yet their teſtimony liveth, and will ſtand through Ages, even forever; take this of the primitive Biſhop,

Antonius de Dominis the learned Biſhop of *Spalato de Repub. Eccleſ.* Lib. 9. *Chriſt himſelf though he were Lord of Heaven and Earth, and the Fulneſs thereof, yet would he not be poſſeſſed of great Lands and Incomes, though he ſeemingly complained, the Fowls of the Air have Neſts, and Foxes Holes, but the Son of Man not where to reſt his Head,* Luke 9. 58.

Yet did he not imbetter his Condition, although to the effecting thereof, there needed no more then that he ſhould will it to be ſo; nor did he demand Tythes, though a Prieſt after the order of Melchizedeck *indubitably, but while he went through the Cities and Countries preaching the Goſpel, and inſtructing men, for the Kingdom of Heaven, and twelve with him, ſeveral Women,* Mary Magdalen, Joana, Suſan *and others did miniſter unto him of their Subſtance,* Luke 8. 1, 2. *Nor did he otherwiſe inſtruct his Diſciples, who were to be Embaſſadors on Earth towards Man-kind: In the Beginning when he ſends them out, he did not bid them for to receive Tythes, or teach People to pay them, but bids them to live upon Alms, carry not with you Gold nor Silver, or any money in your Purſes, not a Scrip, not two Coats, not a Staff ſupernumerary; for the Labourer is worthy of his Meat,* Mat. 10. 9. *The Diſciples of Chriſt being thus taught by their great Maſter, forſaking their livelihood and earthly Poſſeſſion, preſumed upon the Goodneſs of God, who would not ſo have ſent them abroad, but that he would diſpoſe the Hearts of men accordingly in order to their Subſiſtance; ſo they relied upon their Converts for their neceſſary Supplies, and received the Benevolence of ſeveral pious men and Women who miniſtred unto them; for ſo ſaith* Paul, *have not I Power to eat and to drink? have not I Power to lead about a Woman, or a Siſter, as do the other Apoſtles, and the Brethren of our Lord, and* Cephas? 1 Cor. 9. 5. He at large and very clearly ſheweth, how they who ſow ſpiritual ought to reap temporal things.

If one ſhould ask the Miniſtry of this Age, by what Right they claim Tythes, they cannot ſay by a bettter Right then the Apoſtles had, nor I hope will not; for they pretend to be but Succeſſors of them; and if the Extent of their Commiſſion be required, you ſhall have it in theſe Words forthwith, *As my Father ſent me, ſo ſend I you,* or the like; but if one ask, if they will ſtand to this in all reſpects, I have little Hope they will comply in Point of maintenance. I have good ground ſo to judge, even many at this day who have in time paſt vaunted and boaſted of their call and Miniſtry, and have thrown many in priſon for theſe popiſh Tythes: Now when they are like to be taken from them, would give over publication of their Goſpel, if they knew how to ſubſiſt for their Backs and Bellies, which demonſtrates

strates that they had no mission from God, or else why should taking of Tythes away from them invalidate it? or do they judge all are converted, there is no more Work? Now such will be tryed who have boasted of calls and Commissions, and if all were gone, they would preach for nothing or freely without Gifts; I am afraid we shall hardly find one of five hundred but will rather then quite cease the gainful Trade, traffick in such Merchandize as the time allows, though they must now be content with eight for a night-wake, and four for churching of a Woman, and sixpence for reading over a Grave, or Tythe-egges at Easter, and rather then they dare stand Christ's allowance, will take this and such allowance as can be gotten under Hand and Seal, as the time will afford them; but to return to that which was in my Heart to shew out of Antiquity, Tythes no Gospel-maintenance

Prosper saith, *They do live upon the Gospel, who will be Propriators of nothing, who neither have, nor desire to have any thing, not possessing their own, but the Common Goods; what is it to live of the Gospel, but that he who labours should receive necessary Supplies by them amongst whom he labours, without forcing, though* Paul *himself would not make use of his Permission, lest he should create an Offence: but laboured with his Hands being a Tent-maker, and they that would receive it by voluntary Contributions, were the Apostles and others who laboured in the Gospel.*

Prosper de vita contempt. lib. 2. cap. 4.

Cyril of *Alexandria* speaking upon that Passage of *Abraham*, *Gen.* 14 23. who after he had gained Victory over the King of *Sodom*'s Enemies, and rescued *Lot*, when the King offered him part of the Spoils, he would receive nothing but a few Victuals, *though* saith he, *the holy Teachers do war in the behalf of perishing mankind, and though they undergo much pains, yet do they not take any thing from the men of the World, nor do they heap up unto themselves riches, lest the World should say, I have made you rich, they only ought to receive their Sustenance from the Hands of those whom they have benefited; for it is Christ's Command* saith he, *that he who teacheth the Gospel should live thereby*; So that it is evident that very many of Ancient Fathers, whom this Generation of Teachers have talked so much on, did deny Tythes and forced maintenance from the World; but in this Point it is like they may be judged for erroneous, or weak sighted (as they do the *Quakers*) or men of weak Understanding; but I see many will traduce them in Words, but few in practice.

Cyril *de adorat. in spir. & ver. lib.* 4. *ad finem.*

Peter *and* John *say, Silver and Gold have I none; Behold the riches of those who were Priests of Christ, but let us quickly apply these things* saith he, *unto ourselves, who are prohibited by the Law of Christ, if we have any Regard thereunto, to have possessions in the Country, or Houses in the City, what do I say? Possessions Houses, no, not to multiply Coats or Money, if we have Food and Raiment let us be there with content*; *Hierom* writing to *Nepotianus* a Clergy-man, doth much extol the Poverty of the Clergy, *As a Levite and a Priest*, saith he, *I live and am supplied with the Oblations of the Altar, having Food, having Cloath I will be content therewith, and naked follow the naked Cross; I beseech you, that you would not transform our spiritual warfare into a carnal one, nor Imagine your self in the Clergy, as if you were in an Army getting Spoils, nor seek after no more then when*

Origen, hom. 15. in Levit.

you came firſt into the Clergy, leſt it be ſaid to you, their Lot ſhall not profit them.

The *Albigenſes Bedemontane* Proteſtants have preſerved their Religion incorrupt, longer then any Church with a Miniſtry endowed with Tythes and Hire in the World; and likewiſe the primitive times never wanted able Teachers as the beſt Hiſtories ſay, although they lived either upon their Labour, or the free Offering of them that were converted, and were not ſo diſquieted with political complying Opinions, and Curioſities, and Niceties, and Diſtinctions, and Contentions, until *Conſtance* began to enrich, and give Lands and great Revenues to the Church; and then they began to ſide and controvert in ſtate matters, and grew into Pride, Idleneſs and Fulneſs, inſomuch that Hiſtories ſay, a Voice was heard from Heaven, *This Day hath Poyſon been ſhed in the Church.*

So you Proteſtants view over your Fathers, whom the Miniſters have talked on; and ſo now if they will own their Practice ſo as to walk in it, and let them never be reckoned as Miniſters of Chriſt more, who cannot be content with his allowance, and let forcing alone about maintenance, and the Tythes alone to the Prieſt of the firſt Covenant, and let bargaining alone for Wages, and ſeek not Hire of them you work not for; and if your Goſpel will not maintain you, you have good cauſe to queſtion it, whether it be the very ſame the Apoſtles preached, and the primitive Fathers, and never ſuch a cry be heard more among People for maintenance and hire, for wages and Tythes; but he that hath the Goſpel, let him preach the Goſpel, and live of the Goſpel, not upon Tythes, and forced maintenance, and ſet ſtipends; for the Goſpel condemns this, a Cloud of Witneſſes is againſt it, both in former and latter Ages, yea, it is inconſiſtent unto Reaſon to require Tythes in this Age by the Miniſtry.

Firſt, the *Levites* were one of the twelve Tribes, if they were not the twelfth Part of the People; but ſo are not the Prieſts now.

Secondly, They had no Portion among the reſt of the Tribes; but the Teachers and Prieſts now have equal to other men in Lands and Revenues.

Thirdly, The Prieſts were but to have the Tenth of all clean things; but now clean and unclean Beaſts, Birds and Fowls, Pigs, Eggs, Turnips, and every thing which were not tythable under the Law.

Fourthly, Their Service was great at the Tabernacle and Temple, and in time of the War in ſojourning; it is not ſo with Prieſts who ſtay over a few Families all their Life long.

Fifthly, Seeing the Service is abrogated, for which the *Levites* had Tythes, and none of the Service performed now, no Reaſon that Tythes ſhould be required now, when the Work is not done, unto which the Tythes belonged.

Sixthly, The *Levites* were of *Aaron*'s Prieſthood, of which Tribe Chriſt came not (but of the Tribe of *Judah*) but theſe Prieſts are not after *Aaron* nor *Levi*, neither their Succeſſors, therefore have no Right to Tythes.

Seventhly, That which was given by the Command of God only to *Aaron* and his Sons and *Levites*, and never to any other Prieſthood or Miniſtry; now ſeeing the Law is changed, and the Prieſthood changed, Chriſt being come, theſe Prieſts are unreaſonable, who demanded them contrary to the Command of God, which belongs only to that Prieſthood.

CHAP. XIX.

CHAP. XIX.

Respecting of Persons, and Complemental Bowing, and worshipping one another, and flattering Titles no good Manners, but are in the Transgression, and have been anciently reproved and condemned.

ALthough this Generation have so far run after every Invention and vain Custom and Tradition into Complements, and Flattery, and Deceit, and respecting of Persons, which is a thing in high Esteem, as a Piece of good Breeding and Education, and good Manners accounted, not only among the prophaner Sort, but even among Christians (so called) who have conformed unto every vain Custom of the Nations; yet they that know the Life of Christ cannot do so, and they that abide in his Doctrine must not do so, though things be never so applauded by fallen Men, whose Glory is in that which is earthly; yet God beholds not, nor looks not as man, but his thoughts are contrary to mans in that State, and that which the Sons of men in the fallen Estate do highly esteem of, is disesteemed by the Lord.

The best manner of walking is, that which the Lord directs and leads into, which is pure and holy and incorrupt; and the Saints practice, who were taught of God, is the best Example to follow, and their Manners and Deportment among the Sons of men are chiefly to be followed, although that which is from below, doth and hath ever disesteemed their Way, and the Honour that comes from above; although the Heathen had many Lords and many Gods, yet it was said to *Israel*, *Thy God is but one, and him shalt thou bow unto alone, and reverence his Name*; *Israel* was not to follow the vain Customs of the Nations, neither follow their Example, who served not the living God with their Hearts; and Multitudes are not to be followed in doing Evil; Custom without Truth is but a bad plea; Antiquity with Unrighteousness is but bad Proof; that which leads into Degeneration is not to be minded, but that which leads into Restauration and Innocency.

The Redeemed of the Lord and the *Israel* of God now, who now work after the Directions and Leadings of God's holy Spirit, upon whom Peace resteth, are otherwise taught, then to follow vain Customs, which beget one another into Pride, and Deceit, and Unbelief; Christ reproved the *Pharisees* for seeking Honour one of another and told them, *They could not believe who sought it*; was it reprovable then? is it commendable now? are there not many that seek it now? yes, that which is offended when it is not complemented and bowed unto, seeks it, and would have it, and is in the Unbelief; what capping and cringing, what bowing and scraping, in which many spend much of their time? what Complements and feigned Speeches are daily invented, and Gestures and Ceremonies, of which there is hardly any End, which People run into now, who call themselves Christians? many Generations before cannot parallel it, and yet this must be counted good Manners, and be reckoned as such: Oh! the Lord is

grieved with these things, and they are abominable in his Sight, and will provoke the Lord to Anger, if they be persisted in, and the Honour which is from above they despised; and what invented Words and Names, which puff up the proud Minds, are People run into, and like *Ephraim* in the Transgression, feed upon Wind; that which will vanish as a Bubble, and pass away as a Morning Dew; God will stain it all, and the Pride and Glory of all Flesh, and bring Contempt upon all the honourable of the Earth; for the Saints knew, who were come out of the Respect of Persons, that the Fashion of the World, and the Custom, Manners, Glory, Honour and Esteem thereof should pass away, and that all that come to the Beginning again, to Union with God, must dye to all these things, which are got and entered into the Hearts of Men since the Transgression; and while these things are loved, they alienate the Mind from the living God, and from the Honour due unto his Name.

And oh what Strangers are men to the Doctrine and Practice of Christ and his Apostles, and to the primitive Saints! that it is even become a despicable thing in their Eyes, and their Practice and Manner of walking is now become an Offence, and reckoned unmannerly, and not only so, but it is counted such an Offence and a Crime, as deserves Punishment? Oh for Shame look back upon the Saints Practice for your Example, unto their Manners for your Imitation, and not unto the vain Custom of the Nations, not unto Mountebanks, Stage-players, Fidlers, Roysters and Ruffins, who make a Mock of Sin, and live by the Sins of the People.

Will it be a good plea do you judge before the Lord [when the secrets of all Hearts shall be opened, and every Action brought unto Righteous Judgment] that you have followed the fashion of a Nation, the custom of a Court, City or Country, or the most in the World, doth not the Scripture say, that the Saints should not fashion themselves like unto the World, neither be conformable to it, but rather be transformed in your minds, and seek the things that are above? for, where the mind is transformed and changed from the earthly to the Heavenly, there the Actions will be new, and the Works new: did the *Pharisees* say truly of Christ in this, we know thou respects no man's Person? yes, they knew it, though they tempted him; And did not *Peter* say, of a truth, *God is no respecter of Persons*? and did not *Solomon* say, *He that respects Persons will Transgress for a morsel of Bread* And did not *Elihu* say, *I know not to give flattering Titles to men, in so doing my Maker would soon take me away*? Is not this a flattering Generation and full of Hypocrisie and deceit, Flattering one another, when in a moment they are like to kill one another, Hating one another, and speaking Evil of one another, when as soon as one is parted from another, these things are an abhorrency in the Eyes of the Lord.

Consider what *James* saith, the Apostle of Christ, *Jam.* 2. ver. 2, 3, 4, 5, 6, 7, 8, 9, 10. *My Brethren, have not the Faith of the Lord Jesus Christ, the Lord of Glory, with respect of Persons; for if there come into your assembly a man with a Gold Ring, in goodly apparel, and there come in also a Poor man in vile Rayment, and ye have respect to him that weareth the gay Cloathing,* and say to the Poor, *stand thou there, or sit under my Foot-stool, are ye not then partial in your selves, and are become Judges of evil Thoughts? Hearken my beloved Brethren, hath not God chosen the Poor of this World rich in Faith, and Heirs of*

the

the Kingdom which he hath Promised to them that love him; Do not rich Men oppress you, and draw you before the judgment Seats; Do not they Blaspheme that worthy Name, by the which you are called; If you fulfil the Royal Law of God according to the Scriptures, thou shalt love thy Neighbour as thy self, ye do well; but if ye have a respect to Persons ye commit sin, and are Convinced of the Law as Transgressors. And the Apostle concludes, Whosoever shall keep the whole Law and offend in one point, is Guilty of all; and such is the respecting of persons, and giving flattering titles unto Men, and they that do it are Judges of Evil thoughts, and Transgressors of the Law, and are guilty of all.

Marlorat out of *Luther* and *Calvin* saith upon this place, *To respect Persons here, is to have regard unto the outward Habit, garb and attire, and accordingly to esteem or undervalue him, love or dread him, and that such respect of Persons is repugnant unto true Faith, and is inconsistent with it, and concludes that none ought to be Honoured upon the account of Riches*; But this Generation of Hypocrites are gone further into Transgression of the Law, into honouring or disesteeming of Men because of their Cloaths or habit: a Gold Ring, a gay Cloak, a Fan or a Feather, are become the only cognisance or badge of honourable Persons in this Age among Professors, but it was not so in the Dayes of old, but Modesty, Gravity, Sobriety, Temperance, Humility were the tokens of one truly Honourable.

Jerom writing to a great Person in the World named *Colentia*, directing her how to live in the midst of her Riches and honour, saith thus, *Heed not your Nobility, nor do ye thereupon take place of any; repute not them who are of a lower extraction to be your inferiors: Our Religion admits no respect of Persons, nor did it lead us to value the outward condition of Men, but their inward frame of Spirit; it is hereby that we pronounce men Noble, and base with God; not to serve Sin is to be free, and to Excell in virtue is to be Noble; Besides it is Folly for any to boast of Gentility, since all are equally esteemed by God, nor is it material in what Estate a man is born: the new Creature hath no distinctions*; Or was this the Doctrine of one single Person alone? for *Paulinus* Bishop of *Nola* reproved *Sulpitius Severus* for writing himself in the Title of a Letter to *Paulinius*, (your Servant) he saith, *In the Title of my Letter, I have not imitated your excellent Brother-hood, because I thought it more secure to write Truth; Take heed hereafter how you being from a Servant called out unto Liberty, do Subscribe your self Servant unto one, who is your Brother and fellow-Servant; for it is a sinful flattery, not a Testimony of Humility to pay those Honours unto a man, which are due to the one Lord, one Master, one God*: So this is no new Doctrine to deny respecting of Persons, and flattering Titles and Complements, although it seem strange to this Generation, in whom the corruptible part is exalted; and that which is below the Truth and the Power of God, elevated in their minds, which despised the Honour which is from above, and the Humility and lowliness of the Saints, and their plainness and Innocency; But all that come unto Christ, and do believe in him, and follow him for their Example, will come out all these vain complemental flattering titles and respecting of Persons, and will give all

Honour and Glory and Reverence unto him alone unto whom it is due, and respect him who is their Life, and have a respect unto all his Commandments, and unto that which leads out of the Vanity of the World, and to the Beginning again, before deceit, Pride and flattery had a Being, in the pure Innocency and Uprightness, where Truth is spoken from the Heart, without flattery and dissimulation, in all plainness.

CHAP. XX.

Universities and Schools of Natural Learning were of no use, as to the making of Ministers of Christ in the Primitive times, but a thing introduced, and brought in in latter Ages by the Apostates, who had erred from the Spirit, who then admired and set up natural Languages and Philosophy, that thereby they might be furnished to make discourses, Speeches and Sermons, to get Money by; and as they are holden up at this day, are made an absolute Idol; and as to their Practice, it's generally known to be prophane, and no way meet to advance the Church of Christ.

CHrist Jesus the everlasting High Priest and Minister of the Tabernacle, when he was manifest in the fulness of time, to fulfil the work which was given him to do of the Father, he chused unto him twelve Disciples which believed in him, Men who were not brought up at Universities, neither had studied Philosophy nor natural Tongues, but some Fisher-men, and such as were illiterate, to be Ministers of the glad-tidings of the Gospel of Peace to the Nations; and their ability stood in the Spirit, where the ability of all the Ministers of Christ now standeth, *viz.* not in the Letter, not in Philosophy, not in natural Languages, not in Grammar and Musick, but in the Spirit which qualified them, and from whence they received abilities to declare the Word of Righteousness, and by it they had skill to divide it aright, and to give every one their Portion, and minister to every one suitable to their State in which they were, and they were skilled in the Word of Righteousness, and many did believe through their testimony, though they had not the Wisdom that was from below, nor much read in natural Languages, and some not learned (at all) yet they wanted not Wisdom and utterance, and Words meet and sutable to declare and Demonstrate the Heavenly mind of Christ, although it is true, many of the *Jews* & learned Rabbies opposed them, and set them at nought, the Philosophers, Stoicks and Epicures resisted; yet they desired not to be approved in that Wisdom which man teacheth, but in the Wisdom which is from above, which the natural Man with all his natural Parts doth not understand, and Natural men with their natural Parts despise the simplicity of the Gospel, and they seek Qualifications which the Lord never sought, and such will not heed the Qualifications which are laid down by them that were Ministers of Christ; for they that had received the Spirit, and were made Ministers by it, were qualified by it, and their holy Con-

Conversation preacht unto others: they were vigilant, they were watchful, they were Sober, they were in Temptations and tryals, but their Lives were of good report: no covetous Persons, seekers for their Gain from their Quarters, no Lords over mens Faith, no Masters over mens Consciences, but were Servants unto all for Christ's sake; not like the Ministers in these dayes who will assume the Office, but have not received the gift of God, neither are so qualified or fitted as they were, who had no Universities nor Schools of Learning, and these are they that cry up natural Tongues and Languages, as the chief Abilities of a Minister of Christ and that none are fit to dispence the Word of God, but such who are bred up and educated in these things; and such in former Dayes despised the Cross of Christ, and the Simplicity of the Gospel, and set up Tongues above it, and so do they now; But let us consider whether soon after the Primitive times they had any such Universities, or seven Years prentiships as they have now, or whether it was their Practice to be Studying these things which be but Natural, and whether they did esteem them as any way helpfull to the Ministry.

But that I may not be mis-understood, I know each Language and each Tongue hath a proper Signification, and is not Evil in themselves; Schools of Learning I am not against; natural Languages they may be Serviceable for natural Uses, natural Transactions in civil Affairs betwixt Nation and Nation, man and man; but as they are extolled and cryed up to be nurseries of Piety, and to fit Men for the Ministry, as to make it Effectual, is utterly false, and more mischief is learned and Impiety practised in these Universities, then in any other parts of the Nation, and indeed it is one of the main Props and Pillars of Anti-christ's Throne and Kingdom, and that which upholds his Seat; And that they only, are the only fitted and called men to Minister, who have Natural Tongues, and have read a little in a few Heathen Authors, and thereby are able to comment and make a discourse to the hearing of the Ear, (but God's Witness is not reached at all) and such dispise the Spirit, and set light by them that enjoy it, which clearly evidences they are out of the Power of God, which was among the first Christians, who received the Spirit and spoke from it, which is only sufficient and able to make a Minister of Christ; So let us see what Antiquity saith.

Gaudentius de mor. sec. Justinian saith, *we do not read that ever the Ancients did openly in Schools teach* Philosophy, *since they did rather abhor it*; and saith a good Author, *I would fain see a man that could shew that Christians, either before or in the time of* Justinian *did openly teach Philosophy*; And *Hadrian Saravian* informs us the primitive Christians had no Accademical Schools like to those now adayes yet there was one at *Alexandria*, but in these Schools they read only Catechistical-Lectures; and we do not read of any University of the *Waldenses*, *Albigenses* and *Bohemians*; for most of their Teachers were Tradsmen and handy-crafts men, and did not spend their time in reading Tongues, or studying Authors.

Herald. animad. in ar. nob. The Christians in the primitive times, living excluded from all Honours and Magistracies, did neglect these Studies which were for the discharge of civil Imployments, because that Sophisters and Philosophers were the principal Enemies of Christianity, therefore upon this Account they condemned also all politick Learning; they condemned Tragedies and Comedies, and other Poetical writings, being the main Part of humane Learning, as judging they did not conduce to solid Knowledge. *Tertullian* lib. *de Idolat.* page 138, 139. judged that Schoolmasters professing Learning were guilty of great Idolatry, because they only explained Names, and Genealogies, and Fabulous Acts of Heathen Gods: And generally Believers in those Dayes harboured a very bad Esteem of natural Learning, and generally the Christians were provoked thereunto, because the *Gentiles* did upbraid them that their Teachers were illiterate Persons, as Combers of Wooll, Weavers, and the like; these things being objected against the Christians, the Christians on the other side rejected all Learning, as an useless thing, and no way advantagious to Salvation, though their Adversaries boasted of it. *Origen* lib. 3. saith, *The* Christians *did declare, that men of any condition might be saved,* Servants, Idiots *and* Rusticks, *and such as the World valued as* Fools, *and that God did confound the wise in their own Wisdom*; and *Celsus*, as *Origen* in his book, saith, that Christians did proclaim it in their Assemblies, *Let none that is wise enter, none that is learned, none that is prudent; for thus it is appointed us in the Gospel; but if there be any unwise, unlearned, any Foolish, let him approach with confidence; for these are fit to be the Servants of God.*

Guzentius in his Animadversions, page 25. saith *that the Gentiles did object against the Christians, their rude Stile, their harsh Language, and how they were destitute of all Addresses, calling them* Rusticks *and* Clowns; *So the Christians did again term the Gentiles,* the Politick, the Eloquent *and* the Learned: *Clemens Romanus* saith in his Writings, lib. 2. chap. 6. *Abstain from all the Books of the Gentiles; for what have you to do with strange Discourses or Laws, or false Prophets, which seduce weak men from the Truth?*

In the Council at *Carthage* there was a Canon made distinct, 37. cap. Epist. *citante Jac. Laurentio de lib. gentil.* page 41.

Let not a Bishop read Heathen Authors. Gracian *saith, we see the Priests of the Lord neglecting the Gospel, and the Prophets they read Comedies, and read Loves Verses out of* Beuchlies, *they peruse* Virgil; *and what is a Sin of enforced Necessity in Children, is become their Delight: Doth not he seem to walk in Darkness and Vanity of Mind, who vexeth himself Day and Night in the Study of Logick, who in the Persuit of Physical Speculations, one while elevates himself beyond the highest Heavens, and afterwards precipitates himself below the nether Parts of the Earth, and diveth into the Abyss, and chargeth his Memory with the distinct Knowledge of Verses.*

Petrus Belonius saith, in *Greece* amongst the Christians which were very many, *there were very few learned men, because they esteemed not of it, as of*

Ne-

Necessity to Christianity, though they could speak Greek, *and some* Latine; *but few could write or read: In their Libraries were several Manuscripts of Divinity, but no Historian, no Philosophers; for these were anathematized: And all Christians not to study Poetry and Philosophy*; yet Reader thou mayest understand that the Greek Church is highly owned for a true Christian Church, and highly owned by the Protestants: yet neither they, nor the *Pickards*, nor *Waldenses* in *Bohemia*, did value Learning, so far were they from esteeming of it as the proper true Religion, *Luther de Institu. puer. inter. aper. Wittenberg, to* 7. *fol.* 444.

Paul exhorteth to beware of Philosophy and vain Deceit, 2 *Col.* 2. He had been at *Athens*, and had acquainted himself with that vain-glorious humane Wisdom, and knew the multiplicity of contradictions which it had procured; what then had *Athens* to do with *Jerusalem*? What Fellowship have the *Epicures* and *Stoicks* with the Church of Christ? *Jerom.* lib. 1. *contra Pelag.* What hath *Aristotle* to do with *Paul*, or *Plato* to *Peter*? A multitude of Testimonies might be brought to this Effect, how the Christians did in former Ages reject Philosophy, and Heathen Authors, and all such frivolous Stories, as no way lawful for Christians to meddle in, nor any way good to propagate Christianity.

Bishop *Usher* in Vindication of the *Waldenses* by way of Apology, he saith, 'God did chuse fisher men that so he might not give his Glory to 'another, forasmuch as the little ones had asked Bread came to receive it, and 'the learned being busied about vain contentions and Disputations were 'sent empty away; the *Waldenses*, saith Bishop *Usher de succes.* chap. 6. 28. 'We are not ashamed of our Teachers, because they labour with their 'Hands, procuring thereby a livelyhood to themselves; because both the 'Doctrine and Example of the Apostles doth lead us to such Appre-'hensions.

And as for the Ceremonies which are found in these Universities and Colledges, and popish superstitious Practices, I shall leave the Reader to read them elsewhere, which are so many and so superstitious, that they come little behind *Rome* in Idolatry; and as for their consecration of Priests, and the endless rabble of Ceremonies which do attend at such times as they take Degrees, is well known to many in this Nation: And yet these Universities and Schools are elevated in some mens minds as though they were the chief Propagators of Christianity, whenas indeed they are an in-let of Heathenism and Idolatry, and no way of Necessity useful for the true Church of God.

And it is judged by some learned men, and that upon good Ground, that the present fashioned Universities, Orders and Habits was from the *Dominicans*; an Order instituted by the *Pope* to suppress the *Waldenses*, and their Doctoral Degrees by the learned are judged to be no other then *Noval*, and accounted *Antichristian*, by the reformed Churches so called in *Scotland*, *France*, *Holland*, *Switzerland*, and the *Calvinists* in

high *Germany*; and so many Doctors there are in the Universities, who never knew how to divide the Word aright, nor what it is to convert one Soul unto God; a Doctor that is no Teacher, he is a dumb Dog, and an insignificant Piece of Formality in the Universities, which carries a Shew of something, but is nothing in Substance, and the chief Practice is several ridiculous Solemnities, together with a constant wearing of a Coul, and some other Vestments fecht out of a Popish Wardrope; It was an Article of *John Wickliff's* condemned at *Constance*, who suffered as a Martyr, that Graduations and Doctorships in Universities and Colledges as they were in use then did conduce nothing to the Church of Christ, *Acts and Monuments*, page 449.

Didoclavius in his Book *Ad Damascenum pag.* 891. Saith, that 'Hoods 'Tippets and Square Caps were introduced by Anti-christ to promote his 'splendor, and it is a Stage-play dress altogether ridiculous, being a di-'stinguishment of some Men from others by Signs, useless, and destitue of 'all Ornament; Upon their shoulders (saith he) there hangs down a hood 'such as Fools used to wear, being neither handsome nor convenient. *Bu-'cer* refused to wear a Square Cap, and being demanded the Reason, he 'answered that God had made his Head round. *Philpot* choosed rather 'to be secluded the Convocation of the Clergy, then to wear a Hood 'and a Tippet, who died a Martyr for the Faith of the Protestant Church, 'as *Fox* tells us in his Acts and Monuments; and the Superstitious 'Hood is but a product of the old *Monckish mettle, grounded* upon the Su-'perstitious exposition of that place, *Heb.* 11. they wandered abroad in Sheep skins, *&c.* And whether such men are fit to be Ministers of Christ who gave such Expositions upon the Scriptures, or whether it is not altogether detestable and Idolatrous, and savours altogether of Ignorance as to expound such a Scripture as this, *stand fast having your Loins girt, &c.* And this must signifie the Episcopalian Girdles, with which they tye their Canonical Coats or long black Frocks; And whether this is a good Foundation for the Colledge Doctors to stand Booted and Spurd in the [Act] becaufe there is mention made in Scripture of being shod with the preparation of the Gospel: see Statute *Acad. Oxon. Tit.* 7. parag. 17. And whether this be not ridiculous and foolish, to give for their Arms the Book with seven Seals? is not that a gross abuse of what is laid down in the Revelations, as if the *Liberal Arts* [*two whereof are Grammer and Fidling*] are typified by these Seals, which none were worthy to open but the Lamb?

And as for their habits and black Gowns and black Coats, these have been borrowed from *Rome* or else from the *Chemerams*, a sort of People of old among the *Jews* who were Idolaters, *Hosea*, 10. 5. Some of the Kings of *Israel* who drew People into Idolatry, and countenanced Idolatrous Priests, 2 *Kings* 23. who were attired in Black: These were Prophesied against by *Hosea* chap. 10. 5. they were suppresst by *Josiah* and *Zephany* chap. 14. saith, he stretcht forth his Hand upon *Judah* and upon all the Inhabitants of *Jerusalem*, and cut off the Remnant of *Baal*, and the Name of the

Che-

Chemarims, or black-Coats with the Priests. *Jerome* bids *Nepotian*, being to enter upon the Clergy, to avoid black Attire.

In *Tertullian*'s time every one that did turn Christian, or was made a Presbyter, did renounce his gown which was the *Roman* Vestment, and afterwards the Clergy relinquisht dark-Coloured Cloaks for Coats, and the Clergy and Laity in fine were both alike habited: And a Bishop was condemned of the Council of *Gangræ*, for introducing the fashion of long sad coloured Cloaks, that was condemned by the Assembly unbeseeming the Priest-hood; all this is clear out of *Tertullian*'s writings *de pallio*, with the notes of *Salmasius* thereon: And all these things had but a bad Original, and were never commanded by God: And seeing they are made such Idols of, ought no longer to be imitated but to be quite abolished. But some may object, though the Original were Popish and Anti-christian, yet since they are employed to better Uses, (*viz.*) for distinction, order and decency, they may lawfully enough be retained; To this is answered, Might not the *Jews* have given the same reason to their reformers, that the Golden Calves and their Groves might not be consumed & turned into Ashes, because they might be better imployed to good uses afterwards! or might not the Brazen Serpent have continued as well as the Pots of *Manna*? Yet when it was become an Idol, away it must go: but the sum of all is, all these Habits and Attires have been used for Superstitious Ends, and Pride, and Pomp, and vain Glory: So they that retain them, they do no more then the *Levite* that stole away *Michah*'s Gods from *Mount Ephraim*, and set them up at *Dan*, where Idolatry became a more publick Worship: So all this innovated superstitious Trumpery is no way advantageous to the Church of Christ, neither conduceth to any true Order, neither hath any congruity with the Primitive times, and is to be denyed by all that come out of *Babylon*, and out of the Apostacy, into the Primitive Order, and the true Churches practice, and the Saints Example.

As for Parish Churches which I mentioned before, some say it was the Decree of the *Lateran* Council in the Year 1180. But *Cambden* saith, that *Dyonysius* did only distribute into Dioceses, and others judge into Parishes; and as concerning Church-Yards to bury the Dead, it's Original is Superstitious, and all the Ringing and Singing and the Reading before and over the Dead is Idolatrous and Superstitious: *Gaudentius* saith, that of old Times [and so saith the Scripture] they did Bury their Dead in their own Ground, which custome was taken away by Pope *Innocent* the third, he prohibited that any should cause themselves to be buried in Unconsecrated Ground, forsaking the Sepulchers of their Fathers. *Hospinian* saith, that at last it became so Superstitious in being buried in order near the Church, that they judged it material even to their Salvation. *De Orig.* Temple *Lib.* 3. chap. 1. The *Waldenses* said, the use of Church-Yards is Superstitious and invented only for Lucre sake, and it is no matter in what Ground any one is buried; see *Usher de Success. Eccles. Christ. chap.* 6. And how much there is of this Superstition in *England* now, and what ex-

excessive rates are paid for breaking up Ground, all is sensible of that; it is only one of the Popish Nets which is holden up to get Money by. And so I shall conclude these things and say with *John*, *Come out of* Babylon, *and be not partakers of her Sins, lest you partake of her Plagues, for the Hour of her Judgment is come, and the time wherein her Filthiness and Loathsomness shall be made manifest to the Nations, and her Skirts shall be uncovered, and her abominable Practices discovered*, of which in part I have declared unto all in this discourse, that all may see the Abominations, and depart out of the Snares that led to Death, and these Practices which tend to Destruction.

THE

Rock of Ages EXALTED

ABOVE

ROME's Imagined Rock,

ON WHICH HER

CHURCH

IS BUILDED.

She proved not to be the only Church of Christ; her corrupt Doctrines proved not to be Apostolick, but contrary to the true Church of Christ in the Apostles Dayes.

Also divers Arguments answered, which may convince the *Papists*, that they are not the true Church, wherein a Book is also answered, called, *A Catechism against all Sectaries, newly published by* C. M. *in the Year* 1661.

By F. H. *a Member of that Church which is coming out of the Wilderness.*

A TABLE of the principal Things contained in this BOOK.

Concerning the true Religion, what it is, and where it is demonstrated.

The Church of Rome *proved to be the false Church.*

The Pope proved not to be the Head of the true Church, and Christ proved to be the Head of the Body, which is his Church, and the Rock upon which his Church is built.

Purgatory proved to be an erroneous Doctrine, which is held forth by the Papists, *and their praying for the Dead proved to be another false Doctrine, not commanded nor practised by Christ or his Apostles.*

The Papists *Doctrine, which saith, Christ is really and personally in the Mass and in the Eucharist, proved to be Blasphemy and great Idolatry.*

The Papists *Mass and their Ceremonies proved not to be Apostolical.*

The Papists *honouring of Reliques and Images of Saints, and praying by Beads, proved to be but the Inventions and Traditions of Men, and contrary to the Doctrine which the Apostolick Church held forth.*

The Doctrine of forbidding certain Kind of Meats, and forbidding the Scriptures to be read by all, answered.

Concerning Miracles.

Answers to eight Propositions set forth by C. M. in his Catechism aforesaid.

THE Rock of Ages EXALTED ABOVE ROME's Imagined Rock, ON WHICH HER CHURCH IS BUILDED.

GReat hath been the Havock and Spoil that the Beast, which *John* saw rise out of the Waters, made against them, in destroying them who received not his Mark in their Foreheads; and the Cry hath been long, *Who is able to make War with the Beast?* and great hath the Suffering been (these many Ages) of the Children of Light, and still is of the Members of the true Church of Christ, which is in God, which hath proceeded from her who sate as a Queen upon the Waters, which are Nations, Kindreds, Tongues and People, which have been the Seat of *Mystery-Babylon*, the Mother of Harlots, who hath held out her golden Cup of Fornication, full of Abomination, false Doctrine and Error, which the Nations have drunk of, and the Kings of the Earth have been made drunk with, and all have been in Instability, and have reeled and staggered up and down in the dark, in the Night of Ignorance, and have wildered in the Mists of Error, and lost the true Foundation, and are gone from the Rock upon which the true Church is builded, which is neither *Peter*, nor his Successor, but Christ, the true Foundation, which abideth sure; and all that believe in him, and have their Minds staid upon him, know Settlement and Establishment in that which the Gates of Hell prevail not against.

But blessed be the Lord, he is come, revealed and made manifest, who is able to make War with the Beast and his Followers, and a Discerning is given unto his Servants, that they can distinguish betwixt the Cup of Fornication, and the Cup of Blessing; and betwixt the Table of the Lord, and the Table of Devils; betwixt the true Church, the Lamb's Wife, and *Mystery-Babylon*, the Mother of Harlots; betwixt the heavenly Treasure, which is communicable to the Saints in Light, who are Members of the true Church, and the Merchandize and the corrupt Treasure of the Harlot,

which the Nations, Kindreds and Tongues have been forced to buy, by Reason of the forcing and compelling Power of the Beast; and so the Nations have been begotten into a strange Nature, into the cruel Nature, killing one another about the Forms of Worship and Shadows, and the Substance hath been known but to a few, neither the Lamb's Nature, which is meek and innocent; and the Leaves of the Tree of Life, which heal the Nations, have been known but to a few, which is the Cause of all the Broils Murders and Massacrees, Imprisonments and cruel Torments which the Nations have afflicted one another with, who have professed Christianity, but have been out of the Life, and out of the Nature of the true Church, which Christ is the Head of, which is Wife unto the Lamb; and herein is the true Church manifest from the false; the false Church hath propagated and encreased her Number of Members by Force and Awe and *Cain's* Weapons, and many have been forced into a Belief, and a feigned kind of Profession, rather then by sound Doctrine or answering God's Witness in Peoples Hearts and Consciences; but the true Church, who is of the Husband's Nature, her Weapons have been, are and will be spiritual, and yet are mighty through God to beat down strong Holds of Sin and Wickedness in People, and hath by sound Doctrine and a good Example answered God's Witness in peoples Consciences, without forcing to any thing, but recommended themselves to every ones Conscience in the Sight of God, and would have every one perswaded in their own Hearts (by the Lord) of the Truth which they believed, and not to take things by Tradition and Hear-say, as the false Church and her Members have done, and so have had no Assurance of God's Spirit in their Hearts for what they did, and so Doubts have arisen in the Mind, because *whatsoever is not of Faith is Sin*: But God is Opening the Eyes of many, and enclining the Hearts of many to seek after the Assurance of God's blessed Spirit in their Hearts for what they do believe.

And now Reader, I shall present thee with a great Fardel and Bundle of the Whore's Merchandize, and of the counterfeit Ware which she hath long deceived the Nations with, which hath long laid as mouldy and rusty in this Nation, but now new trim'd up, and presented again to this Nation as for precious Treasure, and it is not to be concealed in a narrow Corner, nor put off under-hand, so that this Merchant of *Babylon* hath presented it to publick View with a great Confidence, that People that have been tossed up and down, and have found no Rest for their Souls, at last may come to make a trial of this Merchandize, and see what it will do; but lest any should be cheated and deceived with such counterfeit traffick, I could not chuse (having the Knowldge thereof) but declare against the Deceit thereof, and to give Warning unto all, to beware how they touch, taste or handle it, lest they be defiled and corrupted by it, and their Understandings darkned, and their Consciences defiled; and the Merchandize is thus tituled, *A short Catechism against all Sectaries, by Way of Question and Answer, wherein all the Doctrines and Practices of the Church of* Rome *are asserted for Infallible and Apostolical*, wherein also is holden out, *that the Church of* Rome *is the only true Church, out of which there is no Salvation*, and some Arguments to prove the same; also in this said Book all that are not of the Church of *Rome* are condemned already as Hereticks and Sectaries, wholly

wholly to be without Salvation; newly published and translated by *C. M.* and *London* printed for *P. S.* 1662.

And though we have given publick testimony, both in Word and Writing (in divers Nations) in Doctrine and Practice, yet such hath been the Envy of many Professors, who have denyed the Church of *Rome*, that they have accused us for holding *Popish* tenets, yet now on the other Hand by this *Popish* Author we are condemned as Hereticks and Sectaries, and to be without Salvation: And thus they who have been under the Beast's Power in the Apostacy, have tost us upon their Horns from one to another, and have pushed us this Way and that Way; and every Party and Sect hath reckoned us and joyned us with them whom they judged to be Transgressors; but it is a small thing to us to be judged by Man's Judgment; for our Judgment is with the Lord, and he judgeth in Righteousness, and unto him we appeal, who in his own Day, when Righteousness comes to be revealed in Peoples Hearts, they shall come to know us as we are, and the Truth which we believe and walk in, as it is in Jesus.

But that such a Heap and Bundle of false Doctrine, and superstitious and idolatrous Practices may not go unreproved, God hath put it into my Heart to bear my Testimony against it, and all the confused Heap of Darkness, which is laid down for Catholick Doctrine, and to discover the Deceit thereof, lest any should be beguiled, and led into the dark Paths of Ignorance and Error, and should become an Inhabitant of that City which hath shed the Blood of the Prophets and Martyrs, where now Christ is crucified.

First of all the Author saith, *There is but one true Religion, wherein any can be saved.*

Answ. 'Tis true, there is but one true Religion in the which Salvation is witnessed, which is confessed by all who profess Religion, and every one will needs lay claim to it; and many have contended, even by Force and Arms, since the Apostacy entered in, and have killed and destroyed one ather about the Name or Sound, without the Thing it self; and all Professors of Religion who are in that Nature, are not in the true Religion, in which Salvation is witnessed: The true Religion standeth in the Power of God, and to be exercised in those Things which the Power of God directeth every one in, who believe in it, and to be obedient unto the Commands of Christ, and to keep his Sayings, and to follow his Example in Righteousness and Holiness, and in that which overcometh the World, and giveth Victory over it, and keepeth out of the Pollutions of it; and this is the pure Religion, which purifies the Heart and Conscience from dead Works, and teacheth to love Enemies: Now the Church of *Rome* is manifest not to be in the one true Religion, but hath departed from this Faith and this Doctrine; let all Nations bear Witness, where your Religion hath been professed, how you have kept this Faith, and walked in this Religion; if any have dissented from you these many hundred Years, and that upon good Grounds, as *Luther* and *Calvin*, which thou art so angry at, and bring'st many Calumnies against, and slanderous Things, and Lyes, of which thy Vessel is full: Now they, with all others that dissent from you, you have reckoned (and do) as Sectaries and Hereticks; and in case it were really

really so, if you were in the true Religion, and in the Faith of Christ you would not destroy so many mens Lives as you have done within these thousand Years; I appeal to all Nations, where your Authority hath been exercised, how many have you killed, tortured, burnt to Ashes, and destroyed the Workmanship of God? but it may be thou judgest such a Distinction as this will cover a little, as, *To hate their Heresie, and to love their Persons*; but how you have loved their Persons, I hope *England* hath not yet forgotten; instance *John Wickliff*, whose Bones you took up and burnt forty one Years after his Decease; and how many Hundreds more have been burnt to Ashes in *England* in later Years, as Hereticks and Sectaries, whose Blood yet speaks and cryes for Vengeance upon that City, that Church or Religion, which hath drunk the Blood of the Prophets and Martyrs? So in what I have said, the Church of *Rome* (to all unbiassed Spirits) will appear to be out of that one true Religion and that Faith and Doctrine which Christ delivered; and so Salvation is not to be looked for amongst Killers and Destroyers: And so what I have said may convince the Author of this Book, that they are not in the one true Religion, in which Salvation is witnessed.

And this Roman *Church hath been always visible and universal since the Apostles Dayes, and Infidels have always been obliged to joyn unto her; yet one cannot be bound to seek that which is invisible; and the Marks and Signs of this* Roman *Church are four, comprized in these Words*, I believe in the True Church, which is One, Holy, Catholick and Apostolick.

Answ. That there was a Church at *Rome* in the Apostles Dayes is not denyed, so there was at *Antioch*, at *Philippi*, at *Thessalonica*, at *Corinth*, and divers other Places, that I might instance, which were as visible as *Rome* was, and as much a City set on a Hill as *Rome* was, and not inferior in Doctrine, Gifts and good Works to *Rome* at all, but as to Precedency and Antiquity may claim Priority before *Rome*; and if he pleads that *Peter* was at *Rome*, and (as he saith) was Christ's Vicar and Bishop, and if because of this *Rome* doth excell (which the Scripture is silent in) *Jerusalem* might claim Priority before *Rome* in this; for he (we read of) was more conversant at *Jerusalem*, and a Minister of Circumcision; and *Paul* ministred to *Gentiles*, who preached two whole Years both to *Jews* and *Romans*, which were *Gentiles*; but it seems, the very imagining *Peter* to be Bishop of *Rome* hath made *Paul*'s Work void, and hath turned his Work out of Doors; but however, he which hath usurped the Name of Christ's Vicar, hath turned both *Peter* and *Paul* their Life, Doctrine and Practice out of Doors, to set up Pride and Deceit: But what Blindness and Ignorance is this, to judge that God hath bound himself so by Promise to any Place, that he will always continue with them, whether they abide in his Doctrine yea or nay: And though Christ said, *The Gates of Hell should not prevail against the Church*; had this only a Limitation to one Place? if it must needs be understood of a Place outward, because of these Words afore-mentioned; then why is it not extended as well to *Antioch* and the seven Churches of *Asia*, and the rest afore-mentioned? have not the Gates of Hell and Powers of Darkness prevailed against them Places, and the *Turks* taken Possession thereof: And as for your Church at *Rome*, which thou say'st cannot

err, and hath alwayes been visible and universal; what say'st thou to *Marcellianus*, Christ's Vicar as you judge? whether did he not loose his Keys when he sacrified to Idols in the tenth Year of *Diocletian*? But it may be then thy Church must not reside in Christ's Vicar, but in a general Council; but hereafter we will consider, whether they have been alwayes one, and could not err.

Secondly, That whereby the *Roman* Church gives us a Mark and Sign to be the true Church, to wit, Universality and Visibility, makes her clearly to be an Harlot; for *John* saw the true Church fly into the Wilderness for Time, Times and half of Time; now if yours hath been visible and universal all this Time, Times and a half, then you are not the true Church; for Universality comprehends all Nations, Kindreds, Tongues and People; and if this be the Seat of your Church, then absolutely your Church is *Mystery-Babylon* (and not the Lamb's Wife) for she sate upon Nations, Kindreds, Tongues, Peoples and Languages, which were Waters.

And here is your Catholick Visible Church measured with God's Measuring-rod: *First*, To be the Harlot, because she was never in the Wilderness: *Secondly*, Because her Seat hath been so universal and catholick, as Nations, Kindreds, Tongues, Peoples and Languages have been the Seat of your Church, which are the Waters which *John* saw, and so truly may be called the great City.

And as for *Infidels being obliged to joyn to you*, this hath been because you have forced and compelled by your Power and outward Force, where you had Dominion, and to escape your Tortures, rather then by sound Doctrine, or an holy Example: Or,

Secondly, Because your Religion hath stood in so many Formalities and Ceremonies, which have been very pleasing, and so near unto the Heathens Nature.

And thou say'st, *That one cannot be bound to seek that which is invisible*; I say, through Faith God hath been seen, who is invisible; and Christ said, *Seek, and ye shall find*; and the Kingdom of God is spiritual and invisible, and the natural and visible Eye never discerned it; for the Church is in God, and God is a Spirit, and Christ is the quickning Spirit, who is the Head of the Church, which is his Body; and the spiritual and invisible Eye is that which discerns the Head and the Body; and you that look gazing after Things that are visible, have never discerned the Members of the true Church of God as such, neither have known them, but have condemned them as Hereticks in all Ages, as your Generation hath done, who have been in *Cain*'s Way.

Secondly, If *Unity*, *Holiness*, *Universal* and *Apostolick*, be the marks and signs of a true Church, then yours is not the true Church, no more then they you count Sectaries and Hereticks, which thou saist, are no more one then Cats and Dogs: The comparison is odious, and like a Snarling, catching Spirit, who would tear every one that cometh nigh thee. And what if there be *Protestants*, *Puritans*, *Anabaptists*, *Independents* and *Quakers*, these Titles are but nominal, and there is not one amongst all these, but they acknowledge one God, and Jesus Christ, to be the Head of the Body which is his Church, and one Spirit by which the Saints are Sanctified; and they acknowledge Christ's Doctrine in Words, and his Worship,

that it is in Spirit and in Truth, and walketh nearer to the Practice of the Apostles and the Church in their dayes, then you do: And if in some things they do vary, why may not variety be allowed by thee, where it is only nominal and Circumstantial, as well as thou canst allow Variety of *Ave Maryes*, *Creeds* & *Pater Nosters*, which thou saist delighteth? But why hast thou not judged at home? Thou must not think to lead us like Animals by the Head, as your Church doth poor ignorant People, to receive every thing for *Apostolick Doctrine*, because the Church of *Rome* calls it so, and cryes *Unity*: Might not the *Sectaries*, as thou calleſt them, return this upon your selves, that you are not at Unity, and not one? What meaneth the diversity of Orders in your Church, which may be called Sects, that is *Jerom*'s Order, *Austin*'s Order, *Gregory*'s Order, *Carmelites*, *Crouched Fryars*, *Francis*, *Anthony*'s, *Bennet*'s, *Dominick*'s, *Trinity*, *Basil*, *Brigandine*'s Orders? All these kind of Orders, and many more, with every one their distinct Service, Formalities and ceremonies, what a heap of Sectaries are here, and yet *Rome* cryes *Unity*! Besides, what contradiction in your Councils, may hereafter be made manifest; and in your Vicars, one throwing down & condemning that which others have set up for *Apostolick Doctrine*. So if *Unity* be a mark for the true church, then you are without this mark and sign more then they which you call Sectaries.

Thirdly, If *Holiness* be a sign of the true church, you are without this sign also more then the Sectaries, as you are pleased to call them: What cruel Murthers, Massacres, Tortures, Blood-sheds have been acted by your church, and that by Commission from his Holiness, (so called) Christ's Vicar, against them that have dissented from you upon good and warrantable Ground, only upon the account of Religion, because they could not acknowledge the Pope to be the Head, and Christ's Vicar, and receive all Decrees, though never so repugnant unto the Doctrine of Christ; yet because for Conscience sake many have denyed such things, nothing but Fire and Sword hath been threatned, and the force thereof hath been known in many Nations, as for instance, in *Germany* and the *Low-Countries*, *France*, *Pyedmount*, *Holland*, *England* and *Ireland*, of late years many Thousands Massacreed (not in War) but in Holes, hundreds of Houses burnt, Men, Women and Children; Children taken from their Mothers Breasts, and knockt against the Walls, toss'd upon Pikes Spears, wounded with Swords, thrown into Lakes and Rivers, stript Naked, starv'd in cold Seasons, through such like inhuman and Savage cruelty: Commissions given from your Nuntio's and Agents to Rob, to Steal, even Servants from their Masters, even upon this account only, to weaken and enfeeble the *Sectaries* and *Hereticks*, as you stile them, to advance your Holiness's Chair, and to propagate your holy, or rather Unholy Church and Religion, which things remain fresh in the memory of many Nations to this Day; besides, doth not your Church tolerate *Stews* and Adulterous Houses in the Cities where you have Dominion? Besides Pride abounds amongst you, more then the Nation beside. And so your Church hath neither this Mark nor Sign of Holiness.

Fourthly. As for your *Church* being *Catholick* and *Universal*, you want this Sign also; If it be One, *Universal* comprehends all Nations, like as all the World (in comparison) were your Church: What, is *Germany*, *France*,

France, *England*, *Scotland* and *Ireland*, nothing? What, is all the *Turks* Dominions of your Faith? And thou saist, In *Asia*, *Africa* and *America*, all is coming to an End. There is that risen, and arising in *America*, which must spread over the Nations; the Breath of the Lord bloweth, which will daily dry up the Waters, which is the Seat of your Church, which you so much Boast of? And what, have you converted all the *Indians*? nay, have you not hardned their Hearts against the Name of Christ, because of your cruelty and unholy conversation among them? So that the Name of *Christ* and christian, is become as Odious unto them, as *Mahomet* is unto you; And so you are without this Sign, as that you are the true church.

Lastly. That your church is *Apostolick*, if this be the Mark of the true church, then you are without this also; for you are neither *Apostolick* in Doctrine nor Practice; your Weapons are carnal, theirs spiritual; their Head was Christ the Light of the World; your Head is visible and carnal, which darkens the World; they turned People from Darkness to Light, and to the Word of Faith in their Hearts, and to know Christ in them to justifie them: But one of your Rabbies told us lately, you had no such Doctrine in the church of *Rome*, as *Christ in you*: The Apostles turn'd them to the Anointing, and to the Spirit, to be taught by it, and to be led by it into to all Truth, and to worship in it; and you turn them to Images, Pictures, Crucifixes, Beads and Altars, and so keep People in outward things, which feed the Sensual and corrupt part. Lastly, they said, *Bodily exercise profiteth little*; and most of your Worship stands in observing of Days, Meats, Drinks, Washings, Sprinklings, Altars, Tapers, lighting and bearing Candles, Bowing, creeping to the Cross, turning wheeling this way and that way in all time and parts of your Worship; so that there is no time left for the Heart to be exercised towards God: And so you are not Apostolical, and so are without this true sign of being the true Church of God. But I shall descend to particular things, which are asserted, and seem to be proved, but very weakly: But we can expect no Wine but such as is in the Bottle.

It is asserted by this Author, *That the Pope is the Head of the true Church, in which Salvation is only to be expected*: And his proof he brings, is this; *Christ hath so ordained it, in saying to* Peter, *Matth.* 16. 18. 19. Upon this Rock will I build my Church; *and Christ hath given Power to him and his Successors, to be a Head, to rule and govern the Church; and as there is an Emperour to be the Head of the Empire, and a King of the Kingdom, so* Peter *and his Successors are the Head of the Church, and have the Keys of the Kingdom of heaven, to bind and to loose, and to remit and to retain Sins.*

The Apostolick Church hath this Doctrine, 'That Christ was given to 'be the Head of the Body, which is the Church, which is spiritual, though 'in the World, yet not of the World; and the Father hath committed 'all Power in Heaven and Earth to the Son, and hath ordained him to be a 'Leader, a Teacher and Feeder of his Flock, and to be his Salvation to the 'Ends of the Earth, and his Glory he will not give unto another: But it seemes the Church of *Rome* hath soared so high in their Conceits and Imaginations, that they judge all this Power to be given unto the *Pope*, *Peter*'s Successor, as they say: Now we do not read of two Heads to the one Body,

dy, which is the true Church, *Epheſ.* 4. 4. 15. And ſo this is a contrary Doctrine then that of the Primitive Church; and Chriſt who is the Head of the Body, he ſaid, *Lo, I am with you to the End of the world*: And ſo it is the meer Arrogancy and Pride of the *Pope* to be called the head of the Church, and an intrenching Chriſt's Power and Prerogative; and that ever *Peter* was called the Head of the Church we do not read; and that of the 16*th.* of *Matthew* is but a poor Proof to prove *Peter* to be the Head of the Church; for Chriſt ſpoke unto his Diſciples, *ver.* 15. and asked them *whom ſay ye that I am? Peter*, as one amongſt the reſt ſaid, *Thou art Chriſt the Son of the living God*; and Chriſt ſaid, *Upon this Rock will I build my Church*, viz. Upon him which was reveal'd unto *Peter* by the Father, the Son of God which was the Rock which the Fathers eat of, and drank of, Chriſt the Rock of Ages; and *another Foundation can no man lay* (ſaid the Apoſtle) *then that which is laid already, Chriſt the Rock and Corner-Stone*, and not *Peter*; for Chriſt is unchangeable, and abideth for ever, and ſo was not *Peter*, though *Peter* and the reſt of the Apoſtles received Power from Chriſt; yet in the 22*d.* and 23*d.* verſes of the ſame chapter, he was gone out of the ſavour and diſcerning, and Chriſt ſaid unto him, *Get thee behind me Satan for thou ſavoureſt not the things of God*; and what though it could be proved that *Peter* was at *Rome* a Paſtor, an Elder, or a Biſhop, who fed the Flock; and did feed the Flock, and ſo might be reckoned as an Elder, and worthy of Honour in reſpect of his Labour and Diligence in the Work of Chriſt; is the Promiſe ſo entailed to *Rome* or to any Place, that the next that ſucceeds in that Place muſt needs receive the ſame Honour, when he doth not the ſame Work, which is worthy of Honour, neither is in the ſame Power? but this I am ſure of, though the Church of *Rome* lay claim unto *Peter*'s Biſhoprick, as they ſay, yet they have not done his Work.

And ſecondly, If *Peter* was at *Rome*, and a Paſtor yet he was not a Lord; for Chriſt reproved that when they ſtrove which ſhould be the greateſt, and ſaid unto them, *The Gentiles exerciſe Lordſhip one over another, but it ſhall not be ſo amongſt you*; and though *Peter* and the reſt of the Apoſtles who were in the Power of God, had that which did open into the Kingdom of God, and ſhut out that which did defile, yet this we are ſure of, he ſold no Pardons nor Indulgences for Gain and filthy Lucre, as many have done, whom you call *Peter*'s Succeſſors, and Chriſt's Vicar, and Univerſal Biſhop, and viſible Head; but it is manifeſt how the *Pope* became viſible Head, and Univerſal Biſhop, not becauſe of any Work or Labour in the Doctrine of Chriſt, or the Work of the Goſpel, but by means of the *Roman* Emperor; for while the Chriſtians were under Perſecution and Suffering, there was no talk of viſible Heads, or much of Univerſal Biſhop, for then *Rome* had no more Priority then the reſt; for the Churches at *Conſtantinople*, at *Jeruſalem*, at *Cæſaria*, at *Cyprus*, and *Alexandria* for the firſt three hundred Years, they had as much Power in their ſeveral Churches, as *Rome* had, and often the Elders or Biſhops of the afore-ſaid Churches did reprove ſharply the Biſhop of *Rome*; but at laſt above five hundred Years or upwards, *Phocas* to aſpire to the Empire of *Rome*, he murthered his own Maſter *Mauritius* and his Children to attain unto the Empire; ſo at that time *Boniface* the third was Biſhop of *Rome*, and *Phocas* ſomewhat fearing, and willing to have *Boniface* his Favour, condeſce-

ded

eth to all his Petitions, and grants him to be Universal Head-Bishop over all Christian Churches, and there was the first rise of *Rome*'s visible Head, for this frivolous Reason of being *Peter*'s Successor could never have raised him to that height, but then the Emperor's Power and Authority became to be the more forcible Plea; for before that time the Bishops of *Rome* were chosen by the Emperor's consent, but after he had got Power, Emperors could not be chosen but by the Popes consent; and then came the Bishop of *Rome* to be a visible Head, and be called Universal Bishop, Christ's Vicar, a Lord spiritual over all the Churches, and in process of time Lord temporal over all the Empire.

And thus your Church of *Rome* became magnificent and great & to sit as a Queen upon the Waters, Nations, Kindreds and Tongues, as you acknowledge your Church of *Rome* hath spread over; and here is a Head and a Body which are joyned together in Union: Christ is the Head of the true Body, which is his Church and his Wife; and *Antichrist* he is the visible Head of his visible Church and Wife *Mystery-Babylon.*

The next piece of Merchandize which the Author brings forth to view, is *Purgatory*, and prayer to be made for the dead, and also prayer unto *Saints* and the Authors proof is 1 *Cor.* 3. 15. where the Apostle speaks, *Every mans work shall be tryed, and that Work which will not abide the Fire, must be Burnt*; and this the Author calls, *The Fire of another World*; and Prayer for the Dead he proves out of 12 of *Maccabees*, and prayer to the Saints: he sayes *it's lawful to Pray in this world unto good People*; *and* Paul *while he lived, did Pray for others, and also did beg their Prayers*: *And the Angel in the first of* Zachary *prayed for* Israel; *and there can be no harm in Praying to them that can Pray for us.*

Answ. They that dwell in the shadow of death, are lik to speak out of thick darkness; & they that have made a Covenant with Death, are loath to have it broken, and they that have a mind to continue in Sin while they live, have a mind to put the Evil day afar off, & Judgment afar off; & Evil-doers will never have it time to give account for their Evil deeds, and so put it off till they are Dead, and to another World; and let the Devil have Prehemience in their Hearts while they live, and reckon their Sins venial, and Light faults; this is contrary to the Doctrine of the true church of Christ, and contrary to the Apostles Doctrine, who said, *The Wages of Sin is death*; and there is no Sin goes Unpunished nor Unjudged; and *Sion* is redeemed through Judgment, and by the Spirit of burning; and Purgatory is a Fiction, falshood, and a Lye; and there is no cleansing from Sin in another World; *Solomon* saith, *As the Tree falleth, whether to the North, or to the South, so shall the Tree lye*; and the Word of God, who have received it in their Hearts, which is as a Fire that purifies; and the Blood of Christ is that which cleanseth from all Sin, and there's not any cleansing from any Sin, but by it, and there is no cleansing in another World; but Purgatory hath been invented, and Prayer for the Dead, that thereby the Pope might be enriched, and sell the invented Prayers and *Ave Maries*, and so cheat People of their Money; and there's no Sacrifice to be offer'd for the Dead who dye in their Sins, nor no Remission after this Life.

And as for praying to the Saints, the Scripture makes no mention of; and though *Paul* did Pray for others, and beg the Prayers of others, yet

he prayed not for them when they were dead, neither did beg the Prayer of the dead, but prayed for them who were Believers in the true Church, and desired the Prayers of them that were living Members, and were alive, and lived in the World, and were redeemed out of it; and the Angel prayed not for the People of *Israel* when they were dead; and that which thou calls *Jeremy*'s prayer in the *Maccabees*, was never spoken by the Spirit of the Lord, nor the Offering was not made in the Will of God, and the Prophet saith, *Though* Abraham *know us not, and* Israel *be ignorant of us, yet thou O Lord, art our Father.* And the Lord said unto *David, Seek my Face, and call upon me in the day of trouble, and I will hear and Answer:* Not upon *Mary, Peter* and *Paul, Dominick* and *Anthony.* Again, it's contrary to the Practice of the Saints in the Primitive times, and contrary to the Doctrine of Christ, who said unto his Disciples, *Whatsoever you ask in my Name, the Father shall give it you:* He doth not speak of any other Name; neither is any Prayer or Supplication accepted of the Father, but in the name of Christ alone. So these Doctrines are false, and Doctrines of Devils, never commanded nor Practised by any of the Saints in the Primitive time, but only have been invented and practised by the Apostates who have Erred from the Faith and Practice, which was once delivered unto the Saints, which the church of *Rome* hath made Ship-wrack of in many things, which I have made appear; and I shall proceed to more particulars to manifest it, lest any should be beguiled with such deceitful Babylonish Merchandize, which the Nations are too much corrupted with already.

The next false Doctrine which the Author layes down, is, *That Christ is really and Personally in the Mass, and in the Eucharist:* And his proof is *Luke* 22. 19. 1 *Cor.* 11. 25. 26. For saith he, *God who is Almighty, is able to change Bread into his Body, and Wine into his Blood (in the Mass) as he did change the Water into Wine, and make the World of nothing; Hence also by the way you may learn, that we are no Idolaters, adoring the Eucharist, because it's no more Bread, but whole Christ, our God and Redeemer, who placeth himself there by Miracle after the Priest hath uttered the sacred words of Consecration; yet the external accident of Bread and Wine remains, as our Eyes represent to us; but Faith tells us, the true Body of Christ is hidden under it, and the substance and Nature of the material Bread is there no more.*

Oh! horrible Blindness, and gross Ignorance, great Idolatry, and horrible Blasphemy; your Priests by their Words it seems, can make God who made all things, and can make *Christ* the Redeemer, then your Priests are greater then God and *Christ*; for he which createth and maketh, must needs be greater then that which is Created and made: And thou confessest that it is really Bread and Wine before the Priests sacred words are uttered of Consecration, but afterwards it becomes the real and true Body of *Christ*; yea, whole *Christ*, our God and Redeemer: So it is clear that the Priest hath Power, in your Judgment, to make the Body of *Christ*, to make God and whole Christ a Redeemer; Oh! that ever such gross Darkness should enter into the Hearts of the Sons of men: As for those two places in *Luke* 22. 1 *Cor.* 11. it is but a pitiful Ground for you to plead, that the material Bread, and the material Cup is the very Body and Blood of Christ;

Christ; was not Christ present, when he broke the Bread, and gave the Cup, and after too, and alive? Did they eat his Body when he was with them, and drink his Blood? Was his Body broken for them then, before he was offered up? and was his Blood shed then, before he suffered upon the Cross? nay, it's manifest he was alive in the real Body, after they had eaten the Bread, and drunk the Cup, and this was a sign unto them of his Suffering for them, and of his Death; and as the Apostle saith, *As oft as they eat the Bread, and drunk the Cup, they shewed forth the Lord's death till he came.* (And reveal'd himself in his own Life and Power) and then they saw and felt that which was signified through the Figure before, that like as the Bread and the Cup did nourish the natural man, likewise their Souls were fed and nourished with the Bread of Life; and the Cup of Blessing which they knew and felt little of, when Christ broke the Bread, and gave the Cup; and doth not Christ say, *I am the Door, I am the Way, I am the Vine*; and also, *This is my Body*, and *This is my Blood*? Why should one place be literally and naturally understood and interpreted, and not another so?

2*dly*, And we do not question what Christ can do, but what he did; that he turned Water into Wine we do believe, and that God made the World of nothing is for thee to prove yet; and that Christ made himself invisible, and passed through his Enemies sometimes without being seen, we believe; but that he made himself invisible when he broke the Bread, and gave the Cup to the Disciples, is clear contrary to the afore-mentioned Scriptures, and divers others; or that he conveyed himself so invisibly into the Bread, and into the Wine, as you ignorantly suppose; or that he was so under it, as thy own Word is, so as that he was not seen visibly by the Disciples, even when they eat the Bread, and drank the Cup, and after he blessed it, is utterly false; for they saw him before he took the Bread, and when he took it, and blessed it, and brake it, and when they eat it, and after they had eaten, he was visible in all these Moments of Time, is evident both by *Matthew*, *Mark*, *Luke* and *John* in their Narration of the Supper; and so all your twining, and turning, and vain Arguments are made void.

3*dly*, We do not believe that ever any of your Priests turned Water into Wine, or Bread into Flesh, or Wine into Blood of one Sort or other, much less into the Flesh or Blood of Christ; for thou say'st, the external Accidents remain, as our Eyes represent unto us after Consecration; but yet the Nature of the material Bread is no more, as your Faith teaches you: so it seems you confess the visible Appearance, which may be seen and felt, as to the natural Aspect, doth remain; that the natural Elements of Bread and Wine still remain in Sight, but the Substance, Nature and Matter is no more in being, I shall appeal to the Light of Christ in your Consciences, whether this be true, yea or nay; nay, it is so ridiculous a thing, that I dare appeal to any Man or Woman, that have not lost their Senses, whether that which may be seen with the natural Eyes, and may be felt by the natural Hands, and tasted by the natural Taste, be not the very same in Nature and Matter after Consecration as before, if the external Accidents do remain, as you say they do, we will joyn Issue with you in this Thing for Tryal, if you dare venture it and put it to Proof, you and we with a

joynt Conſent will chuſe Bread and Wine, and you and we will both eat and drink of ſome Part of it before, and then your Prieſt ſhall conſecrate it, and we will hear and ſee what he ſaith and doth, provided that he ſhall only ſpeak to it, or pray over it, and then when he hath done, we will both eat again; and if it be not of the ſame Subſtance and the ſame Effect, as to your own Underſtanding, Sence and Feeling, as you are Men and Creatures, which if there be no Alteration, but it remain the ſame in Subſtance, in Taſte, in Matter, Nature and Quality with that before Conſecration, then you ſhall confeſs your Error, and deny your Doctrine; but if it be altered, we will deny ours, and joyn unto your Faith.

Or *ſecondly*, If you will ſtand Tryal, and appoint Time and Place for two or three of you, and two or three of us to meet together, where both Parties may be ſecure as to their Perſons, you and we will take Bread and Wine, & one Part of it ſhall be unconſecrated, and another Part you ſhall be allowed to conſecrate as well as you can for the Honour of your Church, and that which is conſecrated and that which is unconſecrated ſhall be ſet together, and ſhall be watched by ſome of each Party; and if that which is conſecrated do corrupt and decay, as well as that which is unconſecrated, then you will renounce your Doctrine, and leave your killing about it; but if it do not corrupt and decay, as well as that which is unconſecrated, then we will deny our Faith, and confeſs that you are the true Church.

Laſtly, If you be not Idolaters, there were never any in the World, who ſay, that to adore or worſhip the Bread and Wine after Conſecration is no more Bread, but whole Chriſt, your God and Redeemer, who placeth himſelf there upon the Altar by Miracle; it's a miraculous Thing indeed, that that which is given unto you by the Prieſt, which enters in at the natural Mouth, and goes into the Belly, ſhould be the Body of Chriſt, and whole Chriſt, and very God and Redeemer, as thou ſay'ſt, that one Perſon ſhould contain whole God, ſeeing the Scripture ſaith, that the Heaven of Heavens cannot contain him, for he is the very Fulneſs that filleth all Things: Oh groſs Darkneſs and palpable Ignorance which you have led People to believe! and call this Idol that Rats and Mice may eat, whole Chriſt, God and Redeemer; and you have deſtroyed and burnt to Aſhes many for Hereticks, who could not believe this Doctrine: Therefore all People, it's Time to look about you, and ſee where you ſtand, and what you joyn unto; if you cannot receive this Doctrine for Holy and Apoſtolick by the Church of *Rome*, not worthy to live, and without Doubt might not, if this Church had but that Authority which ſometimes it hath had in *England*; but I hope the Eyes of many are open to ſee and detect this damnable Doctrine.

The Author ſayes, That Ceremonies were uſed by Chriſt at his laſt Supper, and they excite People to their Devotion during the Sacrifice; but for Proof you muſt expect none from this Author, and the Scripture is ſilent in the Thing; and Ceremonies and Formalities are ſo far from ſtirring up the Mind to God, that they indeed draw the Mind to be buſied in the Exerciſe of them, from waiting upon God, and from worſhipping him in the Spirit, and ſuch Worſhippers are only accepted of him.

The

The Mass is said in Latine, and the rest of Divine Service; for if it were not, ignorant People might easily be mistaken, if these Mysteries were done in the vulgar Language; and because the Scripture hath been written in Latine, Greek *and* Hebrew, *and these three Languages were written upon Christ's Cross, and therefore these three Nations ought to use them at their Mass and Divine Service; but the Priestly Garments and Ceremonies give enough to understand, what is done at the Mass and Divine Service.*

Answ. This looks with a black Visage to be Apostolick Doctrine; but however I shall search into it, and examine it by the Apostle's Doctrine, before it be condemned; it's a good Shift indeed to keep People from Mistakes, not to let them know what they say or do; but this is contrary to the Apostle's Doctrine, 1 Cor. 14. 7, 8, 9, 10, 11, 14, 15. *If a Trumpet give an uncertain Sound, who can prepare to Battel? and except Words uttered be understood, how shall it be known what is spoken? If the Meaning of the Voice be not known unto him to whom it is spoken, the Speaker and the Hearer are* Barbarians *one to the other: And when one understands not what is spoken, how can he be edified? And all Services ought to be done to Edification.* So your Church is erred from the Apostolick Doctrine; and your Mass and your Service doth not edifie at all, but you are as *Barbarians* one to another; for your Worship goes on in such a back Road, that the vulgar People would soon learn it and know it, and (it may be) slight it, if they should know the Worthlesness of it; and therefore the only Way (you judge) is to keep them in Ignorance: And what Mystery is there in the Mass and your Service, seeing that it stands in Crossings, Cringings, and Abundance of endless Ceremonies, and Reiteration of Words, which are patcht up by many Authors, contrary to Christ and the Apostles Doctrine: But it seems the Priests Garments and Ceremonies give Understanding enough to the Auditors; a dumb shew is enough for them (like a Poppet-play) to make them understand the Mysteries of your Mass, an unbloody Sacrifice indeed, in which there is no Remission nor Acceptation: And here thou hast acquainted us with a Mystery indeed! Because *Latine, Greek* and *Hebrew* were written by *Pilate* upon the Cross of Christ, therefore they are called sacred Languages; sure the Church of *Rome* hath lost both Faith and Reason; will any that hath a Friend that should be crucified upon a Cross, and an Enemy who condemned him, should set over him Words in *Latin, Greek* and *Hebrew* in contempt, that therefore a man should count the Cross holy, and the Language sacred, as the Church of *Rome* doth, is great Ignorance and Idolatry, of which she is full, and therefore is not Apostolick, nor the one true Church, in which Salvation is to be looked for, as the Author would make People believe.

The next false and superstitious Doctrine, which this Merchant of the Church of *Rome* holds for Apostolical, is, the Reliques and Images of Saints, and also Prayer by the Beads, by Number and Tale, as Brick-makers sell their Bricks; and this the Church of *Rome* would put off unto us as Apostolical Doctrine.

The

The Reliques and Images of Saints are honourable in Regard of the Saints which they have Relation unto, and God himself makes Use of them for his Miracles: Moſes *was enforced to honour the holy Ground where the Angel appeared*, Exodus 3. *And* David *commanded the Ark to be adored, becauſe it was God's Foot-ſtool*, Pſal. 99. 5. *And to honour the Reliques and Images of Saints is no Idolatry; for that is Idolatry to worſhip falſe Gods; and Chriſt doth not take it ill, that we honour his Saints and Friends: And to number our Prayers, if* Hail Mary *be ſaid upon Beads threeſcore and three Times, it's becauſe* Mary *lived ſo many Years; and the Prophet prayed ſeven Times a Day, and Chriſt three Times in the Garden; and it's not evil to ſay our Prayers by Number; and if five* Paternoſters *be ſaid, it's in Honour of the five Wounds, and what would there be amiſs in this? And it's not Idiots that pray by Beads, but Catholick Kings, the Pope, Cardinals and Biſhops make Uſe of them; and Variety delighteth the Mind, and there are no better Prayers then the* Pater-noſter, Ave *and the* Creed.

Anſw. The Reliques, or that which remains for all the Saints and Members of the true Church of Chriſt to follow and to honour is, to live in the ſame Life that they lived in, and to honour him who was their Life, by whoſe Power they fulfilled the Will of God, and to walk in the ſame Foot-ſteps, is to honour him that was their Life, and them alſo, who walked as Examples of Righteouſneſs, and that Power by which they became Examples of Holineſs and Righteouſneſs; but for the Church of *Rome* to worſhip Pieces of cloth, dead Bones, painted Images, which may as well be called the Images of *Cain*, *Iſhmael*, *Judas*, and all the Seed of Evil-doers, as well as the Image of *Chriſt*, or *Peter*, *Paul* or *Mary*, for any thing that they know, which they have but received by Story, and is but as Old Wives Fables, which *Paul* to *Timothy* reproved. And hath the Church of *Rome* no better Thing to put them in Mind of the Saints Life, then a dead Picture or Image made by the Hand of the Crafts-man upon a Wall, or a Board, or Parchment, or Paper, this is Idolatry; for Chriſt promiſed to his Diſciples and to the true Church, *That he would ſend his Spirit to lead them into all Truth* (which is an inviſible Thing) and to bring to Remembrance whatever Chriſt had ſpoken, and whatſoever was neceſſary as to Salvation, whether the Saints Life and holy Practices which they lived in, or whatſoever elſe as conduced to their Peace and Juſtification with God, and what Images did God make Uſe of to ſhew his Miracles by? This is but an old Fable, formed by the Apoſtate *Chriſtians*, whoſe Minds are turned after Shadows and vain Shews, and are erred from the inviſible Life, and worſhip the Works of mens Hands.

2. Though *Moſes* did put off his Shoe's according to the command of the Lord, where God appeared in Power and Glory to him; What is this to your purpoſe? as to Create and form places, and Conſecrate them as Holy, and then command Reverence and Honour unto them, this is but to Worſhip the work of your own Hands; and though *David* ſay in the 99 *Pſal. 5 verſ. Exalt the Lord God, and worſhip at his foot-Stool, for he is Holy*. What of all this, doth God call Reliques or Images his Foot-ſtool. And if the Author do judge that it was ſpoken of *Zion* and *Jeruſalem* outward, where *Aaron* and the reſt of the Prieſts Worſhipped, doth not Chriſt

ſay

say, *It's not at* Jerusalem, &c. *But they that worship God, worship him in spirit and Truth:* What! doth not the Church of *Rome* professs *Christianity* and Apostolick Doctrine, and will now turn *Jews* or imitaters of them? What is *Rome? Jerusalem* or *Zion?* And must Pictures invented, and dead Pieces of Bones and Wood, be recommended unto the Nations as holy things? This is contrary to the Apostolick Church, and with the Life of God is judged, and the Life of the Saints, whom you honour in Words, and make Pictures of, and worship the Works of your own Hands, and Crucifie the Life where-ever it appears, that they lived in, and teach a contrary Doctrine.

3. Confession may be made in Words of the true God, and talk may be of his wonderous Works, and yet People Idolaters; the church of the *Jews* who acknowledge the true God, and had seen and heard of his wonderous works, they eat and drank, and rose up to Play; and these were Idolaters, and such is the church of *Rome* (who take Peoples minds up with Garments and Vestments, with *Altars* and *Canales*, with *Crucifixes* and *Agnus Dei*, with *Images* formed by Painters, with a piece of Bread called a *Holy Host*, and *Eucharist*, an *Unbloody Sacrifice*) who neglect the Life, and him that is the Head of the Body, and his witness in their Hearts and consciences, and lead them to worship and honour visible and carnal things, and to busie their minds in the exercise of outward things, which profit little or nothing at all, and so are Idolaters, Worshipping the works of your own Hands, which Christ and the Apostolick church bore Testimony against; for that which the creature's mind goes out after, besides, or without that which may be known of God in the Heart, is made an Idol of, and the true God is not minded; and them that Honour God's Friends and Saints, walk in their Foot steps, live their Life, and honour their sayings; but your church is contrary, who would Kill, and have killed about these invented Fopperies, which is contrary to the Apostles Doctrine. God accepts not Prayers by number or tale, nor for multitude of Words, which are without understanding, and without the Spirit; this Christ counted as Evil, and reprekended the Pharisees, and said, *It was like the vain repetitions of the Heathen, who thought to be heard for their much babling*; and the Salutation which the Angel gave to *Mary*, is no prayer: And that which is called the Apostles *Creed*, is no prayer; and them that are unconverted unto God, may prattle and prate over the Words, in the unbelief, and never have any acceptance of God: And though the Prophet did pray seven times a day, it was according to the motion of God's Spirit in his own Heart, which shewed him his State and necessity; and what is this to imitators, when they pray not with the same Spirit, neither in the same words? And what if *Mary* lived threescore and three Years? who gave commandment that *Hail Mary* should be said threescore and three times over, The rest of the Saints are like to have but small shares of worship and honour, if she go with all this in a day. And what five wounds is that which the Church of *Rome* dreams of, that five *Pater Nosters* must be said for the honour of? With Deceit and Ignorance you wound him every day, and your *Pater-Nosters* do not honor him at all, pattred over with your polluted Lips, who are given to speak Lyes, and your Tongues to speak Mischief, which Christ accepteth not: What, are you

all new creatures that ſay, *Our Father which art in Heaven*? Are you born again? Are your Natures changed? Sin you not? Do you hallow his Name, who do not love that which ſhews your Evil deeds? Would you ſee his Kingdom come, which ſtands in Righteouſneſs? Where will you appear? Or how will you ſtand when he appears in his Power, and Glory to take Vengeance on all them that will not that he ſhould rule in their Hearts, who is the true Light, that lighteth every man that cometh into the World? Would you ſee his will done on Earth, as it is in Heaven, when you walk contrary to his Doctrine which the Apoſtolick Church walked in, and ſet up a numberleſs number of Traditions and Inventions of Men inſtead thereof, which the Lord accepteth not, and you pray not with Underſtanding?

5. As for your Beads, which are neither *Jewiſh* nor *Chriſtian*, but meer *Heatheniſh*, as to reckon the number or tale of that which you call your Prayers by; and though Kings, Popes, Cardinals and Biſhops do the ſame, this is but a ſmall proof as for Authority; Kings have drunk of the Whore's Cup, and Popes and Cardinals have uſurped Power that Chriſt never gave, as to exerciſe Lord-ſhip, and be Law-givers unto others; for the Lord is the Saints Law-giver, and the Saints Life and Judge, and he will not give his Glory to another; for Kings have drunk of the Whore's Cup of Fornication, and Popes have uſurped Authority, and Cardinals have exerciſed Lord-ſhip over mens Conſciences, yea and over great Kingdoms and States too. And if they pray by Beads, as others do ſet Forms by number and Tale, they are as much Idiots as the reſt are, who know not the Spirit to pray by. And ſo this is no Authority to prove your Practice Apoſtolical and holy; as for variety of Prayers and Worſhips, it delighteth the carnal mind indeed; but they that worſhip God in Spirit and Truth they Pray by the Spirit, and in it, as *David* and Chriſt prayed, whether ſeven times, five times or three times, and with underſtanding; and that which they prayed in, was not various, but one; and it's by that one Spirit which is not various, by which the Sons of God cry *Abba* Father; and the variety of your formed charms, Bablings upon your Beads, God hath no regard unto, but is a Smoke in his Noſtrils all the day. And they that have exerciſed themſelves in theſe things, have not the Witneſs of God in their own conſciences that they are accepted of God; and ſo I ſhall proceed to another Doctrine called Apoſtolical, and Holy; and that is about Meats, whether they may be lawfully eaten at all times.

The Author confeſſeth they forbid certain kinds of Meats, but it is but at certain times; and they are forbidden not as they are Evil, and the Creatures of God, but becauſe they are forbidden by the Church; and his proof is, the Apple which Eve *and* Adam *eat was not Evil in it ſelf, but being prohibited; ſo to eat that which is good of it ſelf is not ill, but to eat contrary to the Superiors mind and order, this is Evil. The Bible and Scriptures ought not to be read, but leave is to be asked of the Superior, becauſe there are many hard Paſſages, which they which have little or no learning, as* Peter *teſtifies in his ſecond Epiſtle*, chap. 3. *ſome underſtands it one way, and ſome another; and therefore it is the fitteſt for Learned men to judge of them, and they muſt judge whether People be in a capacity to read them.*

Anſw.

Answ. And why are Meats forbidden at certain Times? is this like Apostolick Doctrine? are not all Times and Seasons in the Hand of the Lord? and are all good to them that believe, and to the pure all Things are pure, all Times and Seasons, all Meats and Drinks, being sanctified by the Word, which made them all holy unto all that do believe: And if you forbid them not as they are Creatures of God, but because they are forbidden, I say, who did forbid them? or when were they forbidden? by Christ, his Apostles, or the true Church of Christ in their Day? but on the contrary Christ taught, *That which goeth in at the Mouth, and in at the Belly doth not defile the Man, but that which proceedeth out of the Heart, which is corrupted:* And *Paul* said, *what is sold at the Shambles may be eaten, and no Question made for Conscience sake; for to the clean, all Things are clean, and to the believing all Things are pure;* and who hath limited such Meats for such Dayes and such Times, the true Church? No, but the Church of *Rome*, who are going on in that Doctrine the Apostle spoke of, 1 *Tim.* 4. which he reckoned a Doctrine of Devils; but here is your Argument that must bring you off, because you forbid it not at all Times; I say, if it be a Doctrine of Devils to forbid at all Times, then it is some Part of the Doctrine of Devils to forbid at any Time, seeing Time and Things are all good in the Hand of the Lord; but if this Doctrine should hold, what would become of your Dog-dayes and of your Lent, which has been patched up Week by Week by divers Popes, and of your Wednesday, Friday and Saturday Fast; so by this Account of yours half of the Year is either unholy, or else some Meat is unholy for half of the Year; but there are few but see your Blindness, that in this much need not be said, but only thus, that which may be lawful in it self, when it is prohibited by the Lord unto any particular, then it becomes evil; for *whatsoever is not of Faith is Sin:* But Christ alone, unto whom all Power is committed, hath the sole Power over the Heart and Conscience; and for any to make Injunctions and Prohibitions contrary to him, the same is Anti-christ; and so the Practice which your Church commands is not Apostolical, but you bring Yoaks upon the true Disciples Necks, which they that are made free by the Son cannot stoop unto, neither joyn with; for whosoever doth, goes into Bondage: And Christ is the supream Power, unto whom all Power is committed, and when he justifies, what superior can condemn? And there is no need of asking leave of them that are Superiors, which reckon themselves as so, seeing every man stands clear in the Sight of God, when he transgresses not against the Supream Law of Christ in his Conscience; and to offend any Superiors, who lay any Injunction contrary to the Command of God, is not to offend God, neither to break his Command.

2*dly*, It seems all Parts of Religion are monopolized by *Mystery-Babylon*, in which *Rome* is comprized, not only Patents and Pardons sold for eating of Meat, but Authority and License must be given to every one that reads Scripture, a Thing which the Apostolick *Church* (before the Pope had a Being) knew nothing of; but on the contrary, some were exhorted to read the Scriptures, and some were commended for reading of the Scriptures, and for searching whether the Things were so as *Paul* testified, and in this they were counted more Noble then they at *Thessalonica*; but now it is become an ignoble Thing, and not at all to be suffered to read the Scriptures

without Patent or Licence in the *Church* of *Rome*'s Account, who have laid down Ignorance to be the Mother of Devotion; but the Danger is, because there are hard Passages which are not understood when People have little or no Learning, as the Author saith; was it for Want of natural Learning that *Peter* complained they wrested the Scriptures, and therefore is it for Want of Natural Learning that the Scriptures are not understood, and for Want of this they must not be read, as the Author saith? Ignorant Man! what, was *Peter* such a great learned Man? a poor Boat-man or Fisher-man, whom the Scripture saith was illiterate; in the *Acts*, *when they beheld* Peter *and* John, *and that they were illiterate Men, and saw their Boldness, and took Notice they had been with Jesus*: What! was it Want of Natural Learning that *Peter* spoke of? then he spoke against himself, for he was illiterate; but it was such a Learning that they wanted as this Author wants, who is untaught by the Spirit, and unlearned in the Doctrine of *Christ*, and such wrest the Scriptures, and do not understand hard Sayings, because the deep Things of God are revealed through the Spirit of God, and not by natural Learning, as this Author, who would sell Licences and Pardons for reading the Scriptures, as they have done for eating Flesh in Lent; but a Story of *Robin Hood*, a *Comedy* or a *Play* is more frequently read by the Members of the Church of *Rome*, which begets into Looseness and Prophaneness, a Thing which this Generation is in Love with rather then the Scriptures; and though the Scriptures be applauded in Words, as for the Rule of Life, by many, and a Judge of *Controversies*, yet how should they be rul'd that may not read them without a Licence or a Toleration from the Superior? if it be lawful to read with Toleration, it's lawful to read without Toleration; for the Toleration of Men neither addeth to nor diminisheth from any spiritual Exercise; and *Timothy* read the Scriptures of an Youth, and who gave him his Toleration? And *Apollos* was a mighty Man, and a knowing Man in the Scriptures, from whence had he his Licence.

3. Because thou judgest according to the Judgment of this present evil World, that they are only fit to read the Scriptures, and give Interpretations upon it, who are naturally learned, and have the Wisdom of this World; I say, nay, the World by Wisdom knew not God, neither know him now; and them that had Natural Learning rejected the Foundation; them that had the *Hebrew* Language set *Christ* at nought; they that had the *Greek* Tongue withstood *Paul*, and called him a Babler; them that had the *Latine* Tongue (the Tongue of the Whore your Mother) persecuted the *Christians* in the first three hundred Years after *Christ*, as your own Histories do relate: So according to all these who had only the Knowledge in the Natural Languages, they did not understand the Things of God; and it was the wise Builders which builded by Art and Skill in the earthly Wisdom, that rejected the true Foundation and corner-stone; but on the contrary we say (according to the Apostolick Doctrine) That the Scriptures may be read, and ought to be read; for they are profitable for Instruction, and Correction, and Information, to make the Man of God perfect: and throughly furnished to every good Work, through Faith in Christ Jesus; and I would have the Author know, that we do not look upon Cardinals, Fryars, Monks and Bishops to be the alone Men of God, so that they alone have

have the ſole Power to tolerate the reading of Scriptures; for he is a Man of God who is born of the Spirit, which ſanctifieth and leadeth into the clear Pathes of Equity and Righteouſneſs, who walk not after the Fleſh, neither fulfil the Luſts thereof; and ſuch there are and have been, which have been unlearned in Natural Tongues; but this is the Way to keep your Church in Reputation, to believe as you believe, and every Man to put out his own Eyes, and live by anothers Sight, and hang his Faith upon anothers Shoulders, this is not like Apoſtolick Doctrine; for the Apoſtle ſaid, *Let every one be perſwaded in his own Mind* (not by other Mens Minds) *and he that believeth hath the Witneſs in himſelf*, and hath it not to ſeek among the literal Rabbies, who darken *Counſel* through Words; and it is not for Want of Natural Learning that one underſtandeth the Scriptures this way, and another that way, but becauſe they want the Underſtanding of that Spirit that gave forth the Scriptures, which Spirit univerſally is given to all Men and Women (a Meaſure of it) to lead into Truth, and through which the deep Things of God are revealed: And its not your Traditions, Inventions, Natural Learning, Schools and Colledges, Fryeries and Covents, in which the Spirit of God is only limited; but every one that ſeeks finds, whether learned or unlearned; for of a Truth God is no Reſpecter of Perſons: and ſo the Mind of *Chriſt* is manifeſt unto them that believe, and the one Spirit, into which the Saints were baptized, is that which opens the Scriptures truly as they are, and diſcerneth the Times and Seaſons, and fulfilleth it in the Hearts of them that believe, and manifeſts the State unto which they were ſpoken: And if the Scriptures be ſo hard to be underſtood, by Reaſon of the hard Sayings, or becauſe of the Tranſlations, what have you been doing theſe fourteen hundred Years, with all your Learning, with all your Councils, Popes, Biſhops and Clergy, that you have not tranſlated them aright, or ſo plain, that they may be underſtood by all that read? But then your Doctrine, Worſhip and Practice would be ſoon manifeſt not to be Apoſtolical, nor conſonant and agreeing to the Practice of the true Church of Chriſt.

And now I come to the effectual Arguments and pregnant Wayes which the Author tells of, *which will work upon the Sectaries, to make them return to the Catholick Church, which* (he ſaith) *they have groundleſly forſaken*; and now I ſhall come to try his Arguments, and ſearch the Force of them which he layeth down, as the moſt efficacious VVay to convince all Sectaries (as he is pleaſed to ſtile them) to come to the Church of *Rome*; but the Hope of this Man will be like a Spiders VVeb; for all whoſe Eyes God hath illuminated in any Meaſure, will come to ſee the VVeakneſs of this Philoſophy and vain Deceit, which he hath laid down as a chief Inſtrument to convince all, that the *Roman* Church is the true Church, and that Salvation is only concluded in her.

1. The firſt Argument he takes from *Mat.* 18. 17. *Chriſt ſends us to the Church* (ſaith he) *if any neglect to hear her, they muſt be counted as* Heathens *and* Publicans: *from hence this is the Argument, That that Church is to be heard, in which there is moſt Aſſurance to be had that one is in the Way to Salva-*

tion; but in the Roman *Church there is moſt Aſſurance, therefore the* Roman *Church is to be heard.*

Anſw. The *Minor* is falſe, and alſo the *Concluſion*; That church which hath the Foundation of its Aſſurance without, it is not the true church of Chriſt, neither is to be heard; but the *Roman* church hath only their aſſurance of Salvation without them, therefore are not to be heard; it is manifeſt their aſſurance ſtands only in outward things, as Antiquity and Viſibility, which are not the alone Marks of the true church; *Cain* was Ancient enough, and there were them that were in *Cain*'s way before *Rome* was ſo highly elevated; and that for Univerſality and Viſibility, there is no aſſurance in that, for all the World hath wondered after the Beaſt, and the Whore hath ſitten upon Nations, Kindreds and People; and ſo the firſt Argument is denyed, and proved to be falſe: I ſhall lay down another; 1. That church which hath alwayes been ſo Viſible and Univerſal ſince the Apoſtles dayes, as hath had its ſeat over Nations, Kindreds and Tongues, is not the true church of Chriſt, but the Harlot; but the church of *Rome* hath been Univerſal over Nations, Kindreds, Tongues and People, therefore the church of *Rome* is the Harlot, and not the true church of Chriſt.

But I ſhall not traduce thee in thy vain Deceit, but return thy Arguments upon thy ſelf, which thou chargeſt upon others.

1. *As firſt, That Church is not to be heard whoſe Authors and Doctors are Cozeners and Impoſtors.*

2. *But all are Cozeners and Impoſtors but the Church of* Rome.

Again, *That the Church of* Rome *hath the Marks of the true Church, and no other, as Antiquity, Miracles, holineſs of Life, Univerſality.* Again, *That the Church of* Rome *takes the narrow way that leads to Life.* Again, *Becauſe the Church of* Rome *keeps Sunady inſtead of Saturday, by Tradition; therefore ſhe is the Church of Chriſt.*

To the firſt; If that church is not to be heard, neither her cenſures regarded, whoſe Authors and Teachers have been cozeners and Impoſtors, then the Church of *Rome* is not to be heard, nor her cenſures regarded, becauſe the chief Authors have been Cozeners, Cheaters and Impoſtors, who have been out of the Power of God, and have taught for Doctrine the Traditions of men; as Purgatory, Prayer for the dead, only to cozen and cheat by, to fill the Bags and Coffers of the Popiſh Clergy; which Doctrine is contrary unto the Doctrine of Chriſt & the Apoſtolick church, therefore the church of *Rome* is not to be heard.

2. *That the Church of* Rome *hath the Marks of the true Church, and no other as Antiquity, holineſs of Life, Miracles, and Univerſality*; This is falſe; there were Churches before *Rome*, that had theſe Marks; and there have been ſince, and are now, more then the church of *Rome*: *Antiquity* ſome of them called *Sectaries* will allow you a Thouſand Years to be called a Church, and yet prove you apoſtates both in Doctrine and Practice. Your Miracles are but cheats, deceits, and lying Stories, if your own Authors be ſerched; you confeſs moſt of your Miracles are wrought by your Images, Works of your own Hands.

2. *Antiquity*

2. *Antiquity* without Truth, proveth nothing; and Holineſs of Life, if your *Church* be holy, which is prophane? tolerating (as I ſaid before) Whoredoms, Stage-plays, vain Sports and Paſtimes, which draw People from the fear of God; and many fooliſh fopperies which I ſhall not now mention; ſo that there are them that have diſſented from you, which are more ancient in the Faith, more holy in Life and Converſation, more agreable in Doctrine and Practice, to the true Primitive *Church*, then you are. And as for Miracles which are wrought by the true Power and Finger of God, there have been, and are more amongſt them called *Sectaries* then in the Church of *Rome:* The blind have received their ſight, the Lepers have been cleanſed, the Lame have been made to walk, and the deaf have heard, and the Dumb have ſpoken, the dead have been raiſed, and many that have bound by *Satan* fourty Years, are looſed, and there are thouſands that are Witneſſes of it, and can teſtifie the Truth thereof, even in this time, and in this Year, in *Scotland, England, Ireland, Germany* and *America*, 1662. So there is a true *Church* which hath the Marks of the true *Church* of Chriſt, more then the *Church* of *Rome*; therefore the *Roman* church is not the alone true *Church*.

3. To the third Argument, *That the Church of* Rome *keeps God's Commandments, and walks in the narrow way of Chriſt's Counſel, therefore ſhe is to be head:* How ſhe keepeth the Commandments of God, is known, if he mean the ten Commandments; *Thou ſhalt not make to thy ſelf any Graven Image, nor the likeneſs of any thing that is in Heaven or Earth, neither bow down to Worſhip them.* Now you make Images of things in Heaven, as of God and Chriſt, and the Holy Ghoſt, and of *Mary*; and as for things in Earth, you have Images of all ſorts, witneſs your Maſs-Houſes, called Churches, your Cloiſters, Fryaries and Covents; ſo that every place is filled full, and Worſhip unto them is taught by you for Doctrine, contrary to God's Doctrine, and your diſtinction of *Latria* and *Dulia* will not ſerve; for it's meer Deceit; he that Honours an Image, and bows down before it in his Heart, whether you may judge it repreſents this or that, is an abſolute Idolater, and knoweth not the Spirit which Chriſt ſaid, he would ſend to the true Church, which ſhould bring all things to their remembrance, both what he did and ſaid, and the Saints Life and Example to remembrance, (without your Pictures.) And how you are in the narrow Way, is known to many thouſands that you do not walk in it at all, neither take up the Croſs of Chriſt, which is to crucifie the Luſts, affections and deſires of the Fleſh, but taketh up outward Croſſes, and bear them on your Necks, or Pin them on your ſleeves, or hang them about your Necks, and all becauſe Chriſt was crucified on the Croſs: And here you are honourers of *Pilate* and the *Jews*, who crucified Chriſt upon the Croſs as a Blaſphemer, rather then honourers of Chriſt, and the ſtrait and narrow Way you are ignorant of, and Chriſt's ſufferings you are all ſtrangers to: What! your Popes are as Emperors, your Cardinals as Law-givers, your Eccleſiaſtical Officers as Lords of great Poſſeſſions in the Earth, except ſome begging Fryars, which you have preſt into a Voluntary humility, without neceſſity. And how do you love your Enemies? How many *Indians* have you deſtroyed and killed as Dogs? and how many that have profeſſed the Name of Chriſt have you Burned & deſtroyed, as though

they had been Wood, and only Fewel for the Fire. And how can you say your *Pater-Noster*, about which you make so much ado, and say, *Forgive our Trespasses, as we forgive them that trespass against us*; if the Heathen have trespassed against you, if them you call Sectaries have trespassed against your church, how do you forgive them? and how do you fulfil the Law of Christ, and keep his counsel, seeing that you are out of his Doctrine; away with such Deceit and Hypocrisie, God hath found it out, and is judging it by his Saints, who rejoyce in Christ Jesus, and have no confidence in the Flesh, nor in fleshly Traditions and Imaginations, but live in the Power of God, and walk in the Spirit; and therefore becaufe you walk contrary to the command of God and Christ's Counsel, and are out of the *narrow Way that leads to Life*, your church is neither to be heard, minded, nor heeded.

The fourth Argument, *That the Church of* Rome *is the true Church, becanse they keep their Sabbath of the Sunday by Tradition, and not upon the Saturday, as the* Jews *did; and therefore the Church of* Rome *is to be heard, because they have Tradition and solid Reason on their side.* Thy Speech bewrayes thee, which bespeaks thee rather a Heathen then a Christian; for the Heathens had a day that they celebrated to an Idol made like the Sun, called *Sunday*, and another day which they celebrated to an Idol called *Saturnus*, called *Saturday*; and in this your Church is not to be heard, who is out of the form of sound Words: but the Seventh day was the *Jews* Sabbath, which none that profess Christianity ought to keep, seeing that Christ put an End to the shadows: and the Saints Sabbath is a stranger to the church of *Rome*; he that hath overcome the World and the Devil only knows God's rest, and the true Sabbath, of which the *Jews* was a Figure; and the Sunday thou callst, it is no more a Sabbath reckoned by the Lord of Life then that which thou callst Saturday; for every day is kept Holy to the Lord by him that witnesses the work of Redemtion, and this is according to the Apostolick Doctrine; and if because of example the Christians whom you are pleased to Stile *Sectaries*, do observe the first day of the Week in the Power of God, for his Worship, then they are as much, if not more to be heard then you, and have as much Solid reason on their side as you; and thou must not think to carry the Matter on with such frivolous Arguments as this, to advance *Mystery Babylon*; for this is a knowing Age blessed be the Lord, wherein the Wisdom of God is revealed, and that which comprehendeth all shadows, Types, Dayes, Times, Years, Meats, Drinks, Washings, and other Figures, they are all seen over, and he is come & manifest which is Head of the true church, (and not the Pope) who was, is, and is to come, Life it self, Truth it self, Power, Strength, and everlasting satisfaction to thousands, and ten thousands, who have believed, (and to a numberless Number which are yet to be gathered into God's Sheep-fold, and into the narrow way of Christ) which will deny, and doth deny upon good Grounds, and infallible Testimony from the Eternal Spirit, that the Church of *Rome* is either in whole, or in part, any part of the true Church of Christ.

And seeing this valiant Champion hath made so fair a Proffer, *That all their Priests, Jesuites and Catholicks over all the World will turn to the Sectaries way (as he calls them) if they can but get a clear and satisfactory Resolution to the following Doubts.*

Answ.

Answ. I am one which do acknowledge my self to be reckoned by him as a Sectarian; yet as a Sectarian is reckoned by the true Church of God in the Primitive Time, in the Apostles and Christ's Dayes, I do not reckon my self as such; and that I am a Minister of the everlasting Gospel, I dare not deny, seeing a Necessity is laid upon me to acknowledge the same; yet herein I do not glory, but in him who hath call'd me for the Work sake; and I know the Teaching of Christ Jesus and his Doctrine, and no other Thing these many Years have I published, but that which I received of the Lord, and from him by his Spirit, which is according to the true Faith and Godliness, which was in the primitive Church (before ever *Rome* did lay claim to be the only true catholick Church, excluding all others but her self to be in the Way that leads to Salvation) I which am as one amongst many Thousands which God hath manifested his Mind unto, shall answer in clearness, and according to Apostolick Doctrine and the Manifestation of his Spirit; but when I have so done, I am afraid this *Champion*, with the rest of the Priests and Jesuits, and the rest of the *Catholicks* over the World, will hardly own his *Challenge*, or confess that Doubts are answered; yet however, if it satisfie but one of a Thousand, I have my Reward, and shall put it to Tryal.

The first thing the Author, who it seems knows the Mind of the *Church* of *Rome* in all things, both as to Doctrine and Practice, which they do allow of, and the contrary they will deny he knows to the full, or else he would never (sure) have made such a bold challenge.

The first thing that they would be resolved in, is:

Whether any can clearly shew that any Teachers, Doctors or Ministers are sent of Almighty God to preach and reform the Roman *Catholick Church, and that they are not some who say, the Lord saith, when the Lord hath not spoken unto them; neither sent them,* Ezek. 13. 2.

Answ. What the *Roman Church* and their Members will take for a satisfactory Resolution, as to themselves, I sometimes question, and do doubt the resolving of the most; but however, by the same Commandment that the Apostles did evidence their commission, that they were sent to reform the *Church* of the *Jews*, & also them that had made Defection from the Faith amongst the *Gentiles*; this may be shown.

1. The Apostles of Christ Jesus did declare their Commission, which they had received from *Christ*, and for other Proof, they sought none amongst them that were Auditors or Hearers, but the Witness and Testimony of God, unto which they desired to be approved in the Sight of God.

2. They shewed the *Jews*, that they held the Types and Figures, but did not receive or believe him who was the Substance, in whom they all ended; they were sent to bear Testimony to the true Light, that lighteth every one that cometh into the World, and to preach down Dayes, Times, Moneths, Years, Fasts, Feasts, Sabbaths, Circumcision, Temples and Offerings, the Priesthood and the Sacrifice, which were but to continue until the time of Reformation, and the bringing in of a better Hope, by which they drew nigh unto God, and had an Access unto him; and they declared their commission against a voluntary Humility, and worshipping of Angels, all which things the *Church* of *Rome* do stick in and vindicate for

Apoſtolick Doctrine, and many more things, which the *Church* of *Rome* is run into, contrary to the true *Church* of *Chriſt*, and therefore had need of Reformation: So that which is contrary to the Doctrine of Chriſt and the Apoſtles, and Practice of the primitive Church in the firſt hundred years is in the Apoſtacy; but *Rome* is in many Practices and Doctrines contrary to the true Church, therefore needs reforming.

And ſo God hath manifeſted himſelf in this his Day of Power, and hath diſcovered the Church of *Rome* to be contrary in Doctrine and Practice to the true Spouſe of Chriſt, and hath ſtirred up and moved many by his Power and Spirit to preach the everlaſting Goſpel, and to declare alſo againſt the Defection of the Church of *Rome*, and her apoſtatizing from the Faith, and they are not of thoſe whom the Prophets ſpoke of, which ran, and the Lord ſent them not; for them were the falſe Prophets in *Iſrael*, and they were manifeſt by their Fruits, of which there are great Store in *Rome*, who are manifeſt by their Fruits, and they are ſuch as are in *Cain*'s Way, who would kill, and ſuch as are Seekers of Gain from their Quarters, and ſuch as take the *Jews* Tythes; and theſe the Lord never ſent to be Teachers or Miniſters, to bring to the Knowledge of Chriſt; but we deny all theſe things, and your Church in the very Ground and Foundation, and know that it will be ſwept away, when the Beaſt is taken alive, upon which your Church now rides; then ſhall you ſee, that that which you long put off among People as Apoſtolick Doctrine, will not be received any more, neither Traditions nor Inventions of Men for the Worſhip of God.

The ſecond Doubt which the Author would be reſolved in, is, *whether we can make good what* Luther *and* Calvin, *with all* Proteſtants, *have boaſted, that they would do, to reform convincingly one of the ſillieſt* Roman *Catholicks that is, and to begin, do it in the Matter of the real Preſence after Conſecration.*

What *Luther* and *Calvin* have ſaid unto you, as about your Worſhip, Doctrine and Practice, hath been made good by themſelves while they were living, and in the Body; and what they ſaid, did not only inform the Minds of many of the *Roman* Catholicks, but reform'd them too, which were not of the ſillieſt amongſt you, not only one, but thouſands did ſee your Error and Deceit, though they in ſome Particulars did but differ from you: But now that is manifeſt which denyeth your Foundation in the very Ground. And what I have ſaid as about the real Preſence of Chriſt's Body being in the Bread and Wine after Conſecration, if thou dare put it, and endeavour the Trial thereof (according as I have in Reaſonableneſs propounded unto thee) it will convince many of the *Roman* Catholicks of their Error, or elſe many of the *Proteſtants* of their Error; and ſo if thou dareſt adventure it, make no more Boaſts, but let come to Tryal, as before is propounded unto the Church of *me*, if ſhe, or any of her Agents dare admit of it.

3. The third Argument which he promiſeth, *If it can be proved from the Scripture* (*which he calls God's written Word*) *that the Sabbath-day is commanded by God to be kept on* Sunday, *and that little Children are to be baptized.*

Anſw. What others have ſaid as to theſe two Particulars, who were but departed a little Way from you in divers things, as to their Judgments

I ſhall not ſtand to vindicate, becauſe the Church was rather but a coming out of the Wilderneſs, rather then come already into her firſt Purity; but I am one of thoſe, amongſt many thouſands in *Europe*, who deny the Church of *Rome*, as to be the Bride, the Lamb's Wife; and yet I ſhall not vindicate either the one or the other, but deny both as amongſt Chriſtians, *viz.* as to keep the *Jewiſh* Sabbath upon Sunday, as the Author calls it, and ſprinkling of little Children is like the other, an Invention in the Apoſtacy, never that we read of commanded, commended or practiſed in the Apoſtles Dayes as ſuch: The firſt Day of the Week the Apoſtles met together, and worſhipped God, not by Virtue of the *Jews* Commandment, but in the Power of God, and you only have them both, and keep them both by tradition and cuſtom, without commandment, and ſo are out of the Power of God, and out of the Saints Life.

4. The fourth Argument: *Can the Sectaries with Reaſon and Ground ſufficient condemn all Catholicks that were ſo many Ages before* Luther *and* Calvin, *for being no better then* Heathens? *and convince me, that adhering to you I ſhall be more ſecure in my Salvation, then in joyning to them that have Time out of Mind been of the only ſaving Religion?*

Anſw. The Sectaries have not gone about to condemn every individual man before *Luther* and *Calvin* for no better then *Heathens*; we believe ſome were; and we believe many were as bad (if not worſe) they that walk in the Practice of the *Heathen*, and bring forth Fruit, but not unto God, are in the *Heathens* Nature; but the Generality of the Church of *Rome* have (for theſe many hundred Years) brought forth no better Fruit then the *Heathen*, and therefore are in the Nature of the Heathen; for like as the Heathen perſecuted the Chriſtians in former Dayes, even ſo hath the Church of *Rome* perſecuted the true Chriſtians in their Day, and in this are no better then Heathens; inſtance the Blood-ſhed, Murder, cruel Deaths you have put many unto, ſince you have had the Name of a Church, and therefore are no better then Heathens in Nature; and for Antiquity, it proveth nothing without Verity: And there can be no Aſſurance in your Church, ſeeing that it ſtands upon Tradition, and Hear-ſay, and outward Performances, and bodily Exerciſes, that profit little; but ſome, whom you call Sectaries, have more Aſſurance, for it's the Spirit of God that gives it; and as there is Obedience yielded unto the Lord (that Spirit) he giveth them Aſſurance; and them that are born of it do overcome the World, and his Spirit beareth Witneſs to their Spirit, that they have overcome, by which they cry *Abba* Father; and this Spirit of Truth, that leadeth into all Truth, bringeth more Aſſurance unto them that are led by it, and worſhip in it, then can be had in all your outward Formalities, Ceremonies and Traditions.

5. *Can you make evident at leaſt, that in your Flock and* Luther *and* Calvin *their Guides, there is more Holineſs and Virtue then can be found among the Catholicks, and that you go the narrow way that leads to Life?*

I anſwer, yes; I am one among many thouſands who are not of the Church of *Rome*, yet am of Chriſt's Flock, which he hath cleanſed by his Blood, and revealed his Virtue in, and his holy Life; and it's made mani-

feſt that they are in the narrow Way more then the Church of *Rome*; they are in the Way that leads to Life, and abide in Chriſt's Doctrine; we love them that hate us, we bleſs them that curſe us, we pray for them that perſecute us; but ſo doth not the Church of *Rome*, but kills them and perſecutes them that oppoſe her; we ſay, without Righteouſneſs and Holineſs be revealed and wrought in our Hearts, we can bring forth no Fruit unto God, neither can be Members of the true Church; but if any conform unto the Practice of your Church in outward things, he is counted a good Member of your Church, though Righteouſneſs and Holineſs, Self-denyal, Humility and Love be wanting: Therefore we are the Church in which there is more Holineſs, Virtue and Life enjoyed, then in the *Roman* Church.

6. Can you ſhew us any Miracles that ever were wrought in Teſtimony of your Religion, or that the Catholicks Miracles are wrought by Beelzebub? *and now thou haſt askt us a reſolution of the Doubts, and let all that are Illuminated, judge how we are deluded.*

Anſw. It's an adulterous Generation that ſeeks a Sign; and what Chriſt wrought was reckoned as no Miracles by them that are in the Unbelief, yet theſe Signs have accompanied the Goſpel, which is the Power of God, the blind have been reſtored to Sight, and the dead have been raiſed, and the deaf have heard, and the lame have been made whole, and this hath been witneſſed by many, and we have a cloud of Witneſſes, which your Church knows not of; and by the effectual working of God's Power theſe things have been done, which do give Teſtimony and confirm our Religion: And for your Miracles, the moſt that ever I heard of have been done by Pictures and Images, as you have teſtified, which are but fabulous Stories: and now let them who are lightned with the true Light of Chriſt, judge who are in the Deluſion; and now let all judge whether theſe be not ſatisfactory Reſolutions unto the aforeſaid Doubts or Queſtions, which may convince them that have erred from Chriſt, the Power of God, and gone in their own Traditions and Inventions, and have forſaken the ſtrait Way and the narrow Path that leadeth to Life; and all are exhorted to come unto him (who is the Light and Life of Men) that their Souls may live, and that they may witneſs Aſſurance of the Love of God unto them by his Spirit's Manifeſtation. And now let us ſee whether the Author will keep to his Word, whether the Church of *Rome* will all turn unto our Way, which is Chriſt, the Way, the Truth and the Life, or whether follow their Viſible Head, the Pope, who is changeable, and doth not abide forever, who leadeth only to an Obſervance of outward things, but neglect the weightier things to walk in.

And now I ſhall come to ſome *Propoſitions, which* (the *Author* ſaith) *have been propounded, which are unanſwerable*; and the Propoſitions are againſt all Sectaries; and the Propoſitions are laid down by *Francis Coſterus* (as the *Author* ſaith) *of the Society of Jeſus, which have been laid down fifty Years ago*, and they are in Number eight; *and with them eight Propoſitions* (the *Author* ſaith) *he hath put all the ableſt Miniſters of* Germany *and the* Low Countries

unto

unto their Wits End; now I hope ſome will be able to give an anſwer, and yet keep both their Faith, Wit and Reaſon.

1. The firſt Popoſition is this, *That never ſince the Apoſtles Time, till the Year* 1517. (*wherein* Luther *began his Doctrine*) *were any found in the World who did conſent with either the* Lutherans, Calviniſts *or* Anabaptiſts, *or other Sectaries Opinions; nor ever ſhall any of the Sectaries prove that any of the Apoſtles or Evangeliſts were of their Faith; and ſo by Conſequence the Sectaries are without Faith, and they are the Men whom the Scriptures in ſeveral Places affirm that ſhould come,* In the latter times falſe Prophets, &c.

Anſw. As I ſaid before, any Opinion which *Luther*, *Calvin* or the baptized People do hold, I ſhall not ſtand to vindicate it, becauſe they have ſo holden; yet in many things they are ſeparated from you upon good Ground, and their Doctrine and Worſhip was far more conſonant and agreeable unto the Apoſtles Dayes then yours are; but I am one that own my ſelf a *Proteſtant*, who deny the Church of *Rome*; and I do ſay, this Propoſition is ſilly, poor and feeble; and I do not believe that any were ſo hard put to it, as to be brought to their Wits End by anſwering of it; for what need he talk of ſince the Apoſtles time till ſuch a Year, we ſhall come to the *Apoſtles* time and age, and if any Society of People now are found the ſame in Faith, in Doctrine, in Worſhip, in Life, Practice and Converſation, then they are the true Church: and let *Francis Coſterus*, with the reſt of the *Roman* Merchants, take that Faith to themſelves, and that Doctrine to themſelves, and thoſe particular Points of Worſhip and Tradition to themſelves, ſince all the World hath wondered after the Beaſt, and hath worſhipped his Image, and this was ſince the Apoſtles Dayes: And if the Church of *Rome* pleads the whole World as for a Proof, *John* ſaw that Anti-chriſts, falſe Prophets, Deceivers were entered in then, fifteen hundred Years ago, and the World went after them; and he ſaw the whole World *wonder after the Beaſt, and the whore ſit upon the waters, Nations, Kindreds, Tongues and People*; and this comprehends the World, the Whore's Seat; and we matter not for her Conſent, neither to Doctrines and Principles, nor Opinions, nor for the Approbation of them that have drunk of her Cup: But if we can prove a People, which are gathered by the Word of God, and through the preaching of the Goſpel, into the ſame Faith, Hope, Doctrine, Life and Practice which the Apoſtles walked in then; this is the Church which is coming out of the Wilderneſs again, where ſhe hath been preſerved, while the Mother of Harlots hath ſit as a Queen, and hath been ſo viſible, as over all the World, and hath made the Nations drink her Cup of Fornication; and therefore your Unity in this thing and in this time is clear, that the Church of *Rome* is not the Church of Chriſt; but there are ſome whom *Rome* is pleaſed to call Sectaries, that own the ſame Practice, the ſame Doctrine, the ſame Faith which the Apoſtles walked in; and therefore this great Propoſition is falſe, *That all that have ſeparated from the Church of* Rome *have no Faith, or a new fancied Faith*; and now I come to his ſecond Propoſition.

2. Propoſition. *The Religion and Faith of the* Roman *Church hath not been any Way changed, in any Article that belongs to Religion, by any Pope, Councils,*

or catholick Biſhops; but it is the very ſame Faith hath remained intire and inviolate, from the Apoſtles to this preſent Day.

There were churches planted before there were any at *Rome*; and the Faith which they received, was that which did overcome the World, and gave them Victory over Sin and Death; and the Religion which the churches of Chriſt profeſſed, as *Corinth*, *Galatia*, *Theſſalonica*, and the reſt of the churches which the Apoſtles planted, is no more like the Faith and Religion of the church of *Rome* now, then Black is to White; as for inſtance, Prove us out of the Scripture what Foundation you have for Purgatory, for ſelling Indulgences and Pardons for Sins; and what Scripture have you for Auricular confeſſion, for an Unbloody Sacrifice, for Prayer to Saints, for worſhipping of Images, (in the New-Teſtament) for obſerving of *Lent*, conſiſting of ſo many days? & what Scripture & example from the churches that were in the Apoſtles days (before *Rome* was called a church) concerning Prayer for the Dead, for your croſſes, your tapers and candles, for anointing with Oyle and cream in Baptiſm, which was only invented by Pope *Clement*, which another Pope (Pope *Silveſter*) confirmed, 315. *Plat Volat. Sabil.* And what example from the true church of Baptizing of Infants, and for God-fathers and God-mothers, in Chriſt's day, when he planted the church? And that Infants ſhould be Baptized, and only at *Eaſter* and *Whitſuntide*, was not this ordained by Pope *Leo*, in the Year 676. *Lib. Council, Volat. Pol. Chron.* and was not *Tranſubſtantiation*, which you call the Body and Blood of Chriſt after the conſecration, when the Prieſt hath Whiſpered over the Bread and Wine a few *Latine* Words, as, *Hoc eſt Corpus meum, Hic eſt enim ſanguis meus, &c.* The Bread is turned into the Natural Body of Chriſt's Fleſh, Blood and Bone; was not this ordained by Pope *Innocent*, held at *LATERAN* by Twelve Hundred *Romiſh* Prieſts, Monks and Fryars, in the Year 1215. *decret. de ſumma Trinitate, Cap. Firmiter.* And whether are not theſe Articles of the church of *Rome*, yea or nay? If I ſhould traduce the church of *Rome* in their Biſhops and Councils theſe 12. hundred Years and upward, I might bring a cloud of Witneſſes that the church of *Rome* is not the ſame in Articles of Faith in Religion, but divers Popes (I might prove) have made diſtinct Articles, and divers Councils and Biſhops; ſo that I might clearly prove, and can, and ſhall, if God permit me with Life, if I hear any more of the church of *Rome*, or the Author of this Book, that I ſhall prove, that the church of *Rome* in the articles of her Faith, is not the ſame that the church of Chriſt was in before *Rome* was Planted a church.

2. I ſhall prove (if need require) her Univerſal Councils (as ſhe calls them) to vary, and her Biſhops to be different in their Decrees, and that her Faith, in points of Religion, is not the ſame from the Apoſtles day, to this time, as the author of this Book would make People believe; but what I have ſaid to this unanſwerable Propoſition, (as he calls it) may be ſufficient to convince both the author and them that are doubtful in their mind about this particular.

3. Propoſition is, *That neither the Sacraments nor Ceremonies, or any Doctrine of the Church of* Rome, *contain any thing that is contrary to the Scriptures but learned Doctors maintain the ſame: and that there is no alteration in any article of Faith.* and then the *Author* makes a concluſion, though full too haſtily, *That they which diſſent from the Church of* Rome (which he is pleaſed to

Stile

Stile, *Sectaries* and *Hereticks*) *have no reason to withdraw from the Catholick Church.*

Answ. As for that which you call the *Catholick* church of *Rome*, we find such diversity of Orders and constitutions one distinct from another, that to begin to enumerate them all, would take up much time before one ended, and would prove tedious to the Reader, to view over the Variety of Constitutions and Decrees that have been made concerning the Ceremonies, Sacraments, (as they call them) and other Doctrines of the church of *Rome*, which at this time is not my intention; but Pope *Alexander* commanded that unleavened Bread should be used in the Supper, in the Year 1119. *Lib. Concil. grat. Sabil.* Before that time the outward Bread was indifferent, whether it was leavened or unleavened; notwithstanding the *Greeks* do use leavened Bread unto this day, in that which is called a Supper, and they use Wine only in the Cup; but the church of *Rome* mingles Water with Wine, according to the Pope *Alexander*'s Decree: And the Doctrine of *Transubstantiation*, of turning the Bread into the Body of Christ, and Wine into Blood (as they say) was an unknown Doctrine in the *Apostles* dayes, and also among the *Greeks*, until Pope *Innocent* the third, 1215. Likewise *Honorus* the third, he made a new Ordinance, that the Sacrament of the Altar (as the Church of *Rome* terms it) should be Worshipped, and kneeled unto of the People, and also it should be born unto the Sick, yea, and that with Candlelight, though it be at noon-day, in the Year 1214. *D. 3. Tit. cap* 10. *Lib. Council, Pant.* And *Innocent* the third ordained the Sacrament of the Altar should be kept under Lock and Key, that such as were like to dye, might not want Spiritual comfort at the time of their Death, *Lib. Council, Cron. Pant.* Pope *Innocent* the 8th permitted that the Priests of *Norwegia* might sing Mass with Water for lack of Wine, in the Year 1484. *Math. Falm. Pant.* And as about the Ceremonies about the Sacrament or Mass, in a Council held at *Rottomage*, it was decreed that the Sacrament should not thenceforth be given to Lay-men nor Lay-women in their Hands any more, but the Priests should put it in their Mouths, contrary to the use and practice of the Primitive Church; yea & of the church of *Rome* it self many Years after, *Lib. Council, &c.* And so here the Church of *Rome* in contrary to the former Churches, and to their own Church of *Rome* in former times, though *C. M.* would elevate the Propositions of *Francis Costerus* (a Jesuit) unanswerable.

4. Proposition: The Author saith, *It cannot be proved that any have been admitted Priests, but were duely consecrated by Bishops, Whence we infer, That* Lutherans, Calvinists, *and other Hereticks, are no true Ministers, neither are of Divine Priest-hood, because they give to People a meer piece of Bread and nothing else, and they have no Power to absolute People from their Sins, but send them away entangled with Sin, as when they came to them.*

Answ. As for the Consecration of the Priests of *Rome*, you have consecrated many who are out of the Doctrine of Christ, who are Traytors to Kings and Governments; and it's a Maxim, and a thing Meritorious in your Church, to slay a Heretick, that is, one dissenting, or not consenting to your corrupt Principles, and as one Deceiver hath ordained and admitted another, so hath your Bishops and Popes ordained the rest to Exe-

cute their Drudgery and corrupt Traffick ;and as I have offered unto thee before, if it be not a piece of Bread, and Wine, except mingled with water, (according to your changeable Ordinances before mentioned) put it to Trial upon the terms I before mentioned, that you may be made manifeſt to be Deceivers,or elſe we,to all People. And as for your Abſolutions and Pardons, it hath been that which you have ſold for Money, which made *Luther* and divers of your own Church to deny you, becauſe it hath been contrary to Chriſt and the Apoſtles Doctrine. And as for forgiveneſs of Sins, it properly belongs to Chriſt, and to them that are in the ſame Power; to them that confeſs, forſake and turn from Sin, to Pronounce forgiveneſs and Mercy ; but the Members of your Church confeſs from day to day unto your Prieſts that are as much entangled inSin as they who do confeſs, and neither do Repent nor find Mercy at the Hand of the Lord ; and your confeſſors, and they that do confeſs, they are defiled as much with Sin when they End their Work, as when they began.

5. Propoſition. *It cannot be found in the holy Scripture, that nothing is to be believed, but what is clearly and expreſly contained in the ſame : Hence follows the overthrow of the Ground-work of the Sectaries, who ſay, that nothing is to be believed but what is expreſly ſet down in the Scripture.*

Anſw. What others have ſaid as to this particular, I ſhall not now ſtand toVindicate,becauſe it is not myWork to Vindicate every particular Judgment &Perſon who believe contrary to yourChurch;but I ſay many are of that mind (that are not of your Church) that things may be believed to be true, according to the manifeſtation of God's Spirit, though the Scripture in expreſs words doth not declare the ſame ; yet you to bring in fabulous Stories, which you call unwritten Verity, that are to be believed, though never ſo Repugnant unto the Scripture, and to the Truth contained in it, this we cannot receive, neither believe ; and this will never be attributed by the Lord unto any for Unbelief, although you ſay it.

6. Propoſition. The Author ſaith, *He would fain have* Luther *and* Calvin, *and the other Sectaries, to ſhew where* Matthew's *Writing is called holy Scripture, more then* Nicodemus *his Goſpel ; and ſeeing they cannot prove the one more then the other, they muſt needs believe ſomething that is not written in the holy Scripture.*

Anſw. I ſhall let *Luther* and *Calvin* alone, they were Men that God did honour, and I do honour, and many more as in their Day ; they are at reſt in the Sepulchres of their Fathers,where your reviling cannot touch them, they prevailed in their Doctrine and Faith ſo much againſt you,as you have not recovered in an hundred and thirty Years, neither I believe ever will, ſo long as the Church of *Rome* will have any Cauſe to call her ſelf Chriſt's only viſible Church upon Earth. And I do not believe *Matthew's* Writing only becauſe it is reckoned by you and us for holy Scripture, but becauſe we feel by the Spirit of God, that gave forth all Words, that it is a Declaration of thoſe things which were brought to paſs in his Day, and likewiſe *Mark*, *John* and *Luke*, teſtifie unto the ſame Matter ; but for *Nicodemus* his Goſpel, as you are pleaſed to call it, the Spirit of God doth not teſtifie in us unto the ſame, but that it is repugnant unto the Mind of the Spirit,

and

and is a meer patcht up thing in the Corruption of time, wherein many things are contained that are in Oppoſition and contrary to *Matthew*, *Mark*, *Luke* and *John* their Declaration: And ſo thy feeble Argument is anſwered, which thou concludeſt hath not been alterable theſe fifteen hundred Years; and let not him that puts on his Armour boaſt, but him that hath overcome, and puts it off.

7 Propoſition is, *That it cannot be ſhewn for theſe fifteen hundred Years that there hath been any Catholick that held that the Pope of* Rome *was Anti-chriſt, or that did rail at the moſt holy Sacrifice of the Maſs, or Invocation of Saints and Angels, and uſual praying for the dead, and ſuch like works of Piety, belonging to our Faith and Religion, which the whole World hath laudably practiſed and reverenced for fifteen hundred Years.*

It is a Wonder that this Author belonging to the Church of *Rome*, is not aſhamed of his Arguments, and the ſilly Propoſitions that he hath propounded from another Hand; It ſeems, neither this Author, nor *Francis Ceſterus*, whoſe Propoſitions the Author hath vaunted in, and boaſted of, know the Apoſtles Doctrine, who ſaid, *The whole World lay in Wickedneſs*, and *if any Man love the World, the Love of the Father dwells not in him*; and Chriſt ſaid to his true Church, *Ye are not of the world, therefore the World hates you*; and again, *I have choſen you out of the World*; and *John* in his Day ſaw through the Spirit, *all the World wondering after the Beaſt, and worſhipping his Image* (and not the Image of God) *and ſaw all Nations, Kindreds, Tongues and People to be Waters, and the Nations, Kindreds, Tongues and People to drink the Whore's Cup*; and theſe the two Authors bring in for a great Proof, and for an unanſwerable Propoſition, as that *the whole World lyes in Wickedneſs, in whom the Love of God dwells not, and they that have drunk of the Whore's Cup of Fornication, and they that have wondered after the Beaſt*, (to wit) *the whole World*; theſe are his dark Cloud of Witneſſes, to prove that the Pope was never called *Anti-chriſt*; will they that have received the *Roman* Faith, and accounted the Pope Chriſt's Vicar, and the viſible Head, call him *Anti-chriſt*, which hath exalted himſelf and the Church of *Rome*'s Faith over the whole World, as the *Author* boaſts; *That the whole World hath laudably practiſed and reverenced Invocation of Saints, and praying for the dead, for the Piety, Faith and Religion of the Church of* Rome *for theſe* 1500 *Years*, This proves the Church of *Rome* to lye in Wickedneſs, and to be contrary to the Doctrine and Practice of Chriſt and his Apoſtles; and this doth not clear the Pope at all, but rather makes him to be an Anti-chriſt, and your Church to be the ill-favoured Harlot, and not the true Church of Chriſt: Haſt thou forgotten how *John* Biſhop of *Conſtantinople*, would needs be chief Biſhop over all the reſt of the Churches, about the Year two hundred fifty and upwards, and how the other Biſhops cryed out againſt him for to be *Anti-chriſt*; but your Biſhop he got to be called chief Biſhop over all Chriſtian Churches, not by Conſent of the Elders nor Churches, but by the Means of *Phocas* an Heathen Emperor, as before I have ſaid; and is not he much more an *Anti-chriſt*? And as for the Sacrifice in the Maſs, Invocation of Saints, and praying for the Dead, which thou ſay'ſt is a laudable Practice; I ſay, none have or do reckon it worthy of Praiſe, but they that worſhip the Beaſt and his Image, and have drunk

of the VVhore's Cup, and are erred from the Faith and Religion that the Apoſtles and true Church of Chriſt were in, which all the World did that wondered after the Beaſt.

Laſtly, This I ſay, he that teaches a Faith, a Religion, a Doctrine contrary to the Doctrine of Chriſt and the Apoſtles, is an Anti-chriſt; but the Pope theſe fifteen hundred Years hath taught a contrary Doctrine, therefore he is an Anti-chriſt. The 1ſt Propoſition is evident from divers Teſtimonies of Scripture, who teach only to pray unto the Lord in the Name of Chriſt, and for them that are alive in the Body, and not for them that are dead. The ſecond is proved by the Author's own Teſtimony, that the Pope and Church of *Rome* have prayed unto the Saints, and prayed for the dead theſe 1500 Years (to his Shame be it ſpoken) therefore the Conſequence muſt neceſſarily follow, *The Pope is an Anti-chriſt.*

8. and laſt Propoſition is this, *That the firſt Authors of the Chriſtian Faith in* Germany, Italy, Spain, France, England *and* Low Countries *have acknowledged no other Faith, nor brought any other to them then the Catholick* Roman *Faith, which the whole Univerſe hath acknowledged which we have learned of our Fore-fathers; therefore they that have brought in another are accurſed.*

That which the whole Univerſe hath acknowledged (in the Apoſtacy) which lyeth in Wickedneſs, ſeeing all have wondered after the Beaſt, and drunk of the Whore's Cup ſince the Apoſtles Dayes, is but a lame and pitiful Argument, as to prove the Church of *Rome* the true Church; and as for the Faith delivering (ſuch as it was) to the Nations before-mentioned, only excepting *Spain*, becauſe it's probable that the Apoſtle *Paul* ſpread the Faith there, ſeeing that he ſaid, he had a Purpoſe to come there into *Spain*, which if he did, thy Boaſt may ceaſe as for the planting of Religion there; and we know he was no Hypocrite, but the ſame Faith and Goſpel which he had preached over the Regions, he would preach there; and his Goſpel and Doctrine we find contrary to the Church of *Rome*; he condemned divers Doctrines which the Church of *Rome* holds, as forbidding Meats, Marriage, New Moons and Sabbaths, and voluntary Humility, and worſhipping of Angels, and praying unto them, and praying for the Dead; and if you brought the Chriſtian Faith (ſo called) into the reſt of the Nations firſt, and the aforeſaid Doctrines mentioned, and preached them up for apoſtolick Inſtitutions, then you brought in a Doctrine and a Goſpel that is accurſed, which you have received of your Fore-fathers, who wondered after the Beaſt, and received his Mark, and have been drunken with the Whore's Cup, to wit the Univerſe which you lay claim to, and none but you called Chriſtians: So that it is manifeſt your Viſible Univerſal Church is the Harlot, and hath brought in another Goſpel and other Doctrines then the Apoſtles, and ſo are anathematized; for the Apoſtles preached the Power of God to be the Goſpel, and you have preached Traditions, Inventions, old Wives Fables and outward Ceremonies for the Goſpel, and ſo have deceived the Nations; and now when they begin to diſlike your Traffick, you are angry; but the Day is made manifeſt, which diſcovers all your Deceit.

And

And now I have answered the substance of the Book, and also the eight Propositions proposed by the Author and thee, and I am not yet at the *wits End*, as thou sayst the Ministers in *Germany* and the *Low-Countries* have been, neither at Wisdom's end, but am in it, and ready (if you will lay down your carnal Weapons) to begin with thee, and to Vindicate the Truth as it is in Jesus, against the Doctrines of the Church of *Rome*, wherein ever I shall hear of thee, or any that pertain to your Church make such another bold attempt, as to condemn all since the Apostles days for *Sectaries, Hereticks* and *Schismaticks*, who have dissented from you; and shall endeavour in the strength of Christ to Vindicate and contend (though not with *Cain's* Weapons) for the Faith and Doctrine which was once delivered to the Saints before the Apostacy, and now is manifest again in us, and is with us, when the Apostacy is coming to an End, and the Everlasting Gospel is to be Preached again to them that dwell on the Earth, and to the Nations, Kindreds, Tongues and People, that they may come to the true Foundation again, and to the Rock of Ages again, that they may be established in Righteousness forever, the joyful Sound whereof is going into the Borders of *Babylon*, which will make the Inhabitants thereof to abhor their City in which they have inhabited, and they shall return to *Zion* with Songs of Deliverance, and everlasting joy upon their Heads, because the hour of God's Judgment is come, and coming upon the Harlot, and the Year of Redemption is proclaiming to the Captive, and the Dead shall be raised to Life, and shall hear the Word of Life, and their Graves shall be opened, and they shall have Victory over it; and they that hear the Voice of the Son of God in themselves, shall live, and shall deny the Voice of many Waters, and the Voice of your church, *Mystery-Babylon*, whose Seat hath been upon them.

And as for Doctor *Bayly*, which the Author offers for his proof, and laves down his Reasons wherefore the church of *Rome* hath been, and is still the true church, by way of Demonstration. He saith, *That the Church of* Rome *was an excellent flourishing Mother-Church; this Church could not cease to be such, but she must fall either by Apostacy Heresie or Schism: Now Apostacy* (saith he) *is a renouncing of the Faith of Christ, and no man will say, that the church of* Rome *had ever such a Fall.*

2. (He saith) *Heresie is an adhering to some private and singular Opinion, or Errour in Faith, contrary to the approved Doctrine of the church.*

Answ. Whatsoever the author is pleased to boast of the church of *Rome*, we do not find flourishing for *Faith, wholsome Doctrine and sound Conversation*, more then other churches that were planted before her, as is evident both by Scripture, and the best Ecclesiastical Histories, which the church of *Rome* her self will allow of; and so I can say, the church of *Rome* hath had a Fall (and prove it too) by *Apostacy, Heresie* and *Schism*.

As, First, she is fallen from her first Love, and from the Doctrine of Christ, who taught to love Enemies, and to do good to them that hate them, and to pray for them that Persecuted them: Now the church of *Rome* hath not loved their Enemies, neither such as they reckoned as so, but have Persecuted them to Death, and to Banishment, who did not receive their Doctrine: and this is renouncing of that Faith which was once delivered to the Saints by Christ himself, who taught to love Enemies,

and if they beat them upon the one cheek, turn the other; but the Church of *Rome* is out of this Faith and Doctrine, and hath renounced this Faith of Christ, and hath denyed the Power of God, and placed it into a Man, to wit, the Pope, that Infallibility is in him; And this is in the Apostacy.

2. If Heresie be an adhering to some private Opinion or Errour in Faith, then the Church of *Rome* is in the Heresie; for the Faith that was held among the true Churches, was that which did overcome the World, and gave Victory over Sin, and Faith in Christ was that which only gave an Interest into the Kingdom of God; but Cardinal *Bellarmine* (a chief Pillar of your Church) hath asserted this for the Doctrine of the Church of *Rome*, *That a Man hath a two-Fold right to the Kingdom of God, first, by the merits of Christ: Secondly, by the merits of man's good works, or works of Supererogation*: And this is an adhering to a singular Opinion, and is an Error in the Faith that was generally held in the true churches of Christ, as Witness, *He worketh in us to will and to do*, viz. *Christ*. So that there is nothing appropriated unto the creature as a creature.

3. This is an Error in the Faith of the church of *Rome*, who teach and are taught, That there is a place called *Purgatory*, in which Men are cleansed from some light faults, or venial Sins; and this is contrary to the Faith of the true christian churches, and is no less then Heresie; for the true church, or churches of Christ, taught, *That the Blood of Christ alone cleanseth from all Sin*, and that *he is* (to wit, Christ) *the Propitiation for Sin, and the everlasting Satrifice and Offering*; but you have other Offerings, as the Sacrifice of the Mass, which you call an unbloody Sacrifice, which is contrary to the Faith of the christian church in Christ's and the Apostles dayes, and therefore is Heresie.

Again, praying for the Dead, and praying to Angels, and Worshipping of Images, is absolute Heresie, and contrary to the Faith and Doctrine of the true church of Christ.

4. And as for Schism, the church of *Rome* hath separated from many other churches in their Practice, and also have Excommunicated them as *Shismaticks* and *Hereticks*, witness the Eastern churches, the church of *Cæsaria*, and divers others, as about your *Lent*, your Fasts, Feasts, and invented Holy-days, which the true church of Christ did not allow of; but you have brought those things in as Apostolical, and Excommuicated all the rest that would not bow unto you: As for example, about the Feast of *Easter*, the time when it should be celebrated, though *Victor* the Bishop of *Rome* Excommunicated all the Eastern churches because they did not accord with *Rome*, *Euseb. Lib* 5. *cap.* 23. At which *Irenæus*, Bishop of *Lyons* in *France*, sharply reproved him, *ibid. cap.* 23.

So in many more things which I shall not now stand neither to trouble my self nor the *Reader*, which the church of *Rome* hath departed in her Practice from the Primitive church, as you may see farther in a Book Entituled, *The Glory of the true Church discovered*, Published by *F. H.*

And whereas the Author desires to be satisfied *by what General Councils she was ever condemned; or which of the Fathers wrote against her; or by what Authority she was otherwise approved.*

Answ. Because the Author is so confident in his Assertions, as though they

they were unanſwerable, I return this ſhort Anſwer, which if I hear any more from the Author may be amplified.

For Inſtance, In the Year 287. there was a Council of Biſhops called at *Sinneſſa*, where the Pope was condemned (which your Church hath taught could not err) for ſacrificing to Idols.

A Council held at *Cartage* decreed, that Clergy-men ſhould not meddle with temporal Affairs.

At a Council held at *Valentia* in *France*, a Decree was made, that Prieſts ſhould not marry; and theſe were called Chriſtians, and ſome of *Rome*'s Viſible Univerſal Church.

And this was againſt reproved and condemned in the firſt Council held at *Tolledo* in *Spain*, they decreed that Prieſts ſhould marry: and now *Rome* look to thy Unity.

Again, at a Council held at *Caſar Auguſta*, accurſed all them that eat not the Sacrament in the Church; but the Church of *Rome* hath decreed, that it may be kept, and ready to carry abroad to ſick People, and upon other Occaſions, out of the Church.

At a general Council at *Conſtantinople* decreed, that *Mary* ſhall be called the Mother of God, as though God were generated by natural Generation, which is Blaſphemy.

The Council of *Armenium* decreed for the *Armenians*, that Chriſt was not God.

The Council of *Calcedon* (which was one of the four Councils that Pope *Gregory* compared to the four Goſpels, and that their Decrees were ſure and certain as the Scripture) yet, Pope *Leo* did not ſtick to condemn it, and of them as unadviſed, *viz.* the whole Council.

So Councils have erred, as is evident, and that which ſome have decreed for apoſtolick Doctrine ſince the Apoſtles Dayes, other Councils have condemned as Hereſie, though called *Chriſtians*, as well as the Church of *Rome*, and yet they have condemned that which ſome Councils did allow.

So the Pope hath erred, the Councils have erred, as is manifeſt in what I have ſaid, that I ſhall not trouble my Reader in large things, which I could and might do upon another Occaſion, if I hear any more from the Church of *Rome*.

2. *By what Authority ſhe* (*viz.* the Church of *Rome*) *is reproved.* In ſhort, *Leo* the fourth, the Biſhop of *Rome*, made void the Acts of *Adrian*, Biſhop of *Rome*: *Stephanus* made void and abrogated the Decrees of *Formoſus* and *Sabian*, Chriſt's Vicars ſo called, commanded that Pope *Gregory* (another Vicar, ſo called) his Writings and Decrees ſhould be burned: And all theſe before-mentioned did ſay, and the Church of *Rome* holds it as ſuch, that they were *Peter*'s Succeſſors: So here one Father or Head of the Church, as they reckon the Biſhop of *Rome*, hath confounded another.

The *Nicene* Council determined, that Images were not only to be placed in the Churches, but alſo worſhipped; and the then Pope ſaid, that Images were Lay-mens Calendrs.

The *Lateran* Council under *Julius*, did repeal the Decrees of the *Piſan council*: The *Baſil council* decreed, that a *council* was above the Pope; but

the *Lateran-council* decreed, that the Pope was above the *council*, that he that ſhould think otherwiſe, ſhould be counted an Heretick; yet the *Baſil-council* aforeſaid decreed, that they that judged that a *council* was not above the Pope, were Hereticks: and yet the Church of *Rome* layes claim to Viſibility and Univerſality over all the World, and yet one as diſtinct from another, as black is to white, and is as unſuitable as Snow is in Summer, or Rain in Harveſt. One Word more, and I have done.

Boniface the eighth, a great Father of the Church of *Rome*, and a Pope, *That no Man in the world can be ſaved, unleſs he be ſubject to the* Roman *Church*, like this Author. And Pope *Paſchal* thus ſaid, *That no Council could make Laws for the Church of* Rome.

And ſo much of General Councils, and of the confuſion of the Church of *Rome*; a few Words more of Synods, and I have done.

Bernardus ſaith, *The Church of* Rome *was polluted with many Superſtitions, that the Biſhops were Biters of the Sheep, rather then true Shepherds*; *ſometimes* (ſaith he) *I have admired that there ſhould be a Traytor among the twelve Diſciples*; *but now I much more wonder, that among ſo great a Company of Biſhops, and Prelates, one upright Diſciple cannot be found*, Apop. Chr. Lib. 13. p. 260.

Gregorius Theologus, who lived about three hundred Years after Chriſt, did determine never to come more at Councils or Synods, *Becauſe* (ſaith he) *there comes more Evil then Good out of them, for the Contention and Ambitiouſneſs of the Biſhops is above Meaſure*, ſaid he, anno 300.

D. Paræus ſaid, *Often hath the Truth ſuffered Wrong in Synods, becauſe all that were aſſembled agreed in one Error, ſo that Truth came to be paſſed by with Silence*, Iren. pag. 57.

Again, *Gregorius Nazianzenus* uſed to ſay, *That he had never ſeen any good End of any Council or Synod*, Vide Inſt. clav. 4. lib. 9. cap. 11.

And ſome Synods have ſaid, *That Remedy was not to be expected from the Clergy, who were the Cauſe of Diſeaſe*, anno 1616.

So the Author ſaith, *Whoſe Company did the Church of* Rome *leave? and from whom did ſhe go forth? and where was the Church that ſhe did forſake, that ſhe ſhould be counted Heretical and Schiſmatical?*

I ſay ſhe left the Company and Society of the primitive Church in Chriſt's and the Apoſtles Dayes, and ſhe went forth from the reſt of the Churches that were planted, as I inſtanced; the Church of *Rome* in the Year 193. did excommunicate all the Eaſtern Churches; *And where was the true Church that ſhe did forſake?* ſaith the Author; not only one, I ſay, but many, to wit, the Doctrine that the Apoſtles had laid down and preached at *Antioch*, at *Philippi*, at *Corinth*, at *Epheſus*, and the reſt of the Churches of *Aſia*.

And ſo the Church of *Rome* is proved to be an Apoſtate, in the Apoſtacy, in Hereſie, in Schiſm; ſo that there is an abſolute Defection from the Life and Power of God, which was manifeſted in the Apoſtles dayes, and therefore the Church of *Rome* is not the true Church.

What I have ſaid, as to the Doctrines and Grounds which have been laid down by the Author, I ſhall refer it and the Anſwer unto God's Witneſs in every Man's Conſcience; and if I hear any more of the Author, his great Boaſts or ambitious Challenges, which may reach to all that do diſſent from the Church of *Rome*, as to be Hereticks, I ſhall engage in the Strength of

of the Lord to vindicate the Truth, however oppoſed, and ſhall further (if God permit) be ready to give a more large and full anſwer unto the Doctrines, and Practices, and Worſhip of the Church of *Rome*, and prove them to be contrary to the Scriptures, and the Apoſtolick Doctrine, and the Faith that was once delivered to the Saints.

So in what I have ſaid, I hope may convince the Author of his vain Aſſertions, and them that are enclined towards *Babylon*, it may put a Stop to that which would too readily cloſe with every thing which goes under the Name of Antiquity.

But in what I have ſaid upon the whole Matter, I hope will be ſufficient unto all who read with a ſingle Eye, without Prejudice; and unto ſuch I ſay, the Lord give them an Underſtanding, that they ſee and diſcern the Way which leadeth to Life and Felicity, from that which leadeth to the Chambers of Death, and the Paths that take hold on Deſtruction.

A GENERAL

EPISTLE

TO THE

Seed of God,

DEar Friends every where, who have believed in our Lord Jesus Christ, and called with an holy Calling to the great Salvation of God, which is manifest in this the Day of his Power; keep your first Love, and let not the Threats of Men, neither the Frowns of the World affright you from that which you have prized more then all the World; now the Sun is up, and a time of scorching is come, and that which hath not Root will wither; now every Ground will be tryed, and blessed is the Good, that brings forth the Seed which must inherit the Promise; Oh let not the Cares of this present Life choak that which God hath begotten; and seeing the Lord hath so marvelously wrought for us hitherto, in the midst of great Opposition, let not your Faith fail, nor your Confidence in God, who delivered *Jacob* of old out of his Adversity, and *Israel* out of all his Troubles, whose Care is over his People now; and having seen the Emptiness of the World and its Way and Worship, let nothing blind your Eye again, and let not the things present nor things to come separate you from the Love of God in Christ Jesus; and mind not them that draw back to Perdition, but let it teach you all more Diligence, to be as those that press after Glory, Immortality and Everlasting Life; the Way of God was ever hated by the World and the Powers thereof; never heed the rough Spirit nor the heavy, for their Bound is set, and their Limit known; but mind the Seed, which hath Dominion over all, and forsake not the assembling of your selves together, in which you have found God and his Promise and Power amongst you and Blessing, your Understandings opened: Oh rather suffer all things, then let go that which you have believed; for whoso doth, will loose the Evidence of God's Spirit in them, and their Peace and Joy will be lost; the Lord God preserve you all unto the End faithful.

Your Dear Brother for the Testimony of Jesus,

Appelby Goal, the 10th of the 3d Moneth, 1664.

F. H.

A Visitation of Love, Peace and Good-will from the Spirit of the Lord, sent unto the whole Flock of God, now in this their Day of Tryal, and Hour of Temptation.

DEar Friends and Brethren, who have been called to believe by the holy calling of the Lord unto Sanctification and Holiness, that ye might inherit the Promises of God, and that your Souls might live in the Land of the living, and partake of his Goodness, that you might admire him, and praise his Name forever: And seeing the Lord out of his rich Love and Mercy hath visited you, who sometime sate in the Region of the Shadow of Death, and were cast out of his Presence in the time of Unbelief; seeing he hath caused his miraculous Light to shine upon you, in his gracious Visitation of you, and hath given you to believe in his Name; prize his Love unto you, and let not his gracious Benefits slip out of your Minds, lest your Hearts be filled with other things, that will corrupt your Hearts, and make you an unmeet Habitation for the Lord to dwell in and among. Dear Friends, hear my Brotherly Admonition and Exhortation; for the Lord moved in my Heart to write unto you; and in the Bowels of his kind and tender Love, and Motion of his heavenly Spirit, to stir up your pure Minds and Consciences unto Stedfastness in the Faith of our Lord Jesus Christ; and so much the more that you all be watchful, seeing the times be perilous; for now the Adversary goes about roaring and ravening on the right Hand and on the left, to destroy and devour that which God hath brought forth in you, that so he might regain you too under his Power and Government, and that ye might revolt from the Kingdom of our Lord Jesus Christ, that stands in Power and Righteousness, which is come, and hath been of a Truth manifest in great Glory; and this is an Hour the Power of Darkness is let loose, to try the Faith and them that dwell upon the Earth; and he is let loose for a Season, blessed are they that hide themselves under the Shadow of the Almighty, and under the Wings of Christ Jesus, who is given for a Redeemer, a Saviour and a Preserver of Men, that the wicked One touch them not; and now the Devil rages, because he knows his Kingdom is but short, and but for a small time is like to stand in many, because a stronger then he that rules in the World is come, and hath began to dispossess the strong Man, and bind him, and cast him out, and now he rages and stirs up all the Temptations within and without, and all his Instruments to joyn with him, to make War for him, that he might not rule who is the Heir of all things, and

given for a Leader, and to be the Head of the Body, his Church, in which alone he hath Right to rule, becauſe the Lord of the whole Earth, yea, of Heaven and Earth, hath put all Power into his Hands, to bind and to loſe, to bring out of Captivity, and to lead Captivity Captive, that Life and Immortality might again inhabit in the Sons of Men, that Truth and Righteouſneſs might ſway, that Mercy and Love might ſit on the Throne, that his Salvation might take hold on the Ends of the Earth, and his Power made known from Sea to Sea, that all that wait for him, and love his Appearance now when he is made manifeſt, might rejoyce in his Goodneſs and Life, and may be made glad as *Zebulon* and *Nephtali* beyond *Jordan* in the Dayes of old, upon whom ſprung up a marvelous Light, that the whole Earth might be filled with his Praiſe and Glory, that hath been filled with Darkneſs, Violence and Cruelty in the time of the Devil and Anti-chriſt's Reign, which hath been long and great in the Earth, ſo that the Hearts of the Sons of Men have been corrupted, and they are gone backward from the Lord, and have been degenerated into a ſtrange Nature, and have brought forth evil and corrupt Fruit, like that of *Sodom*; and they that do Evil are not at all aſhamed, neither do they bluſh, but are become impudent, through the long Cuſtom of Evil, and hard and impenetrable, upon whom the Hammer of the Lord muſt come, and his Indignation be poured forth: But you whom God hath called out of this Eſtate into a State of Redemption and Purity, by his Son, the Light of the World, who hath illuminated the Eyes of your Minds, Conſciences and Underſtandings, that you might bear Witneſs unto him that is true, a Teſtimony againſt the World that lyes in Wickedneſs, and pleads for it, and lives in it, as though it were the Way to Felicity; hold faſt your Liberty, hold faſt your Faith, hold faſt your Hope, hold faſt your Teſtimony, let none take your Crown; and ſo much the more as you are compaſſed with Temptations, and the times be perilous, ſo much the more you had all need to keep near the Lord; for now Father would betray the Son, and Son the Father, the Mother her Daughter, and the Daughter her Mother and Brother, and Kinsfolk betray one another; and them that exerciſe Authority would betray, who are not in the Power of God, and through Flattery, and Threats, and fair Promiſes, and Frowns, and Gifts, and Rewards, and Eaſe, and Liberty, and the Glory of the World, and what not, to lead your Hearts away from the Lord, and then glory over you, and rejoyce that your Feet ſhould ſlip, and you fall into the Mire, and Dirt, and groſs Abominations, and Pollutions of the World, that lyes in Wickedneſs. Dearly beloved, never heed none of theſe things, let not the *Philiſtines* put out your Eyes, nor damm up your Wells; for then would they make you grind like *Sampſon*, and you might periſh in the Drought for Lack of Moiſture, and then your Dayes would be miſerable, and your Years full of Sorrow; for the *Lord will perform his Promiſe, and keep Covenant with them that keep Covenant with him*; but if you forſake him in your Hearts, in what is made manifeſt, then he will forſake you, and then you are left to the Mercy of your Adverſary, which will be cruel: *Therefore heed not the Pride of* Moab, *nor the Reviling of the Children of* Ammon, *for they are uncircumciſed in Heart, and the Moth ſhall eat them up as a Garment*: Oh! if any draw back from following of the Lamb through Suffering, they will

will be smitten, and the Lord will have no Pleature in them; and what will *Amaleck* say, when *Israel* turn their Backs in the day of Battel, but *where is their God in whom they trusted? and he that brought them forth was not able to deliver them to the End:* Oh that such things might never be spoken of now in *Gath* or *Ashkelon*, as in the dayes of old, lest the Sons of the *Philistines* triumph, and the Daughters thereof rejoyce in their Wickedness, and this would make the Hearts of the *Israel* of God to mourn; this is the day of the Lamb's War indeed in our Age, and a Day of Battel, though his Weapons and his Followers be not carnal, but spiritual; and there is none that goeth to War doth entangle himself, that hath a Purpose to hold out, and is resolved to continue with him in his Sufferings, but will shake off these things that incumber, lest he should not obtain the Victory, and come short of the Promise, Victory & Crown, which all that endure Hardship to the End shall receive. Oh dear Friends, look above all visible things, and stand out of them all, and loose from them, that the Enemy do not ensnare you; what, is not the Earth the Lord's and the Fulness thereof? and hath not he given the utmost Part of the Earth for a Possession to his Son? What, was not *Abraham* our Father blessed, when he was faithful, and obeyed the Voice of the Lord, and went out of his own Country, he knew not whether? was not the Lord with him whether ever he went, and his Blessing upon him where he sojourned in a strange Land? did not God intreat him kindly in *Mesopotamia*, and among the *Hittites*? and was not he loved and feared among his Enemies? Was not *John* the beloved and faithful Disciple of Christ banished into *Patmos* for the Testimony that he held? Was not *Shadrach*, *Mesach* and *Abednego*, Children of the Captivity, cast into the Furnace, and *Daniel* too among the Lyons, for the Testimony they held against the common Worship of Nations, commanded by a Law? Did Christ endure the Death of the Cross, and the Contradiction of Sinners, and condemned by the most? Did not the believing *Hebrews*, who were banished, wander in Sheep-skins and Goat-skins, in Holes, Dens and Caves of the Earth, for the Hope they held, and the Country they looked for? Did not *Moses* through Faith forsake *Pharaoh*'s Court, and became a Companion of poor Brick-makers in Captivity: A Cloud of Witnesses might be brought, even of them who dyed in the Faith, and yet were not made Partakers of the Promises, who many of them saw not what you have seen, nor heard those things that you have heard, nor enjoyed that which God hath made many Partakers of; and have we not a great Cloud of Witnesses in this our own Age, some who have not loved their Lives unto the Death for the Testimony they received, believed, and held fast unto the End unto Death? have not many dy'd in Prison with hard Usage? have not some been hang'd, and dyed a shameful Death, and finished their Course with Joy and Peace? have not many endured great, hard and long Imprisonment for Years? and are they yet weary? nay, have not many suffered great Spoil of their Goods? and have not they a Reward seven-fold into their Bosom: Oh let the Consideration of these things dwell upon your Hearts, and provoke you unto Suffering and Long-Suffering with Joyfulness, that in the midst of all Tribulations, as it abounds, you may feel (according to the Promise of God) your Joy much more abound, to carry you above it; indeed, now is the time come, and he that will manifest himself to be on the Lord's Side must

suffer, and he that will not, but turns back into the broad Way, and runs with the Herd of Swine into the Sea of common Pollution, must perish there; and indeed there is no Place for halting; *If God be God, follow him*; *if* Baal *be he, go after him:* And therefore let none draw you aside from that you are perswaded of in your Consciences by the Spirit of the Lord, neither to joyn with that you know he disallows, and in the Obedience you will have Peace and Joy; look not at them that draw back, for they go to Perdition, but rather after them that continue faithful, that shall receive Honour, Glory, Immortality and Everlasting Life: In the fresh Heavenly Power of God meet together, and worship him as at other Times, though the Decree be gone forth, and the more because you have been therein refreshed, comforted and edified; and let none p rswade you from that innocent Duty in worshipping God in his Spirit, and assembling your selves together for the strengthning of one another, for this is the Will of God, and acceptable in his Sight, as many of you well know; watch and pray, lest you fall into Temptation, and into the Snare of the Wicked One: The God of Heaven and Earth establish all your Hearts, that you may glorifie God in your Generation, and be a sweet and an odorious Smell unto him in Bonds or Liberty, in Life or Death, is the Prayer of him who hath besought the Lord, and is determined so to do on all your Behalf, till the Lord by his Power tread Satan under your Feet, that you may triumph and rejoyce and sing over all in Heavenly Rejoycing and Praises unto God and the Lamb that lives forever and for evermore, *Amen.*

Your Dear Brother in the Patience and Suffering of Christ, who abounds in perfect Love to all the faithful Flock of Christ every where.

From *Appleby* Goal, the Place of my Rest, where my Dayes and Hours are pleasant unto me, the 4th of the 5th Moneth, 1664. } *F. H.*

TO

To Friends at the City of LONDON, and about it, and HARTFORD, and READING.

DEar Friends and Brethren, who are called to be Partakers of the Heavenly and Everlasting Inheritance, where Thieves cannot break in and steal, neither take away your Portion, because nothing that defileth or maketh a Lye can enter therein, but is prepared through Christ Jesus for all that believe in him, and hear his Voice, who is given to reveal eternal Life and the Crown of the immortal Glory to all the Heirs of the Promise, who are born of the Word which liveth and endureth forever, by which all things were made, and by which all that receive it are renewed in their Hearts and Minds unto God, and are preserved in Purity and Holiness unto eternal Life, and upholden in the midst of all Temptations in Uprightness, that the Enemy prevail not: Grace, Mercy, Salvation, Peace, Power, Love, Joy, Life and Immortality be revealed, multiplyed and encreased amongst you all, saith the God of Life in my Heart unto you all, who are Followers of the Lamb in the Day of Tribulation, when the Lyon roareth out for his Prey, and the Powers of Darkness combine together, to make Opposition and War, and to fill the Earth with Cruelty and Violence, who seek to destroy and make Havock of that which God hath brought forth, and hath determined shall live to bear Witness to him, and make War, and overcome, and reign with him in Glory everlasting, notwithstanding the Rage of Satan, and the Cruelty of his Followers, and the Madness of the People whom the God of this World hath blinded; yet he hath decreed to *exalt his Son upon the holy Hill of* Sion, and to make all that take Part with him in this Day of Tryal, Reproach and Blasphemy victorious and Conquerors, of him that hath the Power of Death, the Devil, and Hell, and the Grave, and their Triumph shall no more be; *for Mortality shall be swallowed of Life*, and he that hath deceived the Nations, and sown Discord in the Earth, and hath set the Nations at Variance, shall be taken and cast into the Lake of Fire, and all his Subjects shall partake of the Wine of the Wrath of God, and be trodden in the Wine-press of the Wrath, without the holy City, when they that have been faithful unto the End shall stand upon Mount *Sion*, with their Harps in their Hands, and sing a Song of Triumph, Glory and Redemption, greater then that of *Moses* in the Day of *Israel*'s Deliverance at the red Sea, when God overthrew both Horse and Rider. Oh dearly beloved, rejoyce & be glad, triumph and glory in that God, who out of his Everlasting Love hath chosen us a peculiar People, to be a Cloud of Witnesses for him in this last Age of the World, and that we are counted worthy to suffer with him, and to fall into many Snares and Sufferings for him; Oh sing, rejoyce and be glad, let not a faint Heart be amongst you, for the Lord is

on our Side, the God of *Jacob* takes our Part, and will plead our Cauſe, and uphold us, that our Enemies ſhall not glory, nor have Cauſe to boaſt; *for greater is he that is with us and in us, then he that is in the world*; and therefore we cannot bow nor ſtoop to Deceit, neither to any falſe Worſhip, hypocritical Form, or falſe God; let us believe in him forever, and taſte him forever, and give up our Lives and all we have into his Hands, who hath given us all, that he alone may be over all, and exalted over all, our everlaſting living God, God bleſſed forever. Oh moſt dearly beloved Friends, you live in my Heart, and to hear of your Valour and Obedience to the Truth makes glad my Soul, and comforts us all on every Side, wherein we rejoyce, and give Glory to God; and though they proceed ſeverely and ſtrictly with you, and make the Battel hot, it's but for a Moment; we have a Share with you, and many are in Bonds here, Men, Women and Children, Babes, old Men and VVomen, blind and lame Men, and of all Conditions, as to Age; but all well content and joyful in the Lord, bleſſed be his Name forever; and indeed your Faith and Obedience, Sufferings and Tryals are come abroad in the Nations, and many thereby are ſtrengthned; we hear alſo of the Death of many, who are ſhut up in thoſe naſty Holes, who are taken away from the Evil to come, whoſe Blood God will require at this Generations Hands, whoſe Sufferings and Death is precious in the Eyes of the Lord, and the Spirit of Life, which was in them, ſhall enter into others, and fill them, that God ſhall not want VVitneſſes: The Power of our Lord Jeſus Chriſt be with you all.

Your Dear Brother

Appleby Gool, the 4th of this 8th Moneth. 1664.

F. H.

TO

To all the Beloved Prisoners and Fellow-Sufferers, who have lost your Liberty for Christ's sake in *Newgate*, and else-where in Bonds about the City of *London*, and to Friends of *Bristol* and *Hartford*, whom the World is not worthy of.

MOST greatly beloved in the Lord God everlasting, into whose Bosomes and Hearts my Soul, Life and Spirit is poured forth and joyned unto forever, in the perpetual Covenant of Life, which can never be broken, which will outlive Death and Hell, and all the Lord's Adversaries, who would not acknowledge the most high to rule in the Kingdoms of Men, and to have the Power and only Authority in the Hearts and Consciences of Men, which is his only Right, and he never yet did give, nor will give this Honour and Glory to any other, though the Devil and Satan, who hath made blind the Nations, hath usurped and laid Claim to that which only belongs to the living God of Heaven and Earth; and he hath long reigned in the Earth, and now his Subjects plead for his usurped Power and Dominion, and are loath to let any Part of it go or fall; but we certainly know the Victory is the Lamb's and his Followers; and though you be in the War and in the Hardship and Suffering, and as killed all the Day long, yet your Bow abides in Strength, and the Lord will cover your Heads, that your Enemies shall not touch your Life, as you keep near the Lord; and glorious will be the Triumph, and great the Glory and Victory unto all that continue unto the End in the Hope and Faith which is manifest from our Lord Jesus Christ in your Hearts, by which you have been purified and sanctified, and made meet and worthy to be an Habitation for the living God; the Crown of Glory, the Riches of the Kingdom which is without End shall be yours, and your Souls shall forever be bound up in the Bundle of Life, and ye shall shine as Stars of God in the Brightness of his immortal Power forever and ever; and have ye not received an Earnest of the same already? and hath not God doubled and redoubled his Grace upon you and in you from Time to Time? have not you eaten of the Grapes of the Land already, which those which were brought from *Eshcol* by the good Spies, in the *Land* of *Israel*, were not to be compared unto? let your Hearts be comforted, and do rejoyce in Hope, for the Inheritance which God hath promised you, who will perform his Promise, and make good that which he hath said, notwithstanding all the Opposition of all the Sons of *Amaleck*, and you shall see it, feel it, and be made Partakers of it, taste it, handle it, enjoy it, possess it, even that which shall satisfie your Hearts to the full; only be of a believing Heart, & look not out, neither think the Time long, nor the *Lord* slack; for you hitherto have been

provided for in your Way, since you set your Faces towards *Sion*, and the *Lord* hath been your *Leader*, and in the Front, and his Righteousness hath been your Reward, and so will continue with you unto the End; forever true and most faithful we have found him in the Time of need.

Most tenderly beloved, the Lord God, our Almighty Rock and Everlasting Refuge, moved in my Heart to greet you with these Lines; for in his Name, Power and holy living Life, which is fresh and powerful in my Heart, do I say, Peace, Good-will, Mercy, Love, Life, Joy and the Encrease of all heavenly and spiritual Blessings in Christ Jesus be multiplyed among you, to the confirming of you, and establishing of you in the most holy Faith, which is begun, and to the finishing of the blessed Race which you are begun in, and to the strengthning of you by his Almighty Power in all your inward Man, to make War and to overcome, to fight the good Fight of Faith, to the laying hold of eternal Life, and to the obtaining of the Crown of Glory, and Diadem of Righteousness, which shall be set upon the Heads of all the *Lamb's* Followers through Tribulation, which Rubies are not to be compared unto, neither the fine Gold of *Ophir*; but the hidden Treasure, the durable Riches, the everlasting Peace, the white Rayment, the glorious Clothing of the *Lord*, the Righteousness of the Saints you shall possess. Oh dearest Hearts, most dearly and entirely beloved of the *Lord* and me, what might I say, to make all your Hearts glad, even as mine is at this Time, though melted into Tears of Joy for your sake, because the *Lord* hath made you so freely and willingly to take his Yoak upon you, and to bear his Cross, and to despise the Shame, and to endure the Reproach so willingly: Oh blessed, blessed, blessed from the *Lord God* forever, I pronounce you in his Name and Power that ever lives, only Potentate, to whom belongs Glory and Honour forever and ever, *Amen.*

Dearly beloved, true it is, as it hath been foretold by his Servants, that *they that will live godly in Christ Jesus must suffer Persecution*, because of the Enmity that is in the World, in whom the *Love* and Peace of God dwells not, although they will make mention thereof in Words, but in Works deny him, as is very evident this Day by them who would not be counted *Heathens*, but *Christians*, and yet hate his Life and Appearance; and they are grown so blind and impudent, through the Unbelief that is in them, that they cannot discern the Fruits of the Spirit, where they are brought forth, neither can believe, though it be declared unto them, and as is manifest, would not let God have any Honour or Worship, if it suit not their Blindness or their corrupt *Laws*, which they make not only to stand by God's *Law*, but even to cross it and gainsay it, and are so impudent as to say, That to worship God is Crime enough, if they think meet to call it so, whether to Banishment, Death or Confiscation, and yet will say, *Cursed is he that parts Man and Wife*; and again, *Whom God hath joyned together let no Man separate*; and *Cursed is he that spoils the Fatherless, and doth oppress the Widdow*, and the like, and yet cannot see themselves in the very Act. Well, Dear Hearts, although it be your Share to partake of the Heat of the Dragon's Fury, yet you are not alone; and though you be counted unworthy by these corrupt Judges to live in your City, Family and your native *Land*, because you will not deny that which God hath wrought

wrought in you, and manifeſt to you by his Spirit, and conform to them in their Blood-thirſtineſs and Cruelty; therefore they by their unjuſt Sentence have pronounced you to be baniſhed out of your native Country, and from your dear Relations, and yet ſay, it's juſt; and think that their Statute, which is like a Spiders Web, will be their Shelter which they have made, even as the *Jews* did againſt Chriſt & his Apoſtles, & the *Romans* againſt the primitive Chriſtians, even the ſame they would do for *Mahomet*, *Baal* and *Milcham*, if there were a ſeeming Law to be their Shelter: Well, what ſhall we ſay, but that they are in *Cain*'s Way, and themſelves baniſhed from the Preſence of the Lord, and would have all wander as they after the Paths of the *Heathen*, and after the Cuſtoms of the Nations, and the corrupt Traditions of Men, and ſport themſelves over the Heritage of God; what doth he that ſits in Heaven, and they that are in the heavenly Places in Chriſt Jeſus? and will not the *Lord* have them in Deriſion who make a Mock of Sin, and rejoyce in Iniquity, as though it were the high Way to Felicity, Well, though the Archers have ſhot hard at you, and have come in their Strength againſt you, yet the *Lord* hath preſerved you, that you do not break your Ranks; and I feel the *Lord* hath put Courage in you, and Wiſdom in your Mouthes, to withſtand your Adverſaries; and the *Lord* is on your Side, the Cauſe is his, the Worſhip is his, the Glory is his you ſuffer for; and be aſſured he ſuffers with you, and ſo are his People afflicted with you; and in this be comforted that you are not alone, though you be counted Fools, it's for Chriſt's ſake; though reckoned diſobedient, it's becauſe you keep his Commands; and though you be repreſented as vile and evil, and as Tranſgreſſors, ſo was Chriſt, ſo have his Saints been in every Generation, ſince the Devil hath had Dominion in the Hearts of the fallen Sons of *Adam*: What, ſhould you be troubled at this? nay, rather rejoyce that the Scripture is fulfilled of you in our Age, as Chriſt propheſied unto his Diſciples, *That they ſhould ſpeak all manner of Evil falſely for my Names ſake, and be cast out of their Aſſembly, and hailed before Rulers and Judgment-Seats for my Names ſake, but rejoyce and be exceeding glad*: And alſo it cannot but appear unto all People who are moderate, that it's only his Names ſake you ſuffer for; yea, even the Lips of your Adverſaries, and the Words of your Judges do demonſtrate no leſs, that it's not for any Evil at ſuch a Meeting, then it muſt needs be for your good doing there; and to worſhip God any where, but where they would have you, is reckoned Crime enough to baniſh you: Oh have not they bewrayed themſelves? and will not this enter into other Hearts, not yet concerned, to conſider? O ſurely yea, and the Devil and his perſecuting Enemies ſhall looſe by it, and the Truth ſhall be a Gainer. Well, Dearly Beloved, you know, even as the Goſpel was preached to others before, and as it came unto us, and as we did receive it, ſo it was declared unto you in all Simplicity, and you have not been beguiled by it, nor the Meſſengers of it, of whom ſome are at Reſt, and fallen aſleep, and their Life and Spirit is with you and among you: It hath been told you, that all muſt be given up, and all muſt be denyed, and the Croſs muſt be born, and all muſt dye to the World, before they could receive Chriſt, or be made alive unto him, and before the Enmity could be ſlain, or the Peace witneſſed, which you have found true; and happy are you that have believed, and keep in the Faith: And now

beloved, though our Adversaries think this is a loosing time, and this is the Way to bring us and Truth, in which we have believed, into Disesteem; I tell you the Truth in the Word of God unto you; this is the Time of gaining unto many, and shall be unto more; and this is the Way the Lord hath suffered to come pass (Persecution) that your Faith and Hope may be tryed from Hypocrites, and that it may be made known unto others, that you possess something that others possess not, that makes you willingly and cheerfully deny that which otherwise might be precious unto you, if could be enjoyed in the Truth; and them that have lifted up themselves against us, may see and be convinced of their Weakness, and that they overprized that which now in this Day stands in no stead, and have undervalued that which is able to carry them that truly believe through all Difficulties and Distresses, as it hath done you hitherto, blessed be the Lord, and will confirm you and establish you forever: When they had crucified the Lord of Life, they thought they had brought all to an End; but then his Life, Power and Glory was more and more manifest, and Thousands more did believe; and they thought to have stifled all in *Jerusalem*, and then it came to be preached to all Nations: though they think to dam up the Way of Truth, and stifle it here and us; I tell you, nay, the Fame thereof shall reach to the Ends of the Earth, and the Sound thereof unto the World's End, and Salvation through it shall be known from Sea to Sea; we have a glorious Effect thereof in our own Day, as ever was in any Age, and in so short a Time, as I may truly say, as the Prophet said, *The Lord hath wrought a Work upon the wheels*, and hath done it through weak poor Instruments, that his Arm and Power might only appear, and that he alone might have the Glory; and therefore be of believing Hearts, and look not at the Blackness and Darkness of the present Time, but before it; and let none trouble you, neither be ye troubled at the Words or Writings of any evil Spies or discontented Minds, for that would weaken; some Papers I have seen of that Nature abroad, which the Life of God judgeth: And moreover, if any come unto you with any new Doctrine, try it in the Light your selves, before you joyn to it; or if any come with a Shew of Humility, and tell you of another Appearance, or in another Way, then through the Light of the World, and gather not to you, but seek to make Dissension and Discord, and to beget a Dislike in you, either of the Truth or Persons of any who have believed, receive not that into your Hearts, Moreover, you know how many have doted about needless Disputes, and have busied Friends Minds about Trifles, and have begot a Heat in them, and have been hurried up and down in the Wind a while, and all hath erded in nothing: Moreover, if any come and tell you, that they who have preached the Word of Truth among you, would reign over you, and usurp Authority over you, and seek Dominion, mark, for such are unsubjected Spirits; for I know the Lord bears Record, and be you also Record, that they which have laboured among you, have not preached themselves, but Christ, and have not sought yours, but you, and the Good of all your Souls; I have heard such Murmuring sometimes of the Sons of *Corah* against some who were faithful Men, who are fallen asleep, and against some living; who so have done, their End hath not been good: But I can say unto you with a clear Conscience, and of them who are deceased, and them that

that are living, as *Gideon* said to the Men of *Ephraim*, when they said he should reign over them, he answered and said, *The Lord shall reign over you*, even I speak of all the ancient Brethren, who have laboured and suffered in the Work of the Lord until now; I know they only sought that the Lord might reign in you and over you, even as he doth at this Day, for which I thank the Lord; and I am satisfied hitherto in what is done, and I have my Reward, and it's with me: O dear Friends, this I speak unto you, that you might abide in Love, and keep in Unity one among another, even as you did see us one to another at all Times: Oh dear Hearts, dwell in Love, in Meekness, speak all the same Thing, be kind to one another, and tender, and easie to be entreated one of another, and be pitiful and merciful one to another, and bear and forbear one another for Christ's sake, who hath born your Infirmities in Times past, be like minded; and truly I speak it, your Comfort, your Faith, Obedience, Suffering and Self-denyal thus far is come abroad, and hath strengthned many, and hath made them willing to be Companions with you in Life or Death; their Prayers are for you, their Praises are of you, their Blessings are with you, and so is mine, who am the Lord's and yours in Life or Death; and if we shall not see one another any more in these Earthly Tabernacles, God's Heavenly Will be done: And these Lines I send unto you, as the best Thing I have to greet you with my whole Heart, which is as tender as a sucking Child to you all; *Farewel, Farewel*, everlastingly in the Life of Christ Jesus, in which I write unto you, *Farewel.*

Your Dear Brother and Companion in Tribulation.

F. H.

Send a Copy of this to *Bristol* and *Hartford*, and else-where where any are sentenced.

THE

THE

Great Caſe

OF

TYTHES

AND

Forced Maintenance

ONCE MORE

REVIVED:

THE

True ſtate thereof enquired into before the Law, under the Law, among the *Jews*; likewiſe under the Goſpel, the true Miniſters of Chriſt their Allowance ſhown; likewiſe in the Corruption of time ſince Chriſt, how Tythes have been introduced, wherein Antiquity is ſearched, and the Judgment of the Fathers of the Church in ſeveral Ages produced, beſides the Scripture it ſelf examined; in all which is clearly proved Tythes and forced Maintenance are no Goſpel-maintenance; the Scriptures anſwered, divers Arguments confuted, and Objections anſwered, which are brought by the Miniſtry of this laſt Age.

Alſo the Inſtitution and Diviſion of Pariſhes, and their Riſe, which are publiſhed for the Benefit of all who deſire that Goſpel-Order might be eſtabliſhed again in all the Churches of Chriſt.

F. H.

THE EPISTLE TO THE READER.

Impartial Reader,

THou haſt here recommended once more unto thy View what from Time to Time, and from Age to Age, hath been not only the grand Cauſe of invocating Councils, but alſo hitherto even the Ground of great Diſpute and Controverſie, if thou this Treatiſe do with a ſingle Eye peruſe, and ballance the ſame in juſt and equal Scales, thou wilt find it of ſo much Validity, as will poiſe thy Judgment to give Cenſure, that this is a clear & true Demonſtration of the Matter in Hand; if thou be ſerious in thy View, ſincere in thy Heart, and ſingle in thy Mind, as willing to know the Radix, Riſe and Ground of the Matter herein handled, then wilt thou find this the very Key which will aright, and may without Scruple open unto thee and demonſtrate the very certain, infallible and ſure Teſtimony, as well of their Original Riſe, Growing, Begetting, Conſtituting, Setling, Confirming, Upholding and maintaining of them, viz. Tythes; all which that thou may'ſt be clearly informed, may'ſt thou find as by Step and Step herein traced, thou wilt find their Original; as firſt how Tenths were given before the Commandment was given forth to the Jews; thou wilt alſo find their growing, and their Inſtitutions thou may'ſt clearly ſee, and wherefore they were ſo inſtituted; thou wilt find them when confirmed, and when corrupted, and thou wilt find them when lawful, and when not lawful; thou wilt find them when they were to be payed, and thou wilt find a Time when they ought not to be payed: And becauſe the Miniſters of our Age, as we have daily from them, do vaunt and boaſt themſelves of the Orthodox Fathers of their Church, therefore wilt thou find by a narrow Search and a ſingle Eye in the reading hereof, unto which I do adviſe thee, and that in Patience and Sobriety, thou wilt, as one unbiaſſed ballance the ſame; here may'ſt thou have their Opinions and Judgments alſo, and their ancient Fathers quoted thou wilt have at large their own Words; all which, as by this Treatiſe is intended to inform thy Mind, and be as a Preſident how they are now in this our Age apoſtatized from what they were, and now at length become as Uſurpation or abuſed; and for thy more full and perfect Underſtanding how they were continued and impoſed, thou may'ſt alſo read the Orders and Decrees of many great Councils, their Opinions, Judgments and Impoſitions, from Time to Time in many Ages paſt; thou wilt ſee the Teſtimony of the holy Martyrs and their Verdict; and laſt of all the Scriptures diſcuſſed, the Arguments confuted, the Queſtions anſwered and the Objections razed, which the Miniſters of our Dayes do produce, or in Times paſt have been produced, as the Baſis or Ground from which they infer

and lay their ſeeming fair Foundation, theſe thou wilt all ſee ſufficiently, clearly and evidently confuted, their Structure defaced, their painted Building demoliſhed, their Foundation unbottomed, and they themſelves, if their old Root of Covetouſneſs were not ſo ſtrongly centured in them, might be convinced; there is not one Stone left, but all is overturned, and the Bottom viewed, that thereby this Babel's *Foundation may now be thrown down at the laſt, which hath had ſo many Batteries and Aſſaults againſt it; thus as it is the laſt, ſo it is indeed a weighty Piece, which if Truth might have Place (and Error and Deceit, which ſince the Apoſtacy is crept in, once rooted out) then needed there not another of this Nature; for this indeed doth bolt the Door, and if ſenſibly felt, aright ly underſtood, and the Truth of it aſſented unto, then would there be no Entrance; but though all this may not take hold with the worldly Prieſt, yet herein have I Hopes, that Truth therein being ſo ſufficiently demonſtrated, may take Place and Footing in every honeſt Reader, ſo far as that he may not only be informed, but convinced, and not only ſo, but being convinced by this which doth ſo candidly manifeſt the ſame, he may in the Zeal of his Heart own it, and ſtand in the Defence thereof, vindicating the juſt Cauſe thereof, and witneſs with his Seal that this is true, which if unbiaſſed he peruſe, it doth evidently appear unto me he cannot but own, as he is willing and aminded to own Truth: One Thing more is alſo in this Book inſerted, to wit, the Sufficiency of Allowance to the Miniſters of Chriſt in Goſpel-dayes, according to the Doctrine of Chriſt and the Apoſtles; and it were well if Magiſtrates and Superiors would weigh it, and that they would with the infallible Eye of pure Judgment labour to diſcern the ſame, leſt they decree and uphold that which in this Caſe they ought not, to wit, Tythes, leſt the Lord be angry for their ſo doing, it being ſo repugnant to the Teſtimony of Truth.*

And ſo let every honeſt Reader weigh, and diligently and ſeriouſly conſider, whether he ought to uphold Truth or Error, Light or Darkneſs; I aſſume he will ſay, that he ought to uphold and maintain the Truth, and to ſtand by it and for it, then let me ask him a Sober Queſtion in the Sobriety and Calmneſs of Spirit, and I deſire that in the Coolneſs of the Day he may anſwer it, according to the witneſs of his Conſcience; my Queſtion is this, whether he doth not believe after that he hath had a ſerious View of this Piece, that he meets with ſuch valid Arguments, ſuch Clearneſs of Demonſtration as may or doth convince him, that the Impoſition of Tythes now in Goſpel-dayes, is abſolutely out of the Doctrine of Truth, and ought not ſo to be? and if ſo convinced, whether he ought not to ſide and adjoyn with that of God in his Conſcience, in a Teſtimony of this Nature, and ſo partake with Truth, which is a duty ought to be and is incumbent upon every Chriſtian Man's Heart, which is the deſire of him who is a Well-willer to Sion's *Proſperity.*

E. C.

THE

THE Great Caſe OF TYTHES AND Forced Maintenance ONCE MORE REVIVED

SInce the Seat of Anti-chriſt hath been ſet, and his Throne Exalted ſo high as it now is, and he himſelf exalting himſelf above all that is called God; and not only ſo, but he hath laboured to make void the Laws and Commands of the Lord and his Chriſt concerning his Church, and likewiſe, to ſet up his own Inſtitutions and Commandments, which are repugnant and contrary to the commands of Chriſt, and the Practice and Example of the Apoſtles, and Holy Martyrs of old, who laid down their Lives, for the Teſtimony of that Doctrine and Faith, which they had received of the Lord Jeſus Chriſt the Saviour of Man-kind, and knowing the Practice and the examples of Chriſt and his Apoſtles, and holy Witneſſes they continued in their Doctrine to hold forth ſtill the ſame in Purity, and to keep it unviolated even to their Death, that they might ſhew themſelves forth to be followers of their Maſter Chriſt Jeſus, and to abide in his Doctrine, and walk according to the Primitive Example, notwithſtanding all the Oppoſition, and contradiction of Anti-chriſt and his Followers, which hath been great through many Ages, ſince the Nations have drank, and the Kings of the Earth of the Wine of the Whore's Fornication, and the way that Anti-chriſt and the falſe Church have had to exalt themſelves, hath been by Policy, Craft, and Deceit, in perſwading the Nations, that that which was once given, and offered freely unto the Lord for his Works ſake, is now made of neceſſity, and claimed as Divine right to them and their Miniſters, notwithſtanding both the Doctrine, the Worſhip, and Practice be altogether inconſiſtent with the Primitive times, truly ſo called.

But ſeeing the Miniſtry of the falſe Church, who abode not in the Doctrine of Chriſt, (but hath violated it, and now hath turned againſt the Saints, the Miniſters and Seed of the free Woman) hath not had Power by vertue of their Doctrine to work upon the Hearts and conſciences of People, ſo as to open them and make them freely willing to miniſter earthly

things to their Ministers, because indeed most People in the Nations are not perswaded that they have ministred Spiritual things. And therefore the false Church hath perswaded the Powers of the Earth, who have drunken of her Cup, that is their duty to force and compel all to give unto her and her Ministers, as of divine right, whether People be perswaded or no, that they are sent of God, and make the Scripture a Cloak to cover their force or Injunctions, and produceth the Example of the Primitive Christians for a cover, though they do nothing at all of the Work of the Apostles or Ministers of Christ in converting of Souls, but rather Ministring their own Inventions, and vain Traditions of men, instead of the true Ordinance of Christ, yet however Maintenance they must and will have though they do none of Christ's Work, and are so Imperious and Arrogant as to reckon Tythes the tenth part of the encrease of the Earth whatsoever, and of every man's labour, and Merchandize, yet this they would perswade all People is by divine right, and a Gospel-institution; And this hath been received by many in our last Generation, whose minds have been darkned with the cloud of Ignorance, for a Truth; and for any to withstand or deny it, hath been counted Error and Heresie, no less then a curse from Mystery-*Babylon*, did come upon all such as did Gain-say, also some with loss of lives, as Hereticks upon this account, and in this last Age many Imprisoned for divers years even until Death, and many have suffered great Spoiling of their Goods ten or twenty Fold more then that which they pretended due, and yet all this People must believe is Gospel institution and divine right.

The consideration of which thing hath been an inducement unto my Heart of late, to make a true and a narrow search of the Lawfulness or unlawfulness of this particular thing, not only enquiring the true State of Tythes amongst the *Jews*, but also in the Primitive time, and amongst the ancient Fathers of the Church, whose Doctrine hath been approved among the most faithful Members of the Church of Christ downward until this last Age. First of all to speak of the tenths which were given before the Commandment was given forth to the *Jews*, *Abraham* in his return from redeeming his Nephew *Lot*, after the Pursuit of *Chedorlaomer* the King of *Elam*, with the rest of the Kings joyned with him, having recovered his Nephew *Lot* with all his substance, and all the substance of *Sodom* & *Gomorrah* was met by *Melchizedeck* King of *Salem*, and Priest of the most high God, who blessed *Abraham*, and brought forth Bread and Wine, and gave unto him and to the rest who were with him, unto whom *Abraham* gave the Tythes of all the Spoil, that he had taken from the aforesaid *Chedorlaomer*, and the rest of the Kings. *Chrysostome* understands the Text only to be *of the Spoils, whereof* Abraham *made* Melchizedeck *a partaker, by giving him the first Fruits of his Martial performance.* And *Jerom* often stiling it, *Decimas spoliorum prædæ and Victoriæ*, that is, *the tenth of the Spoil of the prey, and of the Victory.* And this is made one of the main basis or Ground for probation of Tythes due before the Law, which is but only a free gift of *Abraham* to *Melchizedeck* of the Spoil he had taken; and that, but once that we read of; take notice of that: not of his Familys Labours or industries, but of the spoil of

Gen. 14. 9. & 11, 12, 13.

Gen. 18. 20.

Hebrews 7. 4.

and Fleece, and the like, were given to the Priests, but it being not determined by *Moses*, of what quantity this Offering should be, the *Jews* anciently judg'd it to be enough at the fiftieth part, but so, that no necessity was that every one should pay so much; he that payed a sixtieth part was discharged, but some of better devotion payed the fortieth. The Offerings spoken of in *Ezekiel*, *This is the* Theruma *that ye shall offer, the sixth part of an* Ephah *of an* Homer *of wheat, or of Barley*; It is the same as if he had said, ye shall offer the sixtieth part of an *Homer*, for an *Ephah*, being the same measure with a Bath, that is near our common Bushel; and after this offered to the Priests, every kind being given in Season; out of the rest were taken Tythes, which are best divided into the first and second time. *Deut.* 18. 4. *Ezek. ch.* 45. 11.

The first Tythes were payed to the *Levites* out of the remainder at *Jerusalem*, and out of this tenth received by the *Levites*, the *Levites* payed another Tenth to the Priests, which is called *the Tythes of the Tythes* for this is to be taken notice of, that Priests received no Tythes of Husband-men; but now them that are no *Levites*, neither of *Aaron's* Priesthood, they take Tythes of Husband-men, and where it is not offered freely, they take it Violently and by force; so now in these latter dayes, in the Apostacy, the late Priests from that Example, have payed Tythes to the *Pope*, being as they reckon him, chief Vicar upon Earth. And also now since the Popes Supremacy hath ceas'd with us in *England*, a late Law hath been made, *to pay the first-fruits to the Crown*; yet notwithstanding the Possessor was not to spend the rest, till he had taken out of these nine other Tythe, which he was the first two Years to carry to *Jerusalem* in kind, or to Convert it into Money, adding a fifth part of the value; after these tenths thus disposed of, the remainder was every way prepared fit for common use of the Husband man. *Numb.* 12. 21. *Num.* 18. 2, 8. *Stat.* 26. *Hen.* 8. *Deut.* 14. 23. *Levit.* 27. 30, 31.

Some make a third Tythe, but that was only the Tythe of the third year, after the first was payed of every year, which was laid up by the Husband-man within his own Gates, for the *Levite* that is within his Gate, the stranger, the Fatherless & the Widdow, (& not carryed to *Jerusalem* & this Tythe bestowed every third Year was called the Poor man's Tythe & that third year the second years Tythe ceased to be payed at *Jerusalem*: so then every third year the *Levites* at the Temple received not their second Tythe at their Feasts, but according to the Law, it was spent at home in the Gates of the Husband-man; neither doth the second Tythe, and the poor mans Tythe differ in substance, but only in Circumstance, the place where the bestowing was makes only the difference, as the Septuagint Translates it. *When thou hast ended the Tythe of all the Fruits of thy Ground, in the third Year, the second Tythe thou shalt give to the* Levite, *and to the stranger, &c.* *Deut.* 16. 12.

But after the second Temple was destroyed, and the dispersion of the *Jews*, then the Laws of first Fruits, Offerings, and Tythes with them ceased; for their Doctors determin'd, that regularly, or according to the Law, no Inhabitants but of the Land of *Israel* were to pay any.

First, Because they then wanted their Priesthood and Temple.

Secondly, Because the Law did restrain the Payment thereof to *Cannan*, and herein they all agree.

Rabbi Ben majemon *in jad chaz chahact de Therumah* ch. 1 and mis 5. *Kotzi* inp *x.* cept. 133. 2 Chro. 31. Mal. 3. &c. Neh. 13. *Rambam de decmis*, ch. 9.

Also *Eusebius* agrees with the *Jewish Rabbins* herein, *That Tythes were only limited to the Land of* Israel.

How the Payment of these tenths was either observed or discontinued, partly appears in the Scriptures, and partly in the institution of more trusty Overseers in their great *Sanhedrim*, or Court of 70 Elders, wherein they agreed, that the Overseers should be chosen of more honest men.

By which hath been said, may be perceived the state of the *Jews* Tything, by the Commandment of God, and likewise the Judgment of their own Rabbins and Doctors of the Law, which gives a clear Judgment of the Practice, according as was in use, or exercised among them, and all do agree, that they, by a due right, did belong to the *Aaronical* Priesthood and to the *Levites*, and other officers in the Temple and Tabernacle, and for the Service there, according to God's appointment, for bearing the Tabernacle and setting it up, and for serving *Aaron* and his Sons; and for the better ordering of things, they were divided into three parts, to wit, the *Levites*, as the *Coathites*, *Gershonites*, and the *Marrarites*, and these did receive the tenths of the People, and gave to the Priests their part, which belonged to them according to the Law of God in that Covenant; and after the Sons of *Aaron* grew and mutiplyed, then the Priests were divided into 24 ranks or courses to serve at the Temple, of which our *Prebends*, *Deans* and *Chapters* take their example, or imitation, so to serve by their turns at Cathedrals, as they are called, or else from the Church of *Rome*; but the latter I am rather enclin'd to believe, because there was no such name of any Minister among the *Jews*, neither in the Primitive Church truly so called; but the Priests of *Aaron* gave attendance to Execute their Office, and to Burn incense as their turn and course

Luke 1. came. And hereupon *Zacharias* is said to be of the course of *Abia*. The *Levites* that were singers were also divided into 24 ranks or courses, of which I believe the present Quiristers of Singers, and Surplice-men do have their imitation, and bring the *Levites* for proof concerning their Offices; but we cannot receive *Judaism* for *Christianity*, neither their Practice for Apostolical Ordinances in the Church of Christ.

But how these things do agree with the Primitive Practice of Christ, his Apostles and Ministers, and the Churches planted by them in their day, is easily seen in that which is written in sundry places of the New Testament, so called; and how it comes to pass that they which pretend another Priest-hood, and to be Ministers of Christ, should receive the tenth of all clean and unclean Beasts, as Pigs, Geese, Eggs, Fowls, Turneps, Wood, and Faggots for the Fire; all which things we do not find mentioned, but some of them forbidden to be offered unto the Law, and yet they pretend to be *Bishops* and Elders of the Christian Church; so that it seems they cannot distinguish of the time, nor yet of the ministration;

of what he had taken. And it is very clear, that it was a Voluntary thing and freely given; and there is a good shew of reason in it, that it was by Way of gratitude unto *Melchizedeck*, & to *requite his kindness, who brought forth Bread and Wine unto his Souldiers after a great Pursuit*; which refreshed both him and his Souldiers, which was a great sign and a courtesie; if *Abraham* had not given the tenth of the Spoil, he had not sinned; so an Example of this nature cannot be a binding Law to future Generations: for if the Ministry of this last Age will make this a binding rule, we may as well require of them Bread and Wine of every Priest for our selves and whole Families, and every Officer may require Bread and Wine of every Parish-Priest for himself and all his Souldiers, for the one example is as binding as the other, both of them being Voluntary. *Gen.* 14. 18.

The next passage that seems to have any weight in it about Tythes, is *Jacob*'s Vow, *This Stone*, saith he, *which I will set up as a Pillar shall be God's House, and of all that thou shalt give me, I will surely give the tenth unto thee.* *Gen.* 28. 22.

This was an extraordinary occasion, and more then an ordinary appearance from God unto *Jacob* before, when he went from his Father to *Haran*, to take a Wife of his own Kindred. And the Lord appeared unto him as he laid his Head upon a Stone, the Night being come, and said unto him, *I am the God of Abraham, the God of* Isaac, *and the Land whereon thou liest, to thee will I give it, and to thy Seed, and it shall be as the Dust of the Earth, and thou shalt spread abroad to the East, West, North and South, and in thee and thy Seed shall all the Families of the Earth be Blessed.* He called the name of the place *Bethel*, viz. the House of God, because of the Glorious appearance of God, and of his great Promise made unto him, which he did believe, as may be seen more at large in the whole Chapter. So *Jacob*'s Heart being opened and filled full of Joy and Faith, he promised again unto the Lord, and vowed a Vow saying, *If God will be with me, and keep me in this way that I go, so that I come again to my Father's House in Peace, then shall the Lord be my God, and of all that he giveth me, I will surely give the tenth unto thee:* which he performed after twenty Years, as *Josephus* saith in these Words, *by Offering unto the Lord the tenth of all his substance which he had got at* Haran, *after that he returned unto that place where God did appear unto him, and made his Promise unto him*; then *Jacob* performed his Promise unto the Lord. But unto whose Hand he gave this tenth, appears not; for before *Aaron* the *Jews* by; the Priest-hood was solely annexed to the first-born of Families, which agreed well with the Sanctifying of the first-born commanded in *Egypt*; hence it comes that *Melchizedeck* is commonly reputed to be *Shem*, the eldest Son *Noah*, but that is Controvetal, and so I shall let it pass. But it is thought by some that *Jacob* payed his vow unto the Hands of *Isaac* his Father, and gave unto him the tenth of what he had gotten, as being the chief of the Family then living, and a Priest also; but as is said before, these two instances of *Abraham* and *Jacob* are only Voluntary and free Gifts, as a return of thankfulness unto the Lord, the one *Ver.* 19. *Ver.* 20. *Joseph. Archaeolog.* a. c. 1. c. *Exod.* 13. 1.

having got a great Victory over his Enemies, and the other having received a great assurance of the Lord of his Promise and Blessing with him, did bind them to it. But we do not read that they were at all oblieged by any special Commandment as to give so much, though 'tis granted, that after *Jacob* had vowed he was oblieged, but these are no binding Examples unto future Generations, especially them that pretend they are Ministers of the second Covenant, the Gospel: there is no other mention made of Tythes before *Moses* his time, unless some will dream, as they will needs do, that the Levitical Law was written before the Creation. Yet some of the Ancients seem to have observed a respect, had to the quantity of what was as a part of the yearly encrease Consecrated in those times of the Lord: & that even in the first memory of Sacrifice, *Cain's* Offering was not regarded they say, because he did not well or a-right divide what he offered, as if some *quota pars* were at that time required.

Tertul Lib. adver. Judæosalii ictm Sepius Gen. 4. 6.

But this reason was from no other cause then the mis-translation of the Text in the story of *Cain*, where the *Jews* read it, If thou offer well, but not divide aright, hast thou not Sinned? be quiet; unto which agrees the Text of the Septuagint, whenas the true Translation out of the Original is thus, *Why is thy Countenance cast down? if thou do well, art thou not accepted? if thou do Evil, Sin lyeth at the Door.* But most agreeable to the Text, is that he gave with a grudging mind, and not of the best and first of his Fruit, for it is expresly said, that *Abel brought of his first Fruits, but* Cain *only of his Fruit of the Ground.* *Abel* giving then unto the Lord a portion of the best, the other not regarding of what worth his Offering were. So here is not any certain quantity noted, but the mind of the Spirit of him that offered, and the quality of the Oblation or gift.

Ambros Lib. de Cain and Abel Chap. 7. 1. 6.

So the chief thing to be noted from this is, That *Cain* was an Hypocrite, and offered with that mind and Spirit with which he slew his Brother, and so his Sacrifice was not accepted.

But this is no Plea or Ground at all for the Payment of Tenths as due.

Tythes were never commanded to be payed by the Lord to any, but *Israel*, whose Law was given forth four hundred thirty Years after the Promise, as saith the Apostle. Neither were they ever payable but by the *Jews*, after they came to the Land of *Canaan*, and to *Levi's* Tribe only, and to the *Jewish* Priests, that had no Inheritance allotted them by the Lord of all the Land of *Canaan*, or beyond *Jordan*, but only the tenths, according to the command of the Lord, for the Office of the Priesthood, and for the service of the Tabernacle.

Galat. 3. 17. *Levit.* 18, 4. *Ezek.* 45. 13.

How among the *Jews* Tythes were payed, or judg'd to be due, the yearly encrease being either Fruit of Ground, or Cattel; in the Law of Fruits of the Ground, first, the first of the first ripe were offered to the Priest in ears of Wheat, Figs, Barley Grapes, Olives, Pomegranates and Dates, of these seven only the first Fruits were payed, in what quantity the owner would.

Exod. 23. 19. *Lev.* 23. 10. *Num.* 15. 20.

Next the *Theruma* or heave-offering, or first Fruits of Corn, Wine, Oyl, and

tion; for if ſo, then they would be aſhamed to lay claim to *Aaron*'s tythes, and the *Levites*, and yet do none of their Work, which is contrary to all Reaſon, Truth, and Equity, for that was given to them that had no Portion among their Brethren in the Land, but theſe *Biſhops, Presbyters and Prieſts*, have their Inheritances among their Brethren, and beſides, have a great part of ſome Counties and Dioceſſes for their revenue, and their interiour Officers tythes of all things, yea, of ſuch things as was never at all tythable in the Law, as is ſaid before: ſo what damnable deceit and Hypocriſie is this! is it any other but the *Popes* Yoak; an abſolute Apoſtate for hundreds of years? and muſt this be received as Apoſtolick Doctrine and Practice, and enjoyned? O! for ſhame, let it never be made mention amongſt them that do call themſelves Miniſters of Chriſt, neither any who do profeſs themſelves to be Chriſtians, who dare not ſtand to Chriſt's Doctrine and allowance in reſpect of their Maintenance. But in the fulneſs of time God raiſed up another Prieſt, *Heb.* 7. 16.
Chriſt Jeſus, who was not of the Tribe of *Levi*, neither made *Heb.* 7. 13.
after a carnal Commandment, as the firſt Prieſt was, neither was he Conſecrated after the order of *Aaron*, for he pertained to another Tribe, of which no man gave attendance at the Altar, *viz.* to *Judah*, he obtained a more excellent Miniſtry, and of a greater and more perfect a tabernacle, not of the former building, he being the Sum and Subſtance of all ſhadows under the firſt Covenant, hath thereby put an End to the firſt Prieſt-hood, with all its ſhadows and carnal Ordinances
and changing the Prieſt hood which had a command to take *Heb.* 7. 12.
Tythes of their Brethren, there was a neceſſity alſo of the *v.* 18.
change of the Law, and a diſannulling likwiſe of the Commandment which went before.

Now after Chriſt Jeſus was manifeſt, the end of the Law for Righteouſneſs to them that do believe, the End of the Covenant, firſt Prieſthood Tabernacle, Temple, Tythes, Offerings, Oblations, and in a Word, all the Worſhip of the *Jews*, and all their Shadows, Types, and Figures, and repreſentations. All the Sabbaths, Faſts, Feaſts, and their divers waſhings, and Purifyings, which all were but as Shadows of things to come; and he was the ſum and Subſtance of them all, and ended them all; and whoſoever will plead a neceſſity of all or anyone of the former things mentioned in the firſt Covenant that was faulty, Chriſt profits him nothing, and he denyes the Faith of Chriſt and his Apoſtles, and Miniſters; for Circumciſion was once commanded of God, and as real a Type as any other, and yet they that would needs hold it up, after the Subſtance was manifeſt, to wit, Chriſt Jeſus, the Apoſtle *Paul* *Gal.* 5. 2.
concludes that Chriſt profits them nothing, though he elſe- *Rom.* 4. 11.
where calls it the Seal of the Righteouſneſs of Faith unto *Abraham*, which he had before he was Circumciſed. The like I alſo ſay of all the former Ordinances which pertained to the firſt Prieſt-hood and Covenant, and holds them up as of neceſſity, denyes the Faith of Chriſt, and Chriſt profits them nothing, and do make themſelves thereby as debtors to the whole Law: and he that fails in the breach of one is guilty of all. Therefore of how much neceſſity is it, for them that do profeſs Chriſt and the Faith that was delivered to the Saints, to ſtand faſt in that liberty where-

In Christ hath made them free, and not to be entangled with the Yoak of Bondage, but to keep the Ordinances and Commands of Christ unviolated; for that they lay claim to Tythes, and would cause us to pay Tythes, they themselves do not keep the Law, but would constrain us, that they might glory in our Flesh, and would confound the Ordinances of the first and second Covenant together, without putting any difference to the time and ministration unto which they did belong. The Apostles and Ministers of Christ, who were made partakers of the Divine Nature, and of the Word of Reconciliation, did not look back, nor draw People back to the former Ordinances of the *Jews*, and their Priest-hood, but testified against them, their Temples, Fasts, Feasts and New-Moons, and for these things, *Paul*, and *Stephen*, and divers others, suffered great Persecution; and Christ the everlasting high Priest, though he was the Son of God, the Heir of all things, and the first born of every Creature, and the Bishop of Souls, though he was the Lord of all, he made himself of no reputation, nor did not lay claim to the Possessions of the World, but said, *The Foxes have holes, and the Birds of the Air have Nests, but the Son of man hath not whereon to lay his Head.* He laid no claim to Tenths, nor Offerings, nor Oblations, neither to Lands, where he travelled in the Work of the Father, though he laboured for the conversion of Souls in divers places, as the true Bishop thereof. He laid no claim to any such Places as to be his *Dioceſs*, neither did look for any gifts and rewards from any place, but as he was sent of the Father, and was the free gift of Righteousness, he ministred freely: and likewise when he sent out his Disciples, and gave them Commission to Teach all Nations and Disciple them in the Name of the Father, Son, and Holy Ghost, he said unto them, *As my Father sent me, so send I you.* And again, *Freely you have received, freely give.* And again, *Take with you neither Staff, nor scrip, nor Money, nor Brass in your purses; but into what House or City ye enter, enquire who therein is worthy, and abide ye there till you go thence. And whatsoever is set before you, that do you eat and drink, for the Labourer is worthy of his meat.* And though he sent them out, as is before said, when they returned again he said unto them, *Lacked ye any thing? And they said, Nay.* Though they were sent out as Sheep among Wolves, yet they preaching the Word of the Kingdom freely, and turned People to Christ, the new and living Way, whereby there Hearts were opened to Minister unto them, which serv'd for their necessity in the Work of the Gospel, they did not desire or require any Stipend, Sallary, Augmentation, or settled Maintenance, but were Ministred unto them only by them who had believed their report, and were made Partakers of Spiritual things; they never complained of want, nor never had any cause, nor did not give over Preaching of the Gospel because they had not settled Maintenance, like our latter Generation of Priests, who if their Maintenance do cease, their Gospel ceaseth, which demonstrates only they minister for Hire and filthy Lucre; and so are out of the Apostles Doctrine and Practice; for the Apostles they often denyed that which was freely proferred them, lest they should make the Gospel of Christ chargeable, and their Work of no Effect. Here was no Tythes

Gal. 6. 13.

Matth. 10. 7.
Matth. 10. 8.
ver. 11.
Matth. 10. 10.
Luke 10. 7.

spoken

ſpoken of, that we read on, commanded or commended, either to the *Jews* or *Gentiles* who believed, in the Age of the Apoſtles, that we find mentioned either in Scripture, or any other Ancient Records. And after many Chriſtians were converted unto the Faith, ſuch was the liberality and bounty of believers in the Beginning of Chriſtianity, that their bounty to the Evangelical Prieſthood was ſo large, as that it far exceeded what the tenth could have been; or if you look to the firſt of the Apoſtles times, then the unity of Heart among them about *Jeruſalem* was ſuch, that all was in common, and none wanted; *And as many as were poſſeſſors of Lands and Houſes, ſold them, and brought the price of that which was ſold, and laid it at the Apoſtles Feet, and it was diſtributed to every man according as he had need.* So the whole Church both Miniſters and Believers liv'd in common of that which was freely brought in and miniſtred for the Service of the Saints; ſo likewiſe the Church gathered by *Mark* at *Alexandria* in *Egypt*, followed the ſame practice as the Believers at *Jeruſalem*. And *Philo Judæus* ſaith, *That in many other Provinces the Believers lived together in ſocieties.* *Acts* 4. 34.

And in the Church at *Antioch*, *Galatia* and *Corinth* the Saints poſſeſſed every man his own Eſtate; where the Apoſtle Ordained, that a weekly Offering ſhould be made for the Saints by every Man according to the ability of his Eſtate, and this was put into the hands of the Deacons of the Churches whereby the Poor was relieved, and other neceſſary Services ſupplied in the Church of God; and this continued for that Age. *Acts* 11. 29. *Vide Ockam in Opera* 90. *dum*, ch. 107.

The next Age Monethly Offerings were made or given among the Saints by devout and able Chriſtians, the Over-ſeers appointed by the Church were to receive it, and carefully and charitably diſpoſe them, according to the neceſſity of the Saints, for Propagating of Chriſtianity; as the Maintenance for the Brethren in their Travels for the Service of God, feeding, Cloathing, and burying their poor Brethren, relieving of Widdows and Orphans, and Perſons condemned to labour in the Mettal-mines, or to Priſon, or Baniſhment into Iſles by the Heathen Emperors; and theſe free Offerings were never exacted, or otherwiſe, witneſs Learned *Tertullian*, that lived about 200 Years after Chriſt, as it appears; his Words are *That every mans gift is to be every Month, or as he can, or after the manner he will, and as he is able, ſo is he to give*; *for*, ſays he, *no Man is to be forced, but what as he conſers of his own accord.* *Vide Synod. Ianger. can.* 66. *Tertul.* his Apolog. ch. 39. 2. 42.

And further, he upbraids the *Gentiles* with the Charity and Piety of the Chriſtians; he ſaith, *Whatſoever we have in the Treaſury of our Churches, it is not raiſed by Taxation, as though we put men to ranſome their Religion, but every man once a Moneth, or when he pleaſeth himſelf, gives what he thinks good, & it is not beſtowed in Vanity, but for the Maintenance of the Poor, and the like neceſſary ſervice aforeſaid*; and this way of Contribution continued until the great Perſecution of *Maximinian* & *Dioclesian*, about the Year 340. as *Euſebius*, *Tertullian*, *Cyprian*, *Origen*, and others do witneſs. *Offerings continued 340. Years.*

Eusebius lib. 4. ch. 22. Also about this time, *some Lands were given to the Church by them that believed, and the revenue thereof was distributed as other free Gifts were by the Deacons and Elders, for the afore-mentioned uses, but the Bishops or Ministers meddled not with them.* Origen saith, *It is not lawful for any Minister to possess Lands given to the Church for his own use.* *Cyprian*, Bishop of *Carthage*, about the year 250. also testifies the same, *Cyprian* in his Epist. 37, 34, 36. & shews *how the Church maintains many Poor, & that her own diet was sparing and plain, and her Expences full of Frugality.* *Prosper* also saith, *That a Minister able to live of himself ought not to desire any thing to be given unto him, and he that receiveth it, doth it not without great Sin.*

The Council of Antioch, Anno 340. The Council held at *Antioch*, *Anno* 340. finding that much fault had been among the Deacons and Elders, to whom it properly did belong to distribute the Offerings and free gifts where there was need, which they detaining for their own covetous Ends, the Council did ordain, *That the Overseer or Bishop might distribute the goods, but required that they should take no part thereof to themselves, nor the use of the Priest*, using the Apostles words, *having Food and Raiment, be ye therewith content.*

Chrysost. Hom. 11. *Chrysostome Homil.* 11. *in Acta* notes, and he lived about the year 400. that Christian converts joyned in Societies, and lived in Common, after the manner of the former Christians at *Jerusalem*, by whose writings it doth appear that there was not the least mention made of Tythes in that Age; the Church at this time altogether living by the free Offerings of Lands, Moneys, and Goods, and the People were much pressed to bountiful Contribution for holy uses, as may be seen in the writings of *Jerome* and *Chrysostome*, who brought the liberality of the *Jews* in their payment of Tythes for an example, beneath which they would not have Christians determine the charity. But about this time there began to be a declination and a coldness in the devotion of them that offered, which made *Jereme*, *Ambrose*, and others press very hard upon the People for liberality in point of Offerings, because it was much less then in the Apostles time, insomuch that *Cyprian* reproved sharply, and said, *They gave not so much as was worth speaking of.* And it doth not appear in any old Monuments of credit, till near the End of 400 Years after Christ, that any Payment to the Church of any tenth part, as a tenth, was at all in use.

Cypr. de unit. *Eccles.* ch. 23.

From the Year 400. till the Year 800. no Canon or other Law was generally received, to compel any payment of Tythes, although among the Offerings of devout Christians, gifts of that quantity was received as due by the Doctrine then in use in some places only, which *Ambrose*, *Augustine*, *Jerome*, and *Chrysostome* taught by reason of coldness and want of charity among the Christians in divers parts; and for their Ground and Foundation, the first two taught that the Tenth was due by God's Law, which they took only from the *Mosaical* Law, and the other two perswaded only that a less part then a tenth might not be offered, but ought to be paid for holy uses, as the phrase was; and by the reason of the Doctrine of

Ambros

Ambroſe, they were offered under the name of tenths in part of *Italy*; he being the Biſhop of *Millain* there in the year 390.

Likewiſe *Auguſtine* Biſhop of *Hippo* hath a vehement Sermon for the payment of them, whoſe Doctrine brought in the Word tenth in uſe among Chriſtians; and as is ſaid before his Ground only was taken from *Moſes*'s Law in point of offering, theſe two threatned them with great Penalties, and heavy Judgments, that did not pay their tenths; but yet take notice to what end they required them, *viz.* that the Poor might not want, and ſaith, that God had reſerv'd them for that uſe and end; ſo in proceſs of time, when this Doctrine came to be received, divers followed the Opinion of the ancient Fathers before-mentioned, yet hitherto it was not laid down as a poſitive Doctrine to pay them as the *Jews* did, but only brought the *Jews* in for an Example that Chriſtians ſhould not pay leſs.

Leo, call'd the great, about the Year 440. who Reigned 20 years, he very earneſtly ſtirred up Mens devotion to offer to the Church, but ſpeaks not a Word of any quantity; *Severin* alſo about the year 470 ſtir'd up the Chriſtians in *Panona* to give the tenth to the Poor; Likewiſe *Gregory* not only admoniſhed the Payment of tythes from the *Moſaical* Law, but alſo obſerving Lent, which he reckoned as the tenth part of the Year, and this he would have given unto God, ſaying, we are commanded in the Law to give the tenth of all things unto God, and thus Ignorance began to enter in, and *Judaiſm* among the Chriſtians brought in by their Leaders, and from the Opinions of theſe and other Ancient Fathers *Tythes*, *Eaſter* and *Pentecoſt* came to be introduced and brought into the Church among the Chriſtians.

Greg. *Hom.* 16. *in Evang. and diſt.* 5. *de Conſ.*

Alſo *Jerome* in theſe Words, 'I do not take a Part as 'the reſt of the Tribes of Poſſeſſions of Lands, but as a 'Levite I live of the Tenth, and as I ſerve at the Altar, 'I am ſuſtained by the Oblation of the Altar, being con- 'tent with Food and Rayment, I follow nakedly the na- 'ked Croſs: But there is no Neceſſity to underſtand his Words of Tythes; but as the *Levites* lived of Tythes, ſerving at the Altar, even ſo am I maintained by the free Offering of them that do believe.

Jerom. *in Epiſt. ad Nepotian de vita clericorum.*

But it is to be obſerved, that there were divers Councils in and about the 600 Year only provincial, as *Maſcon* and *Arles*; and ſome others do take it for granted, that a Tenth was due by Way of Offering, and put into the Hands of them that miniſtred to the Church, is ſpoken of as good Antiquity, grounded upon the *Moſaical* Laws, which they call their *Divinas*, all which did ſpring from the Doctrine of the four Fathers before-mentioned, but eſpecially *Ambroſe* and *Auſtin* about the Year 400. but take his own Words, 'It is not fit for us (ſaith he) to prefer our ſelves as *Chriſti-* 'ans, unleſs we do the Work of *Chriſtians*, *viz.* to offer the tenth Part of 'Corn, and of Cattel, and all the firſt Fruits of the Earth; and took it for granted as due, only his Ground from *Moſes*'s Law; and if they ſhould offer leſs then a Tenth, their Offering was not accepted: Alſo agreeing

with him is *Augustine* in a Sermon after this Manner, viz.

In Serm. de 10th temp. in tem. 10. 'Dear Brethren, forasmuch as the Day of Christ draws 'near, we ought to assemble our selves together, and to 'give Thanks to God, who hath given unto us, by our 'offering unto God our Tenths, for God is worthy to have the whole; and this he grounds from that of *Malachi*, *Honour the Lord with thy Substance, &c.* Farther exhorting them to pay their Tribute to the poor, and their Sacrifice to the Priests; then urging more Texts out of the old Testament, he tells them, 'That the Neglect of Payment of Tythes was the Cause of Ste-'rility and Blasting of their Corn, and the like: These two great Bishops agree, and as was said before, from the Law of *Moses* infer their whole Doctrine; yet notwithstanding the great Pressures and hard Threats of some of the Bishops at that Time; it was not a general received Doctrine, that Tythes ought to be payed until about the Year 800. neither was any Thing by the Church then determined or ordained touching the Quantity that should be given, though (no Doubt) in many Places the Offerings of the more devout Sort, Tenths, or a greater Part of their Encrease were given according to the Doctrine then in Use: And then about this Time the Offerings and Gifts to the Church were disposed of on this wise, being received into a common Treasury, one fourth Part to the Priests, out of which every one that laboured had his Portion, another Part for the Relief of the Poor, sick and Strangers, and a third for the repairing Places of publick Worship, and the fourth to the Bishop; and generally then the Bishop lived in some Monastery, and his Clergy with him, from whence he sent them to preach in the Dioceses and Countries, and there they received such Offerings as were made, and brought them to the Treasury; so that hereby the Reader may take Notice that the Priests had not such a peculiar Interest in that which was given, but others had a Share with them; but now they claim all; their Churches were builded out of the Gifts of the People, the Poor, Fatherless and Widdow were relieved out of them, and the Prisoners, who suffered for the Faith they held, were relieved also, the Bishop and his whole Clergy were sustained; but now they claim it as due, and take Tythes by Force and Violence three or four fold, and sometimes ten fold, and People thrown into Prison, and Widdows Goods spoiled; how unsuitable these Practices are from what they were in the Apostles time, and the ancient Fathers for 500 Years; though they are very proud, and boast much of their ancient Fathers, yet they will not so much as come near them in Example, & yet they cry up the *Church*, the *Church* and *Antiquity*, when they are far enough off from their Practice, though they were in a declining Condition in this Age I have been speaking of before: Also *Jerome* upon the third of *Malachy* in his Commentary doth admonish *Christians* to give their Alms to the poor, and double Honour to him that labours in the Lord's Service, not binding at all to offer this or that Part, yet exhorts them not to be more backward then the *Jews*, wherein they payed their Tenths: Neither is *Chrysostome* at all different from him in his Doctrine, in perswading even Labourers and Artificers to give bountifully their Alms to the Church for Holy Uses, according to the Apostolical Ordinances, relating to the weekly Offerings in the Churches of *Corinth*, *Galatia*,

Chrysost. *Hom.* 43. *upon the Epistle* 1 Cor. 1. 16.

latia, Antioch; and the *Jews* Liberality was brought as a President, below which he would not have *Christians* determine their Charity; and sayes withal, that he speaks these Things, not as commanding or forbidding that they should give more, yet as thinking it fit they should not give less then a tenth Part for holy Uses, as the Phrase was.

Cyril Bishop of *Alexandria* speaking upon that Passage of *Abraham*, *Gen.* 14. 23. who, after he had gained the Victory over the King of *Sodom's* Enemies, and rescued *Lot*, when the King of *Sodom* offered him Part of the Spoils, he would receive nothing but a few Victuals; 'Though (saith he) the holy Teachers do war in the Behalf of perishing Mankind, yet do 'they not take any thing from the Men of the World, nor 'do they heap up unto themselves Riches, lest the World should say, *we 'have made you rich*; they only ought to receive the Sustenance from the 'Hands of those whom they have converted to the Faith; for it's Christ's 'Command (saith he) that those who preach the Gospel should live there-'by: So that it's evident that very many of the ancient Fathers, whom this Generation have talked so much of, did deny Tythes and a forced Maintenance from the World; but in this Point it's like they will be judged but weak-sighted, or erroneous in their Judgment by this Generation, as they do the *Quakers*, or Men of mean Understanding; but I see many will traduce them in Words, but few in Practice.

Cyril *de adorat. in spir. & ver. lib.* 4. *ad finem.*

It was the Judgment also, not of private Persons, but of the most learned and sound Teachers of that Age in five or six hundred Years after Christ.

Prosper saith, 'They that live of the Gospel, who will be Propriators of 'nothing, who neither have nor desire to have any thing, 'not possessing their own but the common Goods; and 'what is it (saith he) to live of the Gospel, but that he 'who labours should receive necessary Supplies by them 'among whom he labours, without forcing: And further saith, 'Though *Paul* himself had Power, yet he would not make Use of it; 'lest he should create an Offence, but laboured with his Hands, be-'ing a Tent-maker, that he might not be burthensome to the Churches of 'Christ.

Prosper *de vita contempt. lib.* 2. *chap.* 14.

With him also agrees *Origen*, saith he, '*Peter* and *John* saith, *Silver and 'Gold have I none*; behold the Riches of those who were Priests of Christ; 'but let us quickly apply these things unto our selves '(saith he) who are prohibited by the Law of Christ, 'if we have any Regard thereunto, to have Possessions 'in the Country and Houses in the City; what, do I 'say Possessions or Houses? no, not to multiply Coats or Money; if we have 'Food and Rayment, let us be therewith content.

Origen Hom. 15. *in Levit.*

Jerome also writing to *Nepotianus* a Clergy-man sayes, 'I beseech you 'that you would not transform our spiritual Warfare into a carnal one, nor 'imagine your self in the Clergy as if you were in an Army, getting Spoils, 'nor seek after no more then when you came first into the Clergy, lest it 'be said to you, their Lot shall not profit them.

Neither in any General or Provincial Council were there any Constitu-

tions made for the Right of Payment of Tythes, till the Year 586. in a Council held at *Maſcon* in the Dioceſs of *Lyons*; neither is this Council received into the Body of any of the Canons; the Council conſiſted of all the Biſhops of King *Ganthrom*'s Kingdom; only ſome Provincial Councils and Secular Conſtitutions betwixt the ſixth and eight hundred Years, which ſuppoſed Tenths to be due, but they were diſpoſed of diverſly, now to the Prieſts, now to the Abbots, and now to the Poor, according to the Mind of the Giver; the Quantity was only arbitrary, but judged that ſome kind of Offering was neceſſary: Neither till near eight hundred Years was there any general Law that remains in publick, that is of Credit, ordained in the Weſtern Church; and for the Eaſtern Church, never any Law that mentions Tythes: And further it is obſervable, that though there were divers National and Provincial Councils held, which ſuppoſed them to be due, as divine Right, and that leſs then a tenth Part ought not to be offered, yet was there no Commandment or Name of Tenth in the firſt eight General Councils. *Maſcon* 8. *Can.* 5.

And though divers of the Fathers, Popes and Biſhops did declare that Tythes were due, and ought to be paid, yet till the nineth General Council held at *Lateran* under Pope *Calixtus* the ſecond, about the Year 1119. mentions Tythes, but ſpeaks only of ſuch as had been given to the Church by ſpecial Conſecration; for at that time People being led to believe that Tythes ought to be given for the Uſe of the poor, did diſpoſe them to the Heads and Rulers of religious Houſes (ſo called) who kept open Hoſpitality then, for the Relief of the poor, Entertainment of Strangers and Supply of the Widdows, as is teſtified by *Caſſian* the Hermite; but the Council held under Pope *Alexander* the third, 1180. ſeeing much given to the Poor, and little to the Prieſts, made a Decree to reſtrain Peoples Freedom; and indeed much Wickedneſs, Self-Love and Covetouſneſs was crept into thoſe Houſes or Monaſteries by this time, as Hiſtories do relate.

About this time there was no Law, Canon or Conſtitution of any general Council as yet found, that did command Tythes to be payed, or expreſly ſuppoſed them a Duty of common Right, before the Council of *Lateran*, held in the Year 1215. under Pope *Innocent* the third, about which time the Pope's Power was grown very great and powerful; for about this time every man might have given his Tythes to what Church he would and People had more Mind to give them for the poor, rather then the Prieſts, as may be underſtood from the Complaint of *Innocent* the third, he preaching on *Zacheus*'s Charity ſaith, *dedit propium & redit alienum, &c.* and cryed out heavily againſt thoſe that gave their Tythes and firſt Fruits to the poor, and not to the Prieſts, as heinous Offenders; yet about this time no Regard was had to the Nature of the Encreaſe, but whatſoever did ariſe in Profit, whether by Trade, Merchandize or Husbandry, the Tenth was required to be paid, but when Pope *Innocent* had commanded, ſo then no ſcruple was made of it, but another took it with too much credulity, neither till this time, were Epiſtles ſent from *Rome* ſo frequent, to put in Execution that which had been eſtabliſhed in two former Councils againſt

Cap. 53. *in. ext. tot. de deſ. cap.* 33. *cum non ſit vide a Baput. prox. ſec.* 7. *Selden.*

against that challeng'd right of the Laity, for the Laity had enjoyed their Liberty from the beginning of Christianity, to bestow or retain them to whom they would in most places till the year 1200.

About this time, notwithstanding the Land occupiers in divers places, as the Bishop of *Matera* complained to Pope *Innocent*, that in his Diocess, they, *viz.* the Laity divided their Tythes at their pleasures, and arbitrarily gave part to the *Church*, part to the *Poor*, and part to their *Kindred*, likewise in divers places the thing was so much in Controversie, whether that Parishes had any due to Tythes or no, That we see particularly in the Diocess of *Valentia*, 1320. which was, that every man wheresoever he liv'd, he might declare himself to be of what Parish he would, and to that only give his tythes.

The opinion of the *Canonists* in answer to a Question, *viz. By what immediate Law that Tythes were payable?* they are divided among themselves, some say, *de jure Ecclesiastico*, others *jus Naturale*, others *divinum morale*; The *Canonists* with one consent do ground themselves upon the Letter of some of those passages of *Provincial Councils*, *Fathers* and *Popes* before-mentioned, generally deliver that Predial and mix'd tythes are due to be paid *jure divino*, and they usually cite the Levitical precepts to justifie it, for they take this Ecclesiastical Revenue to be no otherwise due to the Clergy by common right (whom they to the utmost maintain, as they reason) may as a Supreame Steward of Clergies Maintenance dispose of this or that particular part of it to where he will, and this was their common opinion.

Selden *his hist. upon Tythes.* c. 7.

But for *Personal Tythes*, they yet agree to be *jure divino*, although Pope *Innocent* the fourth makes it a wonder to see any Man deny it, and divers of them followed him; the best Authority they bring for Personal tythes is that of *Deut.* 12. where tythes and the Offering of your Hands are spoken of, and this is a received Ground among them, that the tenth is due to the Church *jure divino*, and so would hold up the first Priest-hood, and Figures against the second, who is the Substance, only for covetousness sake.

Ad Tt. de paroch. & al paroch. extra & significavit.

But some Canonists, and those of no small note, that agree the determination of the tenth to be only *de jure Ecclesiastico*, and that no more *jus Naturale*, or *divinum Morale* is in it, then what commands a competency of means to be given to the Priest-hood, but they are mingled and confounded among themselves, and the best bottom they have is either from the Popes Authority or from the *Jews*, and also many Divines and School-men were at great contest, and their Judgments are Various as the former.

So Cora, Envias, Varviar, resolute, l. 1. c. 17.

The Divines about this time have had several determinations and Doctrines about this Point, some have held it, that the tenth considered *quoad quotam Partem*, or as it is determined, part devoted from that number is only due by *Law Positive and Ecclesiastical*, but as it is for the sustentation of the Clergy, it is due *by the divine moral Law as they call it*, and so they interpret it from the *Levitical Commandment* of Tythes, but others say it

is a *Judicial or Ceremonial*, as some will have it, and that it hath been brought into the Law of the Gospel, by Ecclesiastick Doctrine, and Constitutions; others say it is, *by the imitation of the* Jewish *state, ordered by the Almighty*, and not in that regard, *per vim obligativam, viz.* by a continued force of it under the Gospel, and that the Church was not only bound to this part, but might as well have ordain'd the payment of a ninth or eleventh, this is commonly taught by the old School-men, *Hales* and *Aquinas*, *Henricus de gandavo*, *Cardinal Caietan*, and divers others.

The second Opinion among the Divines is of those that held tythes to be *meer Alms*, and not to be payed to the Ministers of the Gospel by any Parochial right, as a necessary duty to the Evangelical Priest-hood, but that they might be detained and disposed of at the owners will, especially if the Pastor did not well perform his Office; of this were both some of the Religious Orders in their Preaching, and also others opposite enough to them in Doctrine, *The Dominicans and Franciscans*, who began about the year 1210. and had in their Monasteries great store of School-mens Writings, made it a gainful Doctrine to themselves, though there was a Truth in it, they determined that it was not due by *divine right*, but only due as *Alms*, or due of Charity, not of Justice or Judicial Law but to be arbitrarily disposed of accordingly, to such as took any spiritual labour, and with them agree the *Mendicants*.

Vide Sona in Concil. Gang. 7. Nantz. *Council.*

Likewise about 800. 900. and a 1000. and after that tythes were called the *Lords goods*, and *the Patrimony of the Poor*, whenas also the Council at *Nantz* declared the Clergy were not to use them as their own, but as commended to their trust, they were not then given to the Clergy, but to be disposed of to the use of the Poor.

Furthermore, at a General Council held at *Lyons*, under Pope *Gregory* the tenth, in the Year 1274. when the Religion was only made a Cloak for covetousness, and they sought their Gain, and not the good of Souls, it was then constituted that it should not be lawful thenceforth for men to give their tythes at their own Pleasure, where they would, as it had been before, but pay all their tythes to the Mother-Church; by which it may be seen, that though the People who then generally were Papists and in the mid-night of Popery, did believe they ought to pay tythes then, yet were rather willing to dispose of them where they pleased, till the Popish Councils restrain'd their Liberty.

Council. Trent. Non sunt ferendi quivarjis artibus decimas Ecclesiis &c.

But the great Decree that speaks most plain, and till which nothing was given forth which did directly constitute them, but rather still suppos'd them as a due by some former right, was made at the *Council* of *Trent* in the year 1560. and yet that great Council followed the Doctrines of their Fathers, and said, *they were due to God*, but had no new Authority for their great decree, which they commanded to be obeyed under the Penaltie of Excommunication.

Having thus briefly past over the Ecclesiastical state, first, of the *Jews*; secondly, of Christ and his Apostles time; thirdly, of the State of the Church near to their time, and the Judgment of them which are reckoned the most learned and Orthodox Men, and Fathers of the Church in every

Age

Age, till the very height of the papal Domination, and hath given some true understanding in every Age to the point in Hand; It will be requisite that something be said more particularly concerning this Nation, and the Practice thereof, and what hath been said with, or against this particular concerning Tythes.

About the Year 600. or soon after, *Gregory* the first who was the first Pope of *Rome*, sent over *Augustine* the Monk into *England*, who was a *Canon regular*, by whom *Ethelbert*, *King* of *Kent*, was converted, as they call it, but it was but to Popery, he and his Clergy a long time after followed the Example of the former Ages, and imitated the Practice of the Apostolick Primitive Church living in common upon the offerings of their converts, and those that received them joyn'd into Societies, and with the receipt of the offerings they maintain'd themselves, they repaired the Temples of the *Gentiles*, which by the advice of *Pope Gregory*, were not to be destroyed, but to be converted to Christian Service, and builded some Houses, which they called Churches, in which the Priests exercised their shrivings, for then the whole Diocess of *Canterbury* was indeed the only limitted Parish in regard of profits; and whatsoever was received through the Devotion of good Christians, as they were called, made up a common treasury for the whole Diocess, so that it was no matter of what place the bounty was offer'd, so that it was within the Diocess, the Truth of this is confirm'd by that of *Augustine* in his question to *Pope Gregory* touching the Bishops, whereunto the Pope answers, The custome, sayes he, is generally to make four parts, *viz.* for the Bishop, for the Clergy, for the poor, and for the repairation of Churches, but he doth admonish him in tenderness to the *English Saxon Church*, that he and his Clergy should use the community of all things, as was in the Primitive times in the Apostles dayes, but afterwards having brought a great part of the Nation to their Faith, they began to preach up the old *Roman* Doctrine, *That Tythes ought to be payed to God and holy Church*, as the phrase was, and having taught the People that Pardon of Sin, and the joyes of Heaven were merited by good Works, and the Torments of Hell evaded by charity, it was no hard matter to perswade them to give their tenths and Lands, but also their outward Riches to those called Religious Houses; then here and elsewhere may testifie in this Nation, they and the Clergy had almost gotten the third part of the whole Land, so wonderfully besotted were the poor ignorant People, that had not a Law been against such excessive gifts, a far greater part of the Nation had been in their Hands; But how long this community amongst the Clergy continued amongst them, and the free Offering, fully appears not, that it was not out of use till more then one hundred Years after *Augustin's* coming, that is till past seven hundred Years after Christ, as may be conjectured out of the Testimony of *Bede*, which extends so far in the City of *London*, till the time of *Henry* the third, no Tythes, as Tythes, were generally payed, but only a Decree made, that for every twenty Shillings rent a farthing a Sunday was to be paid, which came to fifty two farthings yearly, and this was given by way of Offering, but was supposed as due, and the tenth part of the yearly Rent of their Houses.

Bed. l. 1. 26.

Extat. in Bed. exemplaris Saxoni lib. 3. Linwood in constit. pro vinciis Tit. dec. sanctionem.

As concerning Laws and Canons for Tythes among the *Saxons*, it is reported, that in the year 786. in the time of Pope *Adrian*, when his Power began to grow great, he sent two *Legates* with Letters into *England*, for Reformation, as it was call'd; first to *Offa* King of *Merceland*, and *Alfewold* King of *Northumberland*, who call'd a Council in the North, and *Offa* and *Kenulph* call'd a Council for the South. wherein they ordained, That a tenth of the Fruit of the Earth should be Payed, as it was written in the Law of *Moses*; and when this Council had thus concluded by *Alfwold*, the *Legates* and Embassadors took all the Decrees and Canons of the Council and carryed to *Offa*, and he and his Bishops and Abbots did subscribe it with a Cross to it: likewise *Selden* makes mention,

That *Ethelulfe*, King of the West *Saxons*, in the year 855. he made a Law That the Tythe of all his own Lands should be given to God, and his Servants and should be freed from all Taxes: But there is great difference among Historians about this Grant, some restrain it to the Tythe of his own demesne Lands, others to the tenth part of his Land, and others to the Tythe of the whole Nation.

Pro meo remedio animæ, & regni populi.

About this time heavy pressures by *Danish* Invasions, and great Wars came on, so that he called a Council where were present *Bernereddus*, King of *Mercia*, and *Edmond* King of *East Angles*, and they to remove the heavy Judgment that was upon them, gives the Tythe of all the Land to God and his Servants, as the Phrase then was.

King *Athelstone* about the year 930. and King *Edmond* about the year 940. and King *Edgar* about 970. King *Ethelred* about 1010. King *Knute* about 1020 *Edward* the Confessor, and others of the *Saxon* Kings, made several Laws for Tythes, as Histories do relate.

Likewise the *Normans*, afterwards entring this Kingdom and subduing it, *William* the Conqueror confirmed the Liberties of the Church. Also *Henr.* 1. and *Hen.* 2. did the like, and King *Stephen* also.

The Reader may understand the Principles upon which these men acted and the Doctrine then was believed by them, and maintained to be good by *Prelates* of that Age, that Heaven was merited by good Works, and Sins pardoned for Works of charity, which Works were chiefly reckoned to be good by the Prelates of that Age, when some Monastery was builded, Church or Chappel so called, and dedication of Lands and Goods to such places, for the health and happiness of their Souls, they had perswaded many men almost out of their Estates, leaving their Heirs and children very poor. Many instances thereof might be given; but one or two for manifesting the Truth of this, King *Stephen* in his dayes gave to the *Priory* of *Eye* in *Suffolk*, as may be seen in an Original charter of his, made to the said priory, wherein he gives the tenths of all his Mannors of *Stedbrook*, *Reading*, *Seldia*, *Bedima*, with divers other places, for the pardon of his Sins, and obtaining the joyes of Heaven; and not only, he gave it for the health of his own Soul, but for the Soul of his Father and of his Mother, and of his Uncle, and interceding Kings to the use and End aforesaid.

Likewise out of another old Charter, granted by *Ralph* then Bishop of *Chichester*, to the Abby of *Battel*, the tenths of *Voulwaine*, of *Hennam*, and of

Servin,

Servin, and of *Lezein*, and *Badhurst*, and the tenths of many other places to the said Abbey, for the health of his own Soul, and the health of the Souls of his Ancestors.

Also out of the charter of the Monastery of *Ridding* in *Herefordshire*, in the time of King *John*, *Walter Clifford*, for the health of his Fathers Soul, and of his Wifes and children, doth give the whole Tenth of *Hameneſia* unto the Church of *Lempſter*.

But notwithstanding the many Laws, Canons, and Decrees of *Kings*, *Popes*, *Councils* and *Bishops* (alluding to the page before) that every man ought to pay the tenth part of his encrease, yet it was left to the owner to confer it where he pleased, which made so many rich *Abbies* and *Monasteries*, And till the year 1200. or thereabouts, every one gave their Tythe at their own Pleasure, which made *Pope Innocent* the third send his Decretal Epistle to the Bishop of *Canterbury*, commanding him to enjoyn every man to pay his Temporal goods to those that Ministred Spiritual things to them, which was enforced by Ecclesiastical Censures, and this was the first Beginning of general Parochial Payment of Tythes in *England*, this his Decretal was admitted, and enjoyned by the Law of the Nation, King and People being then Papists.

The Decree of the *Pope* receiving all possible assistance from the *Bishops* and the *Priests*, in whose behalf it was made, did not only in a short time take away the Peoples then desired right to give their Tythes to those that best deserved them, but did also so much corrupt the Clergy that in the time of *Richard* the second, *wickliff*, our famous Reformer, did make a heavy complaint to the Parliament in these Words following 'Ah 'Lord God, where this be reason, to constrain the poor People to find a 'Worldly Priest, sometime unable both of Life and cunning, in Pomp 'and Pride, Covetous and Envy, Glattonness, Drunkeness, and Lechery, in Simony and Heresie, with fat Horse and Jolly, and gay Saddles 'and Bridles ringing by the way, and himself in costly Cloaths and pelure, 'and to suffer their Wives and Children, and their poor Neighbours perish for Hunger, thirst and Cold, and other mischiefs of the World: Ah 'Lord Jesus Christ, sith within few Years men paid their Tythes and Offerings at their own will, free to good men, and able to great Worship 'of God, to profit and fairness of holy Church fighting in Earth: why it 'were lawful and needful that a worldly Priest should destroy this holy and 'approved Custome, constraining men to leave this freedom, turning 'Tythes and Offerings unto wicked uses.

John Wickliff's *complaint out of* Fox *his Act. and Mon.*

A cloud of Witnesses might be brought out of the Ancient Fathers, and also latter Testimonies who witnessed against them, and divers Martyrs, some whereof were put to Death, others grievously troubled, and suffered long and great Imprisonments, as *John Hus*, *Jerome of Prague*, the famous Reformer *John Wickliff*, who is spoken of before, and *Walter Brute*, *William Thorpe*, *William Swinderby*, and it was generally the Judgment of all the *Wickliffians* and the predecessors of the Protestants, the *Bohemians* being descended from the *Waldenses*, they did profess and held out, that all Priests or Ministers ought to be Poor, and to be content

Æneas Sylvius in his Bohemian History.

with free gifts, or what the People freely offered them; so saith *Æneas Sylvius* in his *Bohemian* History.

And it is one of *John Wickliff's* Articles, whose Works are as much esteemed of by the Protestants of *England* and *Bohemia*, as despised by the Papists and their Clergy, having his bones taken up and Burnt 41 years after his decease, and his Articles condemn'd by the Council of *Constance*; his own words are, *That Tythes were and are a free gift as among the Christians, and only pure Alms; and the Parishoners may, for the offence of their Curates, detain and keep them back, and bestow them upon others at their own will and Pleasures.*

Fox *his Acts and Mon. pag. 69.*

And his Proposition aforesaid is maintained by that godly Martyr *John Hus*, who was Burnt for his Testimony at *Constance*, but take his own words, *That the Clergy are not Lords and Possessors of Tythes, and other Ecclesiastical Goods which are freely given, but only Stewards, and after the necessity of the Clergy is once satisfied, they ought to be Transported to the poor. And again, if the Clergy do abuse the same, they are Theves and Robbers, and sacrilegious Persons, and except they do repent, by the just Judgment of God they are to be condemned.*

Acts and Monuments, p. 605.

Likewise *Ambrose* Preaching upon the 16. Luke, *Give an account of your Stewardship, &c.* From hence he infers *That the Clergy are not Lords but rather Stewards and Bailiffs of other men's Substance.* furthermore *Jerom* writing to *Nepotianus* a Clergy-man saith, *How can they be of the Clergy, which are commanded to contemn and despise their own substance, and yet to take away from a Friend, is Theift, to deceive the Church it is Sacriledge, and to take away that which should be given to the Poor.*

Ambrose *upon the* 16*th. of* Luke.

Likewise *Bernard* in his Sermon upon these Words, *Simon Peter* said unto *Jesus Luke* 17. from thence infers these words, *viz. Truly the goods of the Church are the Patrimony of the Poor, and whatsoever thing the Ministers and Stewards of the same* (not Lords Por ossessors) *do take unto themselves more then sufficient for a competent living, the same is taken away from the poor by Sacrilegious cruelty.*

Bernard *upon* 17. Luke.

Also *Eusebius* in his Treatise upon the Pilgrimage of Saint *Jerome*, writes thus, *If thou oft possess a Garment or any other thing, more then extream necessity doth require, and dost not help the needy, thou art a Thief and a Robber.*

Eusebius upon Jerom.

And *Isidore* in his Treatise *de summo bono*, Chap. 24. saith *Let the Bishop know that he is the Servant of the People, and not Lord over them.*

Isidore de Summo Bono, chap. 42.

These and divers more Authors that worthy man *John Hus* instanced at a Disputation in the University of *Prague*, in Vindication of *John Wickliff's* seventeenth Article which was, *that Tythes was a free gift in the time of Christianity, and accounted as pure Alms.*

At the reformed Church in *Geneva* they live upon free gift, and Tythes of all sorts are taken up for the use of the State, and laid up for the publick treasury.

And

And that good man *William Thorp*, of whom I made mention before, who gave a large Testimony against divers abuses crept into the Church, it being the Mid-night of Popery, being complain'd of by the then Popish clergy, and brought to examination in the Year 1407. being accused before *Thomas Arundel* Arch-Bishop of *Canterbury*, and *Chancellour* of *England*: He gives a very clear Testimony about Tythes how that they were no Gospel-Maintenance, In his answer he saith, *That in the new Law neither Christ and his Apostles took Tythe of the People, neither commanded they the People to pay Tythes, neither to Priests nor Deacons, and Christ and his Apostles preached the word of God to the People, and liv'd of pure Almes or free gift; but after Christ's Ascension, when the Apostles had received the Holy Ghost, they travelled Labouring with their Hands*; and also he saith, *that* Paul *when he was full Poor and needy, Preaching among the People, he was not Chargeous unto them, but with his Hands he Laboured not only to get his own living, but also to relieve others that were Poor and needy.* And further he saith, *Tythes were given on the old Law to* Levites *and Priests, but our priests* Heb. 7. *came not of* Levi, Ergo *by the Law our Priests cannot challenge Tythes; for as the Priesthood is changed, so is the Law; but since Christ in the time of his Ministry, and also his Apostles lived by pure Almes, or else by the Labour of their Hands, for the Servant is not greater then his Lord: At which words the Bishop said unto him, God's Curse have you and mine for this Teaching: And further the said* William Thorp *saith that those Priests that do take Tythes deny Christ to be come in the Flesh, unto whom the Bishop said, Heard you ever* Lozell *speak thus: and further the said* William *saith, that the coveteousness and Pride of the Priests destroyes the vertue of the Priesthood, and also stirs up God's Vengeance both upon Lord's and Commons, who suffer these Priests charitably: and the Arch-Bishop said, thou judgest every Bishop Proud that will not go arryed as thou dost, by God I deem him to be more meek that goes every day arryed in his Scarlet Gown, then thou in thy Thread-bare blew Gown:* This is an Answer much like a Lording *Bishop*, and a Tything Priest, but I refer the Reader to the whole Discourse, and Testimony of *William Thorpe* which is large in *Fox* his *Acts* and *Monuments*.

Likewise *William Swinderby* in the Articles that are charged against him is, "That for an evil Curate to curse his "Hearers, or Excommunicate them for with-holding "of his Tythes, is nothing but wickedly and wrongfully, "getting from them their Money, for if saith he, that the Priest or Curate "be a wicked man, (as most of the Tything Priests are) If the Parishoners do pay him Tythes, they are guilty before God of upholding him in "his Sin and Evil deeds: and further saith he, that whereas Christ's Law "doth command to Minister freely to the People, the Pope with his Law "sells for Money, whereas Christ's Law teaches his Priests to be poor, the "Pope justifies and maintains Priests to be Lords. *Acts and Monuments*, pag. 607.

Also with him doth agree *Walter Brute*, as is manifest by the Articles charg'd against him, *viz.* "That no "Man is bound to pay Tythes in Gospel times, 2. That "if the Parishoners shall know their Curate to be bad they ought to hold "from him their Tythes. 3. That if any Priest receive any thing by way "of bargain or yearly Stipend, in so doing he is a Schismatick and accur- *Acts and Monuments*, pag. 621.

"ed. 4. That if we be bound to pay Tythes in Gospel times, then are we "debtours to keep all the whole Law, for to say that men are bound to one "part of the Law and not to another, is not true, for this were to "prefer one part before another, and to set the Law against it self. 5. See- "ing that neither Christ nor any of his Apostles, commanded to pay "Tythes, it's manifest and plain, that neither by the Law of *Moses*, "nor by the Law of Christ, that Christian people are bound to pay "Tythes, but by mens Traditions. And all these before-mentioned were op- posite to the whole Nation of *Fryars*, of what order soever, who suffered grievous Persecution in their dayes, whose Testimony yet lives, and will be priz'd in Generations to come, though they be gone to the Sepulchres of their Fathers. Also to these may be added the Articles of the *Bohemians*, who were greatly Persecuted for their Faith and Belief published about the Year 250. wherein a Divine right as to Tythes since the Gospel were denyed, whereupon they long since took away all Temporalities from the Ministers, *Gerardus Sagarillus* also before *Wickliff* was Burnt for an Here- tick, (as the Church of *Rome* reckoned him) upon this account, and the great *Erasmus*, gave the common exacting of Tythes, in his time no better Name then *Tyranny*.

Paul Grisaldus a- pud camell, borell in consiliorum parte.

Moreover the *Abbigeneses*, *Bedemontane* Protestants have preserved their Religion without corruption lon- ger then any Church with a Ministry endowed with Tythes and Hire, in the World.

Likewise the Primitive times never wanted able Teachers, as the best Histories relate, although they lived either upon their Labour, or the free gift of them that were Converted, but did trust their Lord and Master, who sent them out in his Name and Power, for the Conversion of Souls: this was very much unlike to the Ministry of this Generation, who knows not how to live by Faith, nor of the Gospel, but rather by *Jewish* Tythes, or rather Popish tythes, Stipends, Augmentation, Set-wages, Cove- nants, and Sallaries, or else the old Proverb is truly verified, which sprang up in Popish times, *No Penny, No Pater-noster*, for evidence whereof there are hundreds in *England* within this twenty years, that when the aforesaid Maintenance was taken away by any temporal Power whatsoever, they have ceas'd their Ministry, and laid down their Commission, which they say they had from Christ, and made void their Call, and all necessity of Conversion of Souls laid aside, we might bring the whole Nation for a Testi- mony in this, who hath been observant as to the Practice of the Ministry a- bout the changes of government which hath happened in the aforesaid time:

And the former Christians were not so disquieted among themselves with political complying Opinions, and Curiosities, Niceties, Distinctions and contentions, although they had none of the aforesaid setled Maintenance until *Constantine the Great* his time, when they began to grow Rich, and give Lands and great Revenues to the Church, and then they began to Controvert and side in State matters, as is seen in the *Councils* of *Basil* and *Constance*, and divers other former Councils, and grew into Pride, and idle- ness, and fulness, insomuch that Histories say, a Voice was heard from Heaven, *this day Poyson hath been shed abroad in the Church.*

Great and large are the Testimonies that might be given in this particu- lar

lar of the best men who were Sufferers for Christ, although the greedy covetous Hirelings of every Age thought it a strange thing that they should deny the Payment of Tythes, because some great Councils in the mid-Night of Popery had concluded them as due, some one way and some another; And the Clergy of our last Age very unwilling to loose any thing that may be Commodious to satisfie their Covetousness, though they have denyed the *Pope* and divers *Councils* in other particulars, yet in this point of tythes, they will allow of their Constitutions, as *Jure divino*, and if that will not serve, having solicited the *Princes* of divers Nations to make some Laws for provision for their Maintenance, because they were sensible their Gospel would not maintain them, and now their greatest plea is become *Jure humano*, or as one of the *Pastors* of the Church of *England* lately said, *He cared not if the Devil was the Author of Tythes, if the Law of the Nation did give him them, he would have them whether the Parish would or no:* and I believe many of them are of his Judgment, though they will not be so hardy as to deliver it in so open and shameful Words, but however, them that have only the Powers of the Earth to be their Prop and only Refuge, and fly to the Hills and Mountains that are but Earth, temporary and mutable for their help, for their Backs and their Bellies: yet this doth not make void the Testimony of them who abide in the Faith, and dare stand unto Christ's allowance in point of Maintenance; for the Work of the Ministry, as the Apostles and Ministers of Christ in the first Age of the Publication of the Gospel did, but take some further Testimonies that the truth of this may not seem a new thing, or as yesterday, nor only of the meaner sort, or of Illiterate men, but even of Learned *Rabbies* of our latter Ages.

Antonius De Dominis *the learned Bishop of* Spaletto de repub. Eccles. lib. 9. saith, "Christ himself, though "he were Lord of Heaven and Earth, and the fulness "thereof, yet would not be possessed of great Lands and "Incomes, though he said, the Fowls of the Air have "Nests, and the Foxes have Holes, but the Son of Man "hath not where to rest his Head, yet did not he imbetter his condition, al-"though to the effecting thereof there need no more then that he should "will it to be so, nor did he demand Tythes though he was a Priest, after "the order of *Melchizedeck* indubitably; but whilst he went through the Ci-"ties, and Villages Preaching the Gospel, and instructing men for the "Kingdom of Heaven, and twelve with him, several Wo-"men that believed, as *Mary Magdalen, Joanna, Susanna,* "and others, did minister unto him of their Substance; "Nor did he otherwise instruct his Disciples, who were Embassadours on "Earth towards Man-kind in the Beginning when he sent them out, he "did not bid them for to receive Tythes, or teach People to pay them, "but bids them to live upon Almes, carry not with you "neither Gold nor Silver, nor any Money in your Purses, "not a Scrip, not two Coats, not a Staff, *Supernumerari*, "for the Labourer is worthy of his meat: The Disciples of Christ being "thus taught by their great Master forsaking their Lively-hood, and earth-"ly Possessions, lived by Faith in God, who would not have sent them "abroad, but that he would dispose the Hearts of men accordingly in order

Antho. Bishop of Spaletto de repub. Eccles. lib. 9.

Luke 9. 58.

Luke 8. 1, 2.

Mat. 10. 9.

"to their Substance, so they relyed upon their Converts for their necessary "supplyes, and received their benevolence of several pious Women who "Ministred unto them, for so saith *Paul*, have not I Power to eat and to "drink, have not I power to lead about a Woman or a "sister, as the other Apostles, the Brethren of our Lord "and Cephas, 1 *Cor.* 9. 5. He at large and clearly sheweth how they who sow Spiritual things ought to reap temporal things.

1 *Cor.* 9. 5.

Likewise *David Paræus* in his commentary upon *Gen.* 28. and 2. and 22. saith, "That Tythes or tenths were free-"ly arbitrarily, a man might give them, a man might "vow them, or he might not, even as he pleased before "the Lord, but under the Law they were commanded to be given to the "Priests, and *Levites*, hence saith he, our Clergy men infer, that if it "were so of old, then they are so now, but this doth not follow (saith he) "they had a divine Ceremonial right, but that's not ceased; they had "Tythes as a compensation of that lot they should otherwise have in Land, "Ours not, Ours have Towns, Villages, Manners, yea Countries, and "Provinces; nor is there any End of their insatiable Covetousness: And "he concludes, that when the Levitical Priesthood did cease, then did the "right of that Priesthood cease, and the right of tythes did revert to God, "as Governour and Soveraign of the World.

Gen. 28. *and* 2. 22.

Great and large are the Testimonies that might be given, both out of Ancient and Modern writers, who were the cleerest in their Judgments against tythes, how that they were no Gospel-maintenance, neither of Divine right doth belong to any Minister under the Gospel, who professeth Christ come in the Flesh. But what I have already said in this particular might be sufficient, seeing so large things to this have been declared by others Hands; But I am the more willing to instance divers Authors, who by our Protestants are owned as Orthodox, that they may be thereby throughly convinced that this is no new Doctrine, for which we suffer the Spoiling of our Goods, and our persons Imprisoned; but that the Covetousness of the Clergy and Tythes have been testified against by many faithful and constant men in Ages past, who died in the Faith, who though they be dead, yet their Testimony still lives, and will stand for Ages. But you shall hear what State the Clergy and Ministry was in about the time of the Council of *Basil* in the Year 1431. by *Lodovicus* the Cardinal *ARLATENSIS*, a Man very much praised for his Constancy and Wisdom in that Council of *Basil*, *LODOVICUS* seeing the Cowardliness of the Bishops and others of the Clergy, that they were more afraid to grieve temporal Princes, then afraid to offend God; and afraid to be Spoiled of their temporalities, rather then afraid that their Flock should be devoured; *Albeit*, saith he, *If you were true Bishops, and true Pastors of Souls, you would not doubt to put your Lives in hazard for your Sheep; neither be afraid to shed your Blood for the Church in the cause of Christ; but at this present*, saith he, (*the more is the Pity*) *it is too rare to find a Prelate in this world, and in this Age, which doth not prefer his Temporalities before his Spiritualities, with the love whereof they are so withdrawn, that they do study rather to please Princes then God, and confess God in Corners, but Princes they will confess openly, of whom the Lord speaks in his Gospel, every one that confesseth me before men, him will I confess before my Father which is in Heaven*, &c. And contrariwise

riwise, the Lord will not confess him before his Father, which is afraid to confess the Lord before men, for fear of loss of their worldly Glories, and temporal Riches, and displeasing of Princes, of which it may be more largely seen in the History of the Council of *Basil*, published by *Æneas Sylvius*. *Basils Histories by Æneas Sylvius.*

So you that doth profess Reformation, and the Scripture to be your Rule, and your Ancient Fathers to be your Examples, whom the Ministry of this last Age hath talked of, and see now if you will own them in Practice; do not reckon your selves any more as Ministers of Christ, who cannot be content with his allowance, and let forcing for Maintenance by Tythes alone to the Priests of the first Covenant, and let bargaining alone for Wages, and seek not Hire of them you work not for; and if your Gospel will not maintain you, then have you great Reason to question it, whether it be the very same that Christ and his Apostles Preached in the Primitive times: and it is manifest, as aforesaid, that they required no Tythes, Stipends, Augmentations, or Sallaries, neither was ever any such Word heard amongst them, as, *what will you give me, and I'll be your Minister*? And yet there was no complaint of any want; for Christ asked his Disciples when they had been travelling abroad preaching the Gospel, though they had neither Staff nor Scrip, nor Money, *if they wanted any thing*? and they said *Nay*. But this Generation must know before-hand, what is to be had at such and such a place, and what is it worth *per Annum*, or else no Gospel is like to be Preached there. But if any should ask the Ministry of this Age, by what Right they claim tythes? they cannot say by a better right then the Apostles had, nor I hope will not, for they pretend to be but Successors of them. And if the extent of their Commission be enquired into they will give it you in these Words or the like presently, *viz. As my Father sent me, so send I you*: But if one ask if they will stand to this in all respects, I have little hope that they will comply in point of Maintenance; I have good Ground so to judge; even many at this day have boasted of their Call and Ministry, and have thrown many into Prison for these Popish tythes. For if a Law or Statute were made for the taking of them away, they would give over the Publication of their Gospel, which demonstrates their Commission is not of God, or else why should taking away of tythes invalidate them? I desire they were tryed, who boasted of Calls and Commissions, I am afraid we should scarcely find one in 500, that would open his Mouth; for if the cause were taken away, the effect would also follow; if Maintenance were taken away their Preaching would cease. But I shall return to speak something further concerning our own Nation.

It is needful to inform the Reader a little, that when the *Popes* Doctrine was received in any Nation, that Nation was divided into so many *Bishopricks* as was judged needful; and every *Bishoprick* into so many *Parishes* as were thought convenient, (for Parishes are but of a late Erection, as to which something may be hereafter said) for till then most Preachers were sent out of *Monasteries* and Religious Houses (so called) and the People at their own free will did give their Tythes and Offerings where they pleased, till about the Year 1200. for till that time every Owner of the nine parts did give the Tenth to the Priest, or to the Poor, as he would. But after that, Parishes being set up, and Priests appointed, and Tythes paid to them, after 40 Years

poſſeſſion, what before was owned for free gift, is now claimed as a debt, & preſcription was pleaded by the Prieſts as their Juſt title; but people ſeeing themſelves run into a Snare, began to contend, but all too late, for the *Pope* being grown great, thunder'd out his Interdict againſt this Nation, Excommunicated the King, affrighted the Subjects with his *Bulls*, ſtuffed with Commination or Curſes; and that againſt the very point of Arbitrary diſpoſal of Tythes: and the *Pope* did highly inſult over *Kings* and *Princes* about this time, witneſs *Frederick Barabroſſa*, *Hen. 6th* and King *John*, and ſome others, as the Hiſtories of them makes mention; ſo that by the Power of the *Pope* Parochial payment came juſt to be ſetled, yet notwithſtanding the *Engliſh Parliaments* not willing wholly to forget the Poor, for whoſe ſakes tythes were chiefly given, did make divers Laws, that a convenient portion of the tythes ſhould be ſet apart for the Poor of the Pariſh forever, as in the *Statutes Rich.* 2*d.* 15. 6. and the 4*th* of *Hen.* 4.

The *Pope* having by theſe means brought in Tythes, and the Prieſts made a pretended title, by preſcription they ſet up Courts, called *Eccleſiaſtical Courts*, which remain to this day (amongſt them that ſay they are reformed) to recover their tythes by, and the Prieſts came to be the *Judges* of the Court, ſo people might eaſily underſtand what might be expected from them; yet them that did not pay, no greater puniſhment could they inflict upon them but Excommunication: Yet notwithſtanding this general Decree, the *Pope* did diſpenſe, and did give exemption to divers Orders of his Clergy (ſo called) to free them from payment, as the *Hoſpitallers*, *Templers*, and generally to all Lands which belonged to the Religious Perſons and Houſes, which is the reaſon that divers at this day, who have any Land which ſometimes belong'd to the *Monaſteries* now diſſolv'd, ſay, they are tythe-free.

Now when the *Pope*, by colour of the *Jewiſh* Laws (by which tythes were given to the Levitical Prieſthood) had gained an Univerſal payment of tythes to all his Clergy; he in further imitation of that earthly tabernacle, ſets up a new building after the former Pattern; and therefore to himſelf he claims firſt-Fruits and tenths, as a Succeſſour of the *Jewiſh* high Prieſt; Sins alſo he undertakes to Pardon, *Cardinals* are appointed as Leaders of the Families, *Miters* are ordained for the Head, as *Aaron* had, *Synagogues* they Built, now falſely call'd *Churches*, with *Altars* like the *Jews*, with *Organs* and Inſtruments of *Muſick*, with *Singers* and *Porters*, &c.

And in the form of the Levitical Prieſthood they transform'd themſelves, and this was taught for Catholick Doctrine at that time, and yet is ſtill upholden, and pleaded for by the Proteſtant Clergy, thereby wholly denying Chriſt Jeſus come in the Fleſh, the end of all types and Figures. Likewiſe afterward *Henr.* 8. being a Papiſt, and believing the *Popes* Doctrine, as alſo did his *Parliament*, made a Law, that every one ſhould ſet out and pay his tythes, as due to God and holy Church. Alſo a ſecond Law in his time was made to the like purpoſe, for great need and reaſon he had, having diſſolv'd the *Monaſteries* who had many tythes, and either had them in his own Hand, or Sold them unto others, to be held as Lay poſſeſſions. And they having no Law whereby to recover them, he made a new Law to enforce the payment of them, but ſtill reſtrained the tryal of Tythes, in the Eccleſiaſtical Court.

After

treble Damages, who also restrain'd the Tryal to the Ecclesiastical Courts; these Laws supposed them due to God and Holy church, therefore they required every man to yield and set out their Tythes as had been accustomed; likewise some Ordinances were made in that which was called the *Long Parliament*, in the time of the War, grounded upon the former Law for treble damages; all which Laws were grounded on the *Pope's Decrees* and *Constitutions*, and his Ground is upon the *Jewish* Priesthood, as before is made good by strong supposal, all which indeed is without any true Ground in Gospel-times. For a Gospel-Ministry I think it not amiss to add here by the way a complaint made to the *Parliament* not long after the dissolution of the *Monasteries* in *England*, when Lay-men began to possess appropriated Churches and Tythes into their Hands; but take the Words of *Loderick Mors*, sometime a *Gray Friar*, &c. 'Ye that be Lords and Burgesses of Parliament House, I require in the Name of all my Brethren 'that are *English-men*, that ye consider well (as you 'will Answer before the Face of Almighty God in 'the day of Judgment) this abuse, and see to amend it, 'when as Anti-christ of *Rome* durst openly without any Vizard, walk up 'and down throughout *England*, he had so great Favour, and his Children 'had such crafty wits, that they had not only almost gotten all the best 'Lands of *England* into their Hands, but also the most part of all the best Benefices, both of Parsonages and Vicaridges, which were for the most 'part all impropred unto them (the Impropriations held by them were 'much more then one third of all the Parish Churches in *England* (divided 'into three parts.) And when they had the gifts of any not improperd, 'they gave them unto their Friends, of the which alwayes some were learned, for the Monks found of their Friends Children at School, and though 'they were not learned, yet they kept Hospitality, and helped their poor 'Friends; and if the Persons were improperd, the Monks were bound to 'deal Alms to the Poor, and to keep Hospitality, as the Writings of the 'gifts of such Parsonages and Lands do plainly declare. And as touching 'the Alms that they dealt, and the Hospitality that they kept, every man 'knoweth that many thousands were well received of them, and might 'have been better if they had not had so many great mens Horses to Feed, and 'had not been over charg'd with such Idle Gentlemen, as were never out of 'the Abbeys, and if they had any Vicaridge in their Hands, they set in some 'times some sufficient Vicar, though but seldom to Preach, and to teach. 'But now that all the Abbeys, with the Lands and Goods and impropered 'Parsonages be in temporal mens Hands; I do not hear that one half-penny worth of Alms or any other profit comes unto the people of those Parishes; your pretence of putting down of Abbeys was to amend that which 'was amiss in them, it was far amiss that a great part of the Lands of the 'Abbeys, (which were given to bring up Learned men and to keep Hospitality, and to give Alms to the Poor should be spent upon a few Superstitious Monks, which gave not forty pounds in Alms, when they should 'have given two hundred pound: It was amiss that the Monks should 'have Parsonages in their Hands, and deal but the twentieth part thereof 'to the poor, and Preached but once a year to them that payed the Tythes

Ex libello dicto, the complaint of Loderick Mors, olim impress. Gene. 14.

'of parsonages: It was amiss that they scarcely among twenty set o e suf-
'ficient Vicar to preach for the Maintenance which they received; but see
'now, that which was amiss is amended as it is in the old Proverb, It is a-
'mended even as the Devil amended his Dam's Leggs, when he should have
'set it right he broke it quite a pieces; the Monks gave too little Alms, and
'set unable Persons many times in their Benefices, but now where twenty
'pound was given yearly to the Poor in more then one hundred places in
'*England*, is scarce one Meals meat given: this is a faire amendment,
'where they had alwayes one or other Vicar that either preached or hired
'some, now there is none at all, but the Farmer is Vicar and Person and
'all; and only an old cast-away Monk or Friar which can scarcely say his
'Mattens, is Hired for 20. or 30. Shillings meat and drink, yea and in some
'places for meat & drink alone without any Wages: I know, & not I alone
'but 20000. more, know more then 500. Vicaridges and Parsonages, and
'thus well and Gospelly serv'd after the new Gospel of England. And so the Author goes on in his complaint, because that the Maintenance was taken aw ay, and there was a great Famine for want of Pastours.

By all which may be seen what Condition those religious Houses and Abbies, as they were called, were in at that time, and how they only served to maintain idle and superstitious Monks and Fryars, which did deceive the Nations with fabulous Stories, under pretence of preaching the Gospel; and now these Benefices being taken away from the *Papists*, their Gospel ceased in *England*, and have been translated over and over unto divers Sects, who separated from them; but it is to be observed, that as the Tythes and Hire was taken away, and converted to other Uses, their Sect did alwayes fall; and it is a Lamentation that these Tythes, and now forced Maintenance, which was first decreed by the Popes Canon Laws should now be holden up by them that profess Reformation and Separation from them, and Scriptures to be their Rule.

Having thus briefly run over the Doctrine, Decrees, Practices and Opinions concerning Tythes from the Apostles time downwards, we find them various, as may be understood by that which is before-written; and the Right of Tythes was never clear, but remained in Controversie, even amongst the most great and learned Men in divers Ages since the time of Christ; yea, even amongst the greatest of *Papists* in the time of the *Pope's* Domination; and in all Ages there were that withstood the payment of them until this Day; and many of the Martyrs for that, amongst other things, suffered in the Flames, and at great Difference they ever were as about the End, the Property and the Use of them, as may hereby be collected into several Heads: And *First* of all, the Tythes among the *Jews* were payed to the *Levites* and *Priests*: *Secondly*, that they were not for the Priests only, but for the Strangers, Fatherless and Widdows: *Thirdly*, when the Levitical Priesthood was taken away by the coming of Christ, the Law for tything was also changed: *Fourthly*, that neither Christ nor his Apostles in their Age ever received any, nor demanded any: *Fifthly*, that in the Beginning of the Church for the first 300 Years, whilest the Simplicity of the Gospel was retained, no Tythes were either claimed or payed amongst Christians: *Sixthly*, but as the Power of Godliness came to be lost, and the Mystery of Iniquity began to work, Mens Imaginations taught instead

instead of the Doctrine of Christ, began to preach up Tythes, fetching the Ground from *Moses*'s Writings, that in the first practice of the payment of Tythes, after the Apostacy was entered in, they were not payed as Tythes, but as free Offerings, and as the Bounty of the Giver, and were not given for the Ministers Maintenance only, but chiefly for the poor; it was not received Doctrine generally that *Tythes* ought to be payed till near a 1000 Years after Christ, that the *Pope* had set up his Authority and Dominion over the greatest part of *Europe*: *Seventhly*, that after they were confirmed by the *Pope*, and commanded to be payed, there was no compulsary Law made, but only Excommunication: *Eightly*, after that they were accounted an Ecclesiastical Duty, and never called a civil Right, but were tryed in Ecclesiastical Courts: *Ninethly*, until about the Year 1200. the common practice was for every one to bestow his *Tenths* where he pleased: *Tenthly*, they were first brought in as Duty owing to *God* and to the *Church*, and so were required and enforced; and therefore there is no civil Property or Right in him that claims them, that first Fruits and Tenths are but a late invented thing, and claimed by the *Pope*, as Successor to the *Jewish* High Priest, as he sayes: *Eleventhly*, that Tythes were the same in the Ground and Foundation, whether claimed by a *Priest Impropiator* or by an *Abey*, and differed nothing, but in the person of him that possessed them: *Lastly*, all may see the declining Estate, the Corruption and Error that crept in among Men, after the power of *Truth* was lost, so was the Fruit also, which caused such earnest pressing to needful Contriburions; and then afterward was it necessary for Laws and Decrees to enforce them, but in the Beginning it was not so, while that Purity and Simplicity of the Gospel remained, for then their Charity abounded, even oftentimes beyond their Ability, to whatsoever need the Church required.

But now to proceed to answer some other pleas, which are come up in these latter Dayes; for now the *Priests* of this Age begin to be ashamed to make claim for *Tythes Jure divino*, they have been so beat out of that their Hole, and their pleas *Jure ecclesiastico* was but determined in the Mid-night of *Popery*; and they are ashamed to derive their Authority from the *Pope* or his Decrees; but now humane Right is pleading, sometime by Gift of Kings and Princes, others plead the temporal Laws of Kings and Parliaments, others plead prescriptions by a legal Right of their possessions, others plead a legal Right by purchase: And *Lastly*, the *Priests* they plead the Equity of the Law of *Moses* still to be in Force, and alledge all the Scriptures in the New Testament for their proof, unto which hereafter somewhat is said; these are the most pretences that of late have been made by the *Priests* of our Dayes, or the main Reasons that have been alledged for *Tythes*: And *first*, whereas they plead the Gift of Kings, as one by King *Ethelwolfe*, as before in this Book; to that is answered, that if it could be proved that the whole Land had been in the particular possession of any such King, they had said something; but by what Right could he give the tenth part of all the Encrease and Fruits of the Labours of all the people of his Dominions who had no legal property therein? But if King *Ethelwolf*'s Grant must be the Foundation of *Tythes*, then how many succeeding Kings and Bishops have violated his Deed, by appropriating them to Monasta-

ries and Abbies, and such like Houses, which shews the Vanity of this Argument.

Another Argument, which seems more strong, is urged, *That the temporal Laws of Kings and Parliaments say, by the Law they have as good a Propriety to the tenth Part as any have to the nineth of their Lands.*

Answ. To such may be said, that the Law doth not give any Man a propriety either in *Land* or *Tythes*, or any other things, but doth only *conserve* and *preserve every man in his proper Right*, whether by Gift, or by Purchase, or by Descent, and doth secure him from the Injuries or Violence of another: But let us not be deceived with a new formed pretence, lately taken up to blind the simple Minds with a Name of *Legal Propriety* and *Civil Right*, for that is but a meer Shift; for I may give my Land which I have by Gift, Purchase or Inheritance, or I may sell it, and so cannot they that seem to lay Claim to Tythes; but it matters not much what any say, when they see their other Claims will not serve, they would evade and shift from one thing to another to blind People.

But let us hear what the Makers of the Law say of them, though in the Height of *Popery*, passing by the *Saxon* time and King *Stephen*, who in their blind Superstition, being perswaded thereunto by the Doctrine then taught of the *Popish* Clergy, that Remission of Sins was obtained by good Works, as aforesaid, they gave divers Gifts and Tenths for the Health of their Souls, and their Fathers Souls, as is aforesaid; but let us come to *Henry* the eighth, upon whose Law all others that are since made are builded, who in his time cast off the Pope's Yoak; in that *Act* concerning Tythes it is declared, *that Tythes were due to God and Holy Church*, & they blame Men for being so wicked as not to pay them, and therefore that Law is made; and here is the Ground of their Law, *viz.* not any Property or civil Right in Priests or others; for the Law requires them as due by *divine Right*, & therefore cannot be by any *civil* or *temporal Right*; for a Man to claim that by human Right from human Law, which commands them as due to God and holy Church, as that Statute of *Henry* the eighth doth, is but a meer Juggle and Deceit; and that Law of *Henry* the eighth and the rest since take them as granted due to God and holy Church; but if they be not, but only supposed as a Duty, then the Law cannot be binding, as they are in all the Statutes.

That Tythes were never till of late pretended a civil Right is plain; for as they were imposed by the Pope, so they are tryable in his Courts; & those very Statutes which do plead, made by late Parliament, appoint them to be tryed in *Ecclesiastical Courts*: And the Act of 42. of *Hen.* 8. Tythes are there called *Spiritual Gifts*, and therefore no temporal or civil Right; for before the Dissolution of the Monasteries in *Henry* the eighths Dayes, they were never called a temporal Right.

But what is the Property that is now claimed? it cannot be in a Person, for the Priest hath them not until he enter into his Office. and when he parts with his Office, he looseth his Tythes, so that the property cannot be in the Priest; but it was supposed due to the Office, and what is that? it was a *Popish* Office; when Tythes were first payed to it, how should the Right continue now, the Office being laid aside, and the Pope also that set them up?

Other

Others who plead a legal Right by Prescription, because they have so long possessed them, therefore they judge them their Right.

This was the old Device of the *Pope*; first to preach that *Tythes* were due, and then to limit them to Monasteries and Parishes; when forty Years were past, to claim that a Debt, which before was payed as Charity, or at the most as the free Offering of the Owner: And thus the *Pope* got first Fruits, and Tenths, and *Peter*-pence, and great Sums of Money out of this and other Nations, and he might as well have pleaded his Prescription, as any of his Branches can do now; is any so blind as not to see what poor Shifts are now made to uphold so great an Oppression, that hath no better Support then this, *that it hath been so long payed?*

But shall the Continuance of an Oppression give Right to perpetuate the Grievance? How many great and heavy Pressures in this and other things lay upon the Nation, as may be seen in *Henry* the third, when the *Pope* got above one hundred and twenty thousand pound out of this Nation *per annum*, which was then more Worth then the King's Revenue: Now there is no such Office in being, is plain; for when *Henry* the eighth renounced the *Pope*, he was declared by *Act of Parliament*, assented unto by the Clergy to be *Head of the Church*; *and all the Ecclesiastical Orders were not to claim their Benefices from the Pope, but from the King*, as by *Act of Parliament*; but this is more fully and largely set forth in a printed Paper by *Gervase Benson*, to which I refer the Reader.

And as to the Impropriators, which lay claim by purchase, and have bought them of the State, and payed great Sums of Money for them, and may be many have no other Substance.

Unto this it is answered, that in the Root and Ground all Tythes are alike, whether they be claimed by Priest or Impropriator, but seeing those that sold them had no good Title, these that are derived from them cannot then be good; but being it was the King or State that sold them, and that the whole Nation had the Benefit of their Money, and the Nations were eased in other Taxes and Subsidies and Charge, which unavoidably would have come upon the Nation at that time, seeing the Nation had the general Profit, it is equitable and just, when they cannot have what is sold, that the Impropriators should have their Money repayed, which went to the bearing and paying of the publick Charge of the Nation; and it is Reason that it should be payed by the Nation in general, and so there would be no Detriment to any particular person, only it is equitable that the Rate be moderate; for it is believed upon good Ground, that the Value was but little, and the Rate small, which the Impropriators payed for them, because of the Charges and Hazards that was upon them; for the Purchaser could buy no more then what the Monasteries had, which were dissolved by *Henry* the eighth, and these Monasteries were to find a sufficient Priest or Curate, which had his Allowance out of them, and a convenient Portion of Tythe, and likewise a Portion of the Tythe was set apart yearly for the Maintenance of the poor of the Parish forever, as is evident by divers Acts of *Parliament*, after the Dissolution of the Monasteries, the foresaid Charges were to continue upon them, as before, as may be seen at large in a Treatise called *the poor Vicars Plea.*

Others say, *The Laws were made by Parliaments, the Representatives of Peo-*

ple, and though Tythes were not due before, yet they might give Tythes, because as their own, they being the Body of the People.

Answ. This supposeth a particular Donation of the People, not only in their *Legislative Capacity*, to bind themselves by a Law, but by a particular Act of *Free Gift*; but it's evident the Act never intended any such thing, for it gives nothing, but commands what was given before; and as to this or all other Laws that *Princes*, *Parliaments*, *Popes*, *Councils*, *Bishops*, and whatever else was by any Man made for the Payment of Tythes since Christ Jesus came in the Flesh, joyned all together, how do they all or any of them bind the Conscience? for if Tythes be not due by the Law of God, as hath been proved before, that they are not, who hath set them up? the Laws of men at the best; and what is man or the Sons of men, that make Laws in the Place, where God disannuls his own Commands, *Heb.* 7. 12. as is manifest in this Point of Tythes by the precedent Scripture; verily, it is better to obey God then man; for Christ hath not put that Power into any mens Hands, to raise a compulsary maintenance for his Ministers, seeing he and his Apostles and Ministers, their Practice was otherwise, as is before-mentioned.

Objection, But some may say, *Have not the Magistrates Power, as Magistrates, to command the Payment of them to Ministers whom they approve of.*

Answer, If so as Magistrates, then the *Turk*, *Tartarians* and all Infidel Magistrates have the like; but it may be said, *as Christian Magistrates.*

Answ. Then may not *France* and *Spain*, and *Italy* claim the same, for what Nation in *Europe* will not say they have a *Christian Magistracy*, though a far greater part of them be Papists, and may not the Papists by as good right claim and compel Maintenance for their Ministers as *Henry* the eighth, or any other could or can: but I would not be mistaken, as if I went about to lessen the magistrates Power in things Temporal and civil, as to raise Taxes, assessments, or subsidies, or other charges for the Service, defence, and well being of a Nation, but I distinguish betwixt things civil, and such as are called Spiritual, and so give unto *Cæsar* the things that are his, and unto God the things that are his, for in civil things or temporal things they have Power from God to make Laws, and preserve a Nation in Peace, and to raise Taxes for the well being of a Nation, because in such things they are their own Masters; but in matters of Religion and Spiritual THINGS no man ought to be imposed upon, for every one must give an account to Christ, who is the head of his Church, and must stand or fall to his own Master: But if the Law had been just in commanding Tythes, can it be judged equal to give treble Damages, where they are not payed? if a man be owing a just due debt, no more by the Law is recovered, but what the debt is, besides the charges of the Law, how Cruel therefore are those injunctions, which in a matter of so just scruple, require and impose the treble value: and furthermore to be required by a Law to set out the tenth, makes a man a voluntary Agent in that thing against which his Conscience testifies, and he that cannot do so, they Sue and hale before Courts and Magistrates, to get judgments of treble Damage; and by that Judgment frequently being put into the Hands of such persons

persons as will do it effectually to the Priests mind, they take away sometimes 6. or 7. yea oftentimes ten Fold dammage, what I say in this particular I can prove by many Witnesses in this Nation within this ten Years; and though in the *Ecclesiastical Courts* the ordinary might not examine a man upon his own Oath concerning his own Tythes; but now such as make Conscience of Swearing, which Christ forbids, or that they cannot themselves tell what Tythe they had, are cast into Prison for contempt, and there may lye as long as they live, and many have dyed in Prison upon that account. O what Reformation is this? what! Compel a man himself to set out the Tythe of his own Goods to maintain a Hireling Priest, it may be a time-server, a prophane one, or a turn-Coat, and so to make a man Sin against his own Conscience, or else take ten Fold as much, and not only so, but force him to Swear, or commit him to Prison, there to lye without Hope of any relief: O Priests! is not this the Wages of Unrighteousness that here is all this Work about tenths and first Fruits, and mortuaries and the like, which are no other then the Superstitious reliques of Popery? O did but the *Rulers* and *Magistrates* know and consider what Havock is made through the Nation, what driving of Goods, Oxen out of the Plow, Horses out of their Teames, the Cows from poor & indigent Children, & what carrying of Pots, and Pans, and Kettles, and fetching away the Cloathes off poor Peoples Beds, methinks it should make the Nation ashamed of such cruel Practices; or else of such Priests and Tythes as are the cause of all this: manifold instances I might give about all these things up and down this Nation, but that I would not trouble the Reader too much because they have been publickly made known before by other Hands and Pens.

There are some other that have claimed Tythes and a propriety in them, as that they are right by a divine right, and for it plead *the Law of Moses*, but as to that I shall not say much more, neither is there any necessity for it, because that most of the Ministry are ashamed to make this Plea.

Others have pleaded the Decrees, Canons, and Constitutions of *Popes* and General Councils, Bishops and Convocations, and these have said, that Tythes are due by an Ecclesiastical Right, and by that right generally under the Papal power they claimed them, and others paid them: And this continued in *England* till the Popes Supremacy was cast off by *Henr.* the 8*th* and then he received first Fruits and Tenths. But of this plea many are ashamed, or few will own, as judging the Ground too weak to claim it by, an Ecclesiastical right.

Lastly, The main and great plea of the Ministry of this last Age is, That Tythes are not due by the Law of God, because it was limited only to the Land of *Israel*, and to the *Levites*, only they say, the equity of the Law is still in force, which obligeth all to give a competent Maintenance for the Ministry; and to maintain this, they bring in all the Scriptures of the New Testament which seem to encline that way; and because they know of no other way for Maintenance, but by tythes, as they are supposed now to be established, many have ignorantly gone about to make inferences and Conclusions from them, as to prove their assertions. But to all which I return this answer.

That these plead not for Tythes properly, but for a Maintenance by way

of Tythes, as they ſuppoſe moſt convenient, &c. And the firſt Scripture they bring in is, Luke 11.41. *You pay Tythe of Mint and Rue, and all Manner of Herbs*: As alſo, Mat. 23.23. *You pay Tythe of Mint, and Anniſe, and Cummin*: Alſo Luke 28.12. *I am not as this Publican, I pay Tythes of all that I poſſeſs, &c.*

It is anſwered, that Chriſt ſpake this to the *Jews* and *Phariſees* in the time when the *Levitical* Prieſthood was not ended, and they were bound by the Law, whileſt it was of Force, to obſerve this Ordinance amongſt the reſt which were in the firſt Covenant, which was faulty, which continued until the time of Reformation, *viz.* till Chriſt was offered up, and ſaid, *It is finiſhed*, and was the End of the Law for Righteouſneſs unto all that believe; but it is manifeſt that the *Jews* then, unto whom Chriſt ſpoke, were not Believers, but were ſuch as withſtood the Son of God, and did not receive him, who was the Sum and Subſtance of all the Types and Shadows of that Covenant; and ſo this is great Ignorance to conclude, that becauſe theſe Scriptures are written in the New Teſtament, ſo called, that therefore Tything is a Goſpel-Ordinance; for it is manifeſt that theſe Scriptures had Relation to the *Jews*, who were under the Law, and not under the Goſpel; and ſo their Plea, as to this, is made void: But though Divine Right hath been long pleaded, and is yet by ſome, but few are now left that will only ſtand to it; for if Tythes be abſolutely due, as by the Law of God, no Cuſtom, Preſcription, Priviledge, Exemption, Diſpenſation, Law or Conſtitutions of man or men can acquit any from the utmoſt Penny of the tenth Part; but ſcarce the tenth Perſon in *England* payes Tythes in kind, and many plead that they are Tythe-free, and pay none at all; but if any will ſtand to this, and plead Divine Right, then they are to be payed and received for the End and Uſe for the which they were commanded, for the *Levites*, *Strangers*, *Poor*, the *Fatherleſs* and *widdow*, and then where is the Impropriator's Share? And ſome Lawyers of late, of very good Fame in *England* have given their Judgment, that Tythes are not due by the Law of God.

Other Scriptures they ſeem to plead for the receiving of their Tythes, as Rom. 13.7. *Render therefore to all their Dues, Tribute to whom Tribute is due*: And Mat. 22.21. *Give unto* Cæſar *the things which are* Cæſar's, *and unto God the things which are God's.*

Anſw. Herein is a clear Diſtinction betwixt the things which are *Cæſar's*; and the things which are *God's*; this ſpeaks only of Tribute, and Cuſtom, or Taxes, or Aſſeſſments, which the Civil Magiſtrate doth claim by Law and by Cuſtom, for the Preſervation of a Nation, or Conſervation of every man in his proper and particular Right; and herein every one ought to render Subjection and Obedience, not only for Fear of Wrath, but for Conſcience ſake; but theſe Scriptures have no Relation to Tythes at all, nor forced Maintenance for Prieſts.

Object. But it may be objected, *Hath not the Magiſtrate Power to command or make Laws for the Payment of Tenths, or what other Part he will, to the Miniſtry?*

Anſw. This was anſwered before; if God diſanulled his own Command, *Heb.* 7. for the Payment of Tythes, who or what is Man, that he ſhould make a Law, as well to contradict that his Command; as alſo on the contrary

to

to eſtabliſh them? And ſeeing the Work of the Miniſtry is the Work of the Lord for Converſion of Souls, and that he is the Lord of the Harveſt, he provideth for his Labourers and Harveſt-men, whom he ſends out; ſo that there need not any outward Law be made in this Particular; the Miniſters of old needed not, though Believers were but few; and the Miniſtry of this Age reckons whole Nations to be Believers, and yet they dare not relye upon them for their Subſiſtance, but run to the temporal Powers, to make them a forcing Law to eſtabliſh their Maintenance, which demonſtrates they are not true Believers, whom they reckon to be ſo, or elſe, that the Lord of the Harveſt never ſent them forth; or elſe, that they do diſtruſt the Lord of the Harveſt, who (they ſay) ſent them out to preach.

Other Scriptures are brought to plead for Tythes, or at leaſt ſome Part of them, and forced Maintenance, as 1 Cor. 9. 9. *Thou ſhalt not muzzel the Mouth of the Ox that treadeth out the Corn, &c.* Ver. 7. *Who plants a Vineyard, and eats not of the Fruit thereof? and who feedeth a Flock, and eateth not of the Milk of the Flock?* Ver. 11. *If we have ſown unto you ſpiritual things, is it a great thing if we ſhall reap your carnal things?*

Anſw. Unto all which I anſwer, that they which do believe, and have received ſpiritual things indeed, that they are enjoyned by the Doctrine of Chriſt and of his Apoſtles, and not only ſo, but even from natural things all that believe are largely taught their Duty therein, to diſtribute and communicate freely unto them who labour in Word and Doctrine, and are ſent out in the Work of the Lord, that they be comfortably provided for by them that are Partakers of heavenly and ſpiritual things from the Lord, as to go on in the Warfare of the Lord, and to plant in the Vineyard of the Lord; yea, and it is agreed that the Miniſters of Chriſt did not do theſe things at their own Charge; but if they might not be muzled that tread out the Corn, yet they may be muzled that tread out no Corn, but run ramping through the Lord's Fields, and ſpoil the Corn, theſe ought to be muzled.

Again, they that watch over a Flock, though they may eat of the Milk of the Flock, yet they that kill them that are fed, and feed themſelves with the Fat, and cloath themſelves with the Wool, and worry the Lambs, they ought not to eat of the Milk of the Lord's Flock; and of ſuch as they reckon Unbelievers and Hereticks, and they look upon belong to another Maſter, and not to the Fold of Chriſt, they ought not to clip and ſhear other mens Sheep: But in ſhort, all the aforeſaid Scriptures make nothing at all for Tythes, or any Part thereof, either from Believers or not Believers; and theſe Scriptures alſo grant, that every man is the ſole Owner of his own Labour and Poſſeſſion, yet ought every one freely to glorifie God with his Subſtance, and to communicate to him that teacheth in all good things needful, and ſuch Sacrifice God doth well accept.

Again, other Scriptures they bring, in which there is as little Ground or Footing as in the former, but that they are neceſſitated to get a Shelter and a ſeeming Cover for their Practice, to blind People withal, that they may get their Money; and ſo they bring 1 *Cor.* 9. 10, 13, 14. *For it's written, or ſaith he, It's altogether for our ſakes, no doubt, this is written, that he that ploweth ſhould plow in Hope, and he that threſheth in Hope, ſhould be made Partaker of his Hope.* Ver. 13. *And do you not know, that they who miniſter*

holy things, live of the things of the Temple, and they that wait at the Altar, are Partakers with the Altar; even so hath the Lord ordained, that they who preach the Gospel, should live of the Gospel: Upon these Scriptures, as upon the former, Inferences have been made, to prove their lawful receiving of *Popish* Tythes and forced Maintenance.

The Apostle having travailed and laboured in the Gospel of Christ among the *Corinthians*, afterwards wrote unto them, exhorting them to Stedfastness in the Faith, and also reproving the Disorders that were amongst them, which were crept in in his Absence, which were sown by them of the Circumcision, who boasted themselves against *Paul*, and led away the Hearts of the *Corinthians* from him, as much as in them lay, into the Liberty of the Flesh, and looked upon *Paul* as in Bondage, whereunto the Apostle useth Plainness of Speech, and tells them, that doubtless he was as an Apostle to them, and magnifies his Office, and declares also his Power which he had received from Christ, as he told them, Ver. 4. *have not we Power to eat and to drink? and I and* Barnabas, *have not we Power to forbear working?* doubtless yes; it was the same that Christ gave unto his Disciples, when he sent them forth, with them that are worthy to stay and to eat and drink what was set before them; and doubtless, they had Power to forbear labouring with their Hands, but they would not alwayes use it, lest they should seem burthensome, but laboured rather to make the Gospel of Christ without Charge; so this which is alledged, as out of the Law, for the Equality of it, as the Ox not to be muzled when he trod out the Corn, and a Husbandman ploughs in Hope to receive a Crop, and the Thresher thresheth in Hope to get out the Corn; even so, he that ministreth in Word and Doctrine in the Faith and Hope, is also made Partaker of his Hope, and goeth not to War of his own Charge, but Christ maketh Provision for them, and opens the Hearts of People, to contribute freely in the Work of the Lord, and for his Service: And seeing the *Corinthians* allowed this Power unto others, who sowed Dissension among them, the Apostle urgeth it, that he much more had Power, though he had not used it: And further, like as they that ministred at the Temple, who were Partakers of the Altar, as God had appointed them; likewise now they that preach the Gospel, live of the Gospel, as God hath ordained it: But that Clause, *Ver.* 14. [*Even so*] hath been miserably strained by this last Generation of Teachers, as though they that preached the Gospel should live of Tythes, even as they, *viz.* the *Levites*, that ministred at the Altar, did live of the Offerings and Tythes that pertained to the Altar: but there is no Necessity to understand the Words [*Even so*] as thereby to infer, that they who preach the Gospel should live of Tythes; but as the *Levites* lived of Offerings and Tythes, that ministred at the Altar in their Day; even so, they that minister the Gospel, should live of the Gospel in their Day, and be content with Christ's Allowance; and as the Apostle saith elsewhere, *having Food and Rayment, to be therewith content*; for to live of the Gospel, is not to live of *Jewish Tythes*, nor *Popish Tythes*, nor forced Maintenance; for this is contrary to the Practice of the Ministers of the Gospel; for we never read of any Commandment given for Payment of Tythes under the Gospel, neither Exhortation to any, neither Reprehension of any for not paying in all the Writings of the Apostles; so that we con-

conclude there is none due, neither ought to be received by any Minister of the Gospel; but People being generally taught, that the Scripture is the Foundation of Faith and Practice of *Christians:* the Teachers of the last Age they know that People will expect to have some Ground or Scripture for Proof of their Arguments or Pleas, and they having not what they could desire, bring such as they can get, miserably turning and twining, perverting and straining these and the like Scriptures before-mentioned, to blind People withal; but the Day is manifest that discovers all the crooked Pathes, Windings and Turnings of the old Serpent, and Ministers of Unrighteousness, and Wages of Unrighteousness.

But another seeming Hold is, 2 *Cor.* 11.8. *I robbed other Churches, taking Wages of them, to do you Service.*

Answ. Here the Apostle shews how he had behaved himself amongst them; though he had Power to eat and to drink, and to forbear Labour, and to receive of them (to wit, the *Corinthians*) those things needful, yet he had not done so for Reasons given, before-mentioned; and in divers other Places, though he saith, whilest he was present with them, that he wanted, as in *ver.* 9. and had preached the Gospel freely unto them, *ver.* 7. and did not use his Power, as aforesaid, but received something from the Brethren of *Macedonia,* which was freely given and ministred by them, amongst whom he had ministred before; and he made Use of this, even while he was in the *Corinthians* Work; and this he took, being offered freely by the *Macedonians,* that he might preach the Gospel freely among the *Corinthians,* and this he reckoned as Wages, and as taking from others, that he might serve the *Corinthians,* and that he might keep himself clear, and not be burthensome; but this was ingratefully done of the *Corinthians,* seeing it was that which they freely allowed unto them that had deceived them, to wit, false Apostles; but what doth all this prove for Tythes and forced Maintenance, even nothing at all; but on the contrary, proves receiving freely that which was given freely by them, unto whom he had preached freely, and the Ingratitude also of the *Corinthians.*

But being willing to answer all the Pleas and Arguments that ever I heard, and all the Scriptures in the New Testament (so called) which have been brought in for a Plea by the Ministry of this last Age, that their Cover may be rent, and their Vail done away, and the Feebleness of their Arguments shewed forth, that People may see they are without Foundation, or any grounded Bottom for these challenged Tythes and forced Maintenance; and that all may see we do not suffer Imprisonment and spoiling of our Goods wilfully or ignorantly, but for our abiding in the Doctrine of Christ, and keeping stedfast to the Ordinances and Order of the Gospel in the purest times of the Publication thereof; but take one other Scripture which they alledge, and I have done, which is *Heb.* 7. 8. *And here men that dye do receive Tythes, but there he receiveth them, of whom it is witnessed that he liveth.*

Answ. Unto which I answer, because this is written in the New-Testament so called which they ignorantly call the Gospel; therefore because this Word (here) is mentioned in the Scripture; they have concluded that the Ministers of the Gospel do receive Tythes, which they as miserably wrest as they do the Words (even so) for here the Apostle is exalting

the Priesthood of Christ above the Priesthood of *Levi*, and shews that *Melchizedeck* was greater then *Abraham*, after whose order Christ was made an High Priest, and that *Levi* payed Tythes in *Abram* unto *Melchizedeck*: and these Words, Here men that dye receive Tythes, hath wholly relation unto *Abraham* and to *Levi* in that Covenant, and not so much as any shadow at all of paying or receiving Tythes in the second Priesthood; for if Perfection were by the Levitical Priesthood, what further need was there that another should arise after the order of *Melchizedeck*: And all the afore-mentioned Scriptures, which are the greatest seeming Ground that the Ministry of this last Age pretend Tythes and forced Maintenance from, prove nothing at all, but rather to the contrary, as hath been said; and much more might be said; for it is manifest that all the Ministers of Christ never received any Tythes or forced maintenance from the World, who were in the Unbelief, neither of them who were not of their Church, nor of such as they reckoned as Hereticks; but this last Generation of Apostates exceeds all that ever went before them, in Covetousness; if they be but remaining within such a Parish (which was first set up by the *Pope* and his *Emissaries*, and ratified by the *Princes* of the Earth, that have drunk Whores Cup) whether they be Believers or Unbelievers, Prophane Schismaticks, or Hereticks; yea or such as they'l Curse and give up to Satan: Tythes and forced Wages, Mortuaries and Oblations, besides many other things that they claim as due, this they must and will have; and will tell you, he that preacheth the Gospel must live of the Gospel? O sad Generation, who fills the World with Darkness, and blinds the Minds of People! may it not truly be said and looked for; that which was Prophesied of Old, and came to pass concerning the Levitical Priest-hood, when they had violated the Commandments of the Lord: *For your sake shall* Sion *be Plowed as a Corn field, and* Jerusalem *become as Heaps*: and truly I do reckon it as one of the main Transgressions of the Ministry of this last Age, which should have been Leaders of the People, but have caused them to Err; that the Nation hath been Plowed up and turn'd over as a Husbandman turns Ground, and therefore the Nation hath not enjoyed its rest, nor the Land its *Sabbaths*: neither I look will or can do, whilest these abominations are held up.

Likewise, Let all the now call'd separated Churches be proved and tryed, who reckon that they are separated from the World, and yet many of them have received pay and Wages of those who are of the World, for their Teachers, who sent one out at their own cost, to Preach to the World; and this is likewise Hypocrisie and an abominable thing, and here also the Rulers of our present age might learn Wisdom (seeing that all the Ministers of Christ never received any Maintenance from the World, or from them that did look upon them as Ministers of Christ, nor own them as such) to with-hold their Hands from upholding any with their worldly Sword, or compel others to maintain them by their Penal Laws, but to leave Christ's Kingdom to his own Rule, who is Lord of the Harvest, and sends forth Labourers, and hath Spirit, and Life, and Power, and Wisdom to put upon them, and give unto them, who chuses whom he pleaseth, and will not be limited, who set forth *Fisher-men, Shepherds, Herdsmen, Plough-men, Tillers of Ground, and Keepers of Flocks*, who spoke plain words

and

and reached to the Consciences of men of the meanest capacity; and yet our litteral *Rabbies* cannot understand, who are yet wise in the World's Wisdom, gathered into Schools and there Study, and learn a Trade, and trade with their Words, thereby to get their Living, and what Doctrine, suites the times, that they Study to uphold their Maintenance. In the time of *Popery* they studyed the Popish Doctrine, and preached into Nations, in the time of *Prelacy* they changed to a New form, and when that was laid aside, *Presbytery* stepped on the Stage, and that Doctrine and Worship was studied and Preached, and the Universities and Schools sent out such as would suit that time, then after that *Independency* that was propagated, and then the Universities and Schools sent out such as would suit that time, and now *Episcopacy* is started up from the Grave, and all the former laid aside, & look what pleaseth them best which hath the greatest livings to dispose, and that is sure by them to be cryed up, and studyed and Preached, and here's the spring of the Teachers, the Universities and Schools send forth, who Wheel about any way to preserve them in esteem and in their maintenance.

But let the Rulers and all Wise men consider, that Christ's love to the World for whom he died is not lessened nor abated, neither is his Spirit diminished, nor his Power shortened that he will not, or cannot send forth fit Ministers for his Service, or that he needs Universities or Schools, or Magistrates to provide maintenance for those that he sends forth, for let the Magistrates look to their own Kingdom which is of this World, and to restrain and punish the Evil-doers therein, and to encourage and protect the good, and then all would be agreed, and the Nations preserv'd and kept in peace and quietness, every one enjoying his true liberty and freedom in the things that are Spiritual, and which belong to the Kingdom of God, and herein would be no detriment at all to the Magistrates, or the Kingdoms of the World, nor any diminution from their Power; and oh that they might learn Wisdom, and as they would not have men to entrench upon their prerogative and Power, as it is not meet, so likewise that they would not intrench upon the Soveraignity and Power of Christ's Kingdom which is over all! and do we not say, *Thine is the Kingdom, the Power and the Glory*? and know this, that his Glory he will not give to another; and let me speak freely the Reason wherefore the Nations have been broken into strife, and fractions, and war, is, because many men have made an inroad, and an intrusion upon the Soveraignity of Christ, and against such his Power hath and will ever turn because they will not allow him that is the most high to Rule and Reign in Kingdoms and the Consciences of men, which he alone hath Right to do, and this Power, Honour and Glory the Lord hath not given to any other, nor yet will do, but to the Son of God, the Light of the World, the Life of men, and the Saviour of man kind; and what is man or the Sons of men, that they should strive with the Lord in this thing? Let all the Rulers of the Earth consider betimes: was not this it that destroyed the whole Nation of the *Jews*? was not this it, that confounded all the *Roman Monarchs*, and brought them all to a miserable End, because they would not suffer Christ to be Head among the Christians? and also how many Princes, though otherwise wise have lost their Crowns and Kingdoms, because they would not suffer Christ

to have dominion in his Peoples Hearts, but Perſecuted them for keeping his Statutes, and then his Power turn'd againſt them, as ſad experience hath Witneſſed in many Nations, and chiefly by the inſtigation of the Miniſtry of every Age ſince the Apoſtacy entred in, have ſtir'd up the temporal *Kings*, and temporal *Princes* to make Laws, and to compel all to obey them, and have preſſed it upon the Magiſtrates, as their duty, when their Goſpel would not maintain them to make Laws for them, to compel People to give them Tythes, and forced Maintenance, and Hire, or elſe moſt dreadfully complain upon the Magiſtrates, as that Chriſt was little beholden to them, if they would not compel and force according to the Prieſts mind, they have then judged them as luke-warm, and irreligious Perſons, and ſuch as had no care of the Church of God at all, and thus the *Pope* and *Prelates* of every Age downward until this very time, have put on the Magiſtrates and Rulers to Work drugery for them, and intermeddle in thoſe things which properly and ſolely belong to Chriſt Jeſus, or elſe have ſtir'd up the *Princes* of the Earth to make War one againſt another, only to Vindicate their Covetous and Ambitious quarrel, which was only a ſelf ſeeking, and Pride, and not the Honour of God, nor the Proſperity of his ſaving Truth, & ſo greatly Wrong'd the Princes of the Earth, buſying and troubling them with their own Covetous and ſelf-ſeeking affairs (falſely calling it the Church-affairs) and for the honour of Chriſt, when they have neglected their own neceſſary and urgent affairs in many Nations, and Kingdoms to the great harm of *Princes*, and detriment to the Nations, and trouble to the People, as is evident in the Hiſtory of divers *Chriſtian Princes*, from the time of *Conſtance*, until this very day 1664.

Oh it is ſad and Lamentable to behold how *Emperors* and *Princes* have been gull'd and cheated by theſe peſtiferous, worldly, and carnal Prieſts, who have not minded the Law of Jeſus Chriſt, nor the Converſion of Souls, but their own Bellies, and to be chiefly medling in State matters, and *Princes* affairs (which did not, neither do belong unto them) rather then the Flock of Chriſt, inſomuch that they are grown to that height, and pride, and imperiouſneſs, that no *King*, or *Potentate* could keep his Crown or prerogative and Kingdom in quiet, nor poſſeſs his own Dominion in peace, except he was ſubject unto them: Inſtances I might bring many of *Emperors* and *Kings*, whoſe Kingdoms have been introduced, and the *King* and his people Curſt, and Excommunicated, becauſe of ſome Factious *Legate*, *Biſhop*, or *Prior*, who have complain'd to the *Pope*, and upon every ſmall complaint was ready to hear them, and to give Sentence and Judgement againſt *Princes*, and all under pretence of Vindicating Church-priviledges; and what a miſchief and ſtir the former *Biſhops* of *Canterbury*, *Priors*, *Monks* and others, what Stirs and Broiles they have made in this our Engliſh Nation, and what trouble they have put the *Princes* thereof unto, and involved them in, and the whole Nation, only for their own particular Intereſt? our own Chronicles and Hiſtories of the Nation do ſufficiently teſtifie, unto which I refer the Reader, rather then to trouble in this diſcourſe: and ſince the *Pope's* Yoke hath been thrown off, how have the Nations been involv'd in trouble, and *Princes* diſturbed with the Covetous prieſts affairs, as about Tythes, Glebe-Lands, Augmentations, forced

Maintenance

Maintenance, Hire and Mortuaries, and about their Caps, and Tippets, and Hoods, and Altars, and Tables, and Crosses, and unholy Rails, and Bells, and Fonts, Surplices, and Girdles, and such other like trumpery, how hath the Nation been troubled, and Peoples Consciences been burdened, and one dis-joynted from another, in which God hath not been Glorified at all, nor his People edified, and all this and much more the *Magistrates* have been pressed upon, and very much troubled. And for being afraid of offending their worldly Priests, they have become their Servants and Drudges, to Work their Slavery, and yet all is too little, and great commotion and strife hath been, and is in the Nation this day about these trivail yet troublesome things, by which the Hearts and Consciences of good people are troubled, and the Nation vexed, and all under the Name of vindicating the Church-priviledges.

O all ye *Magistrates* and *Potentates* of the Earth arise, and stand upon your own Legs, and shake your selves and these things from off you, and trouble not your selves with that which is too Ponderous and Weighty for you to bear, which you are never able to wade through, keep Peace in your own Dominions, and Execute Justice and Judgment among all People without having respect to this or that particular Judgment, for that's the way and the only way to preserve the Nation and People in Peace and quietness, and let Christ's Kingdom alone, and his Church alone, to him that is the Head thereof, who gave his Life for it, and hath a care of it, and let Christians alone as Christians, and as Christ's Subjects, to be governed by Christ, who is the *King*, *Law-giver*, and *Judge* of his People, who only hath right to Rule in the Hearts and Consciences of the Sons of men, who doth Teach, hath taught, and yet will teach his People, as is Witnessed by the Prophet *Isaiah*. And this Glory and Power he hath not given to any man, as man, whatsoever; but he himself teacheth how he will be Worshipped, to wit, *In Spirit, and in Truth,* And whosoever would arrogate unto themselves that power, then doth the power of the Lord Jesus Christ turn against them. And therefore be warned, all ye *Potentates* of the Earth, and let your earthly Wisdom cease, and carnal policy cease, and earthly contrivance cease, and Worldly consultations cease; make room all, give place and give way to him who is risen and come in his second Appearance in his Saints, who must have way, and will have way, or else will force his way, though not by Bow, Spear, Buckler, or Shield, or carnal Weapons of War, for out of his Mouth goes the *two-edged Sword, and hot Coals of Fire are kindled by the breath of his Mouth: And the breath of the Lord shall slay the Wicked, and burn up all Mountains and Hills before it.* Consider what God did to *Amaleck* of old, whose *King* was *Agag a mighty Prince*, and to *Sion*, and *Ogge King of Bashan*, who was of the Race of the Gaiants, mighty for fortitude; and, moreover, *Ammon* and *Edom* very great Nations, all these rose up to stop the Lord in his way, and *Israel*, unto whom the promise of God was made. And what was the Issue thereof, when the Lord was glad to force his way, though to the detriment and ruin of all those mighty Nations? Christ the Light of the World, now in the End of the World, and in this last Age, hath chosen a People out of many Peoples, and a Family out of many Families, and a Nation out of many Nations, to serve him and Worship him, to Honour and obey him in Life,

Spirit and Power, in their Generation, and unto them the promise of eternal Life is made, and the Kingdom that is not of this World, and Inheritance that fades not away. And Christ the *King of eternal Glory* is their *Leader*, and many are determined to follow him, and love not their Lives to the Death, and are willing to lay down all in this World for that which is Promised, and would fain walk on their way in quietness and Peace, without any molestation to any man in Person or Estate in the world, eating their own Bread, and drinking their own Water, either by Labour or by Price; but, alas! their way is stopt, and Divinations are sought against them, the *Balaamites* are called forth to Enchant, and divine, and Curse, and they give Counsel to the *Princes* to stand up in defiance, and seek by all means possible to stop, and have fram'd many engines, to see if that will do, to wit, forceable Laws, confiscations, premunires, Jayles, Prisons, Houses of Correction, Fines, Stockings, Whippings, execrations, comminations, and Excommunications, and what not, that can be invented by worldly policy? and now the Battel is set, though one party hath no carnal Weapon in their Heart or Hand, and all Nations mark the Issue, remember the Battel and the End thereof, and do no more, if the Lord do not manifestly say, and make it evident one way or other, (for I dare not limit him a way) saying as he did of old, *Touch not mine Anointed, do my Prophets no harm*, to every Kingdom, Nation and people, who riseth up against the Inheritance of the Lord, and if he bring not a Rebuke upon whatsoever Nation, people or Family, that arises up in Opposition against Christ and his people, whom he hath redeemed, then let all conclude that God is not among us, neither is with us, nor hath spoke unto us, but to be short in this matter, because a few Words to the wise is enough, and a little Counsel to the prudent may suffice, but in this particular of which I have been treating most-what about Tythes, and Ministers Maintenance in this I shall conclude, and also assent unto, as being the Judgment of thousands of the Lord's people, as that the Ministers of Jesus Christ, who are truly so, manifest in Doctrine and Works, who sow unto us or any people Spiritual things, they should and ought to reap of our Temporal things But here lies the difference; First of all, that the Spirit of the Lord in our Consciences must be our judge, who these Ministers are, and no other man's direction, for to the Conscience were always the Ministers of Christ made manifest, and not approved with the Reason and Wisdom of Man. Secondly, that our gifts may be free, and by no man's compulsion; and this is according to primitive Example, and the Church of Christ's order in the first Gospel-times, which all do conclude was the most purest time. And would not this ease the temporal Magistrate of much trouble that he puts himself unto, and also be more acceptable to God and man? for who hath made him a Judge of these things in Gospel-times?

But seeing I have run over the many particular Judgments from the Apostles time downward, and have given the best President that can be given in every Age, as to this Particular; and seeing divers things are written by other Hands, this may be enough to satisfie the Consciences of all who do scruple in this Matter: And so I shall conclude upon these many good Reasons and Grounds before-mentioned, which are agreeable, some of them, in every Age unto the Doctrine of Christ, and the Practice of the

the Apoſtles, and this is a certain and poſitive Truth, believed among us, which alſo is agreeable unto the Scripture, that Tythes and forced Maintenance, as to the Miniſters of Chriſt, never was, is or ſhall be counted as Goſpel-maintenance, neither are the Conſciences of Believers at all obliged at all in this matter.

Concerning Parochial Churches, and Diviſion of Pariſhes, and Pariſh Profits.

CConcerning theſe Pariſh Churches, about which there is ſuch heavy Stir at this Day, and for Pariſh Pay, and an Injunction for all to worſhip there, is a very Novelty, and compared with the Apoſtles time, though it's granted that there were places wherein the Saints did aſſemble themſelves for the Worſhip of God, yet no limitting to any ſuch Place, nor no limitting, nor no tying to pay, theſe were but ſet up at beſt in the time of Popery, and not altogether in the Beginning of it neither; for as is mentioned before, the Teachers were ſent out of the Monaſteries and religious Houſes (ſo called) and the People did go to worſhip at any Place, and at their own free-will gave their Offerings where they pleaſed, till the Year 1200. as before is mentioned, as learned *Selden* hath well obſerved in his exact Treatiſe of Tythes.

As for the *Brittains*, little or no Teſtimony is extant of any Credit, that diſcovers their Order in their time, but ſome about the Year 500. after Chriſt was found amongſt them; for when *Dubritius* was Biſhop of *South Wales*, and his See appointed at *Landaff*, divers Churches were erected, and Oblations and other Profits were appropriated to him and his Succeſſors; likewiſe mention is made of a Church built in the time of the *Romans* to the Honour of Saint *Martin*, in which *Auſtin* and his Followers, when they came firſt from *Rome*, made their holy Aſſemblies, as they were called; but *Gildas* ſaith, that about the Year 580. the Clergy having Lordſhip, had reſort to them for filthy Lucre's ſake.

Firſt, *Parochia* or *Paracia* be diverſly taken, as firſt it was taken by the *Saxons* for a *Biſhoprick* or a *Dioceſs*, or otherwiſe for a limitted Place within that *Dioceſs*, called a leſs Pariſh, but it is manifeſt theſe Pariſhes had no Profits at all belonging unto them, but only were Places where *Auguſtine* ſent his Monks unto in the time of the *Saxons*, and to preach and receive the Offerings, and they were carried into a general Treaſury for the Clergy, for then they had all things in common; ſo at that time, when they began to grow rich, they began to build ſome Houſes, called Churches, and to repair the old Temples of the *Gentiles*, as Pope *Gregory* adviſed them out of the Offerings of the People (but now Pariſh Prieſts take Tenths and Oblations alſo, and that by Force, and will neither build nor repair theſe Maſs-houſes, and ſo are worſe then the *Papiſts* in their time) for the Conveniency of the neighbouring Inhabitants were aſſigned to the miniſtring Prieſts, where they exerciſe their Shrivings; but not ſo limitted, that every one was bound to keep his Divotion within the Limits of ſuch a Place or any pariſh; for in the Reſpect of Offerings and profits, *Can-*

terbury was indeed the only limitted parish, so it was not material at what place they met, or where they offered their Bounty, so they did it any where; and it's commonly received, that *Honorius*, who succeeded *Augustine* at *Canterbury*, about the Year 630. divided his province into parishes, as some of the greateſt and moſt learned Writers relate.

But when the Pope's Doctrine was received, and Divotion grown great, such as it was, moſt Lay-men of great Eſtates deſired the Country Reſidence of ſome Chaplains or Clarks, that might alwayes be ready for their Inſtruction, their Families and adjoyning Tenants; and then Parish Churches began to be builded by them alſo, and the Biſhops hallowed them (as it was called) and they were endued by particular Maintenance from the Founders, the Territories, Demeſnes and Tennants, and Neighbouring Poſſeſſions, and they aſſigned the Limits where the holy Function ſhould be exerciſed & appointed the Perſons that ſhould repair the Church, and offer there, and provided a ſpecial Sallery for the Performance, and made the Revenue perpetually annexed to the Church of that Clark, who received it, and ſo the Offerings were reſtrained from the Common Treaſury of the Dioceſs.

Out of theſe Lay Foundations, chiefly undoubtly came theſe kind of Pariſhes, which at this day are in every Dioceſs; their Difference in Quantity being originally becauſe of the ſeveral Circuits, Demeſnes or Territories poſſeſſed by the Founders, ſometimes greater, and ſometimes leſſer: At what time theſe Lay Foundations began to be frequent, appears not; but ſome mention is made of them about the Year 700. as *Bede* ſaith, who mentions one *Puch*, a *Saxon* Noble man, and one *Addi*, who builded alſo, and endued them with Sallary; but about the Year 800. many were founded by Lay men, and recorded to be appropriated to the *Abbey Crowland*; by this Time Lay Foundations grew very common, and Parochial Limits alſo of the Pariſhioners Divotion: And in a Council held under *Wilfride*, Arch-Biſhop of *Canterbury*, we find, that where Churches are builded, and that they are conſecrated by the Biſhop of the ſame Dioceſs, a Canon of the ſame Synod ordains, that though every Church, upon the Death of every Biſhop, that all the Families of every Pariſh were to meet at the Church, and ſing 30 Pſalms, and 600 Pſalteries, and 20 Miſſays, with Faſting and Prayer for the Soul of the Biſhop deceaſed. Many more Inſtances might be given, and Preſidents about theſe Pariſhes; but enough of this, only to inform the Reader of their Original; from theſe it doth fully appear, that the Limits of Pariſhes were underſtood; but the firſt expreſs mention of Limitation of Profits to this or that Church, as in the Laws of King *Edgar*, made in the Year 970. in the very Midnight of Popery, where it was ordained, that every man ſhould pay his Tythes to the moſt ancient Church or Monaſtery; where he heard God's Services; but ſome Pariſhes had other Beginnings, in Regard of the inconveniency, which made Pope *Alexander* write to the Biſhop of *York*, that he heard of a certain Pariſh in his Province, ſo far diſtinct from the Pariſh Church, that the Inhabitants could not repair to it in Winter; whereupon he commands the Arch-Biſhop to build a Church in that Town, and to inſtitute a Preſentation of the Rector, that might have to his Uſe all profits encreaſing in thoſe Limits, and acknowledge a Superiority to the Mother-Church: And ſo by the Authority

rity of the Power, either by the Pope, Bishop or Princes, who received their Doctrine; the Limits and Maintenance of Parishes have been more or less, as they ordained, and as they do continue to this Day.

Likewise in other Kingdoms and Nations where the *Pope* had Authority, the like Rules as aforesaid were observed, as might be evidenced by sundry Authors; but not to trouble my self or the Reader any more with such unprofitable Stuff; I have only given these Instances, to shew the Ground and Rise of them, and shew how that people then were not limitted to any particular place in Respect of Worship, neither in Respect of Pay or Duty (so called) but now them that pretend Reformation, and have denyed the *Pope* and his Doctrine, as they say, that claim both; and if all between such a Hedge and such a Ditch, such a Water and such a Way, will not come and worship at that Place, called their Parish Church, and hear their Service, and joyn with them in it, though it be never so repugnant to the Doctrine of Christ and the true Worship of God; but more especially, if they come not with their Pay; they will give them up all unto Satan by whole Sale, and cast them into Prison, and denounce them Hereticks, and cry to the temporal Power for Help against these Non-conformists, for they are not fit to live in a Nation, because they are not commodious to us, and then get an Order, fetch away their Goods, break open the Gates, and carry away poor mens Corn, drive away Oxen and Cows, and trail away the Pots and Pans, hale away Clothes off poor peoples Beds, and then cry, they are not subject to the Orders and Canons of the holy Church, no, not conformable to our Laws; and this is the practice of our great Reformers of our latter Ages, which are far worse then in the very Height of Popery; by Reason of which practices the Land mourns, and because of which we cannot joyn with them in their Worship, neither give them pay for doing of Mischief, nor suffer the Lord's Goods to be given to such covetous lazy priests, *who serve not the Lord Jesus Christ, but their own Bellies.*

And for denying of these late Innovations and new upstart things, which are no Congruity with the primitive Church of Christ, we are great Sufferers at this Day, but have rather chosen to keep our Consciences clear, and the Doctrine of Christ inviolable, whatsoever we suffer, till God make our Innocency and our Righteousness appear as the Noon-day, and plead our Cause in the midst of all our Enemies.

THE

The poor Husband-man's Complaint, his Hope and Confidence.

LET Pope and Prieſt do what thy may,
God will take Tythes ere long away;
For they're oppreſſive in the Land,
which makes good Men againſt them ſtand:
For we oppreſſed are thereby,
Which makes us to the Lord ſo cry,
To eaſe us of this Burthen ſore,
That we may praiſe him evermore,
That he would hearken our Addreſs,
Which we to in Humbleneſs
Preſent our Suit to eaſe our Grief,
And therew Pity ſend Relief;
For by the mercileſs Merchants Crew
Of Babel's City doth renew
Our Sufferings moſt heavily;
Houſholds expos'd to Penury;
Our Kine and Oxen they by Force
Drive away without Remorſe,
Our Bedding, Pewter, and at laſt,
Our ſelves are into Priſon caſt.
Thus to Miſery they their Doom,
By Authority fetcht from Rome
Do expoſe our ſad Eſtate,
And whole Houſholds ruinate,
By that which they uſurpate,
They whole Families extirpate:
O great Oppreſſion that again
Makes us doubly complain;
Our heavy Burthen fetcheth Groans,
This cruel Tything forceth Moans:
And wrongfully they have pretence
Of Scripture made for their Defence;
From Levi's Tribe they would poſſeſs
Tythes to them are by Succeſs:
And thus the Goſpel's Day in vain,
To get their Prey they would diſdain:
But God's Worſhip that ſhall ſtand,
When they have done what's in their Hand;
For what is done againſt God's Power,
Shall be thrown down as in an Hour;

The

The World ſhall deſtroyed be,
Who lives not long may come to ſee,
God will try as there is need,
And ſend Deliverance to his Seed;
This is my Faith, I do believe
That God will ſore the Wicked grieve;
Therefore let wicked Men repent,
That unto Hell they be not ſent;
And if they ſubject be to God,
They may eſcape his heavy Rod:
The Time comes on and haſtes apace,
Wherein great Babylon God will raze
Out of her Power and Might ſo great,
That ſhe'll be turn'd out of her Seat,
That Chriſt may reign, whoſe Due it is,
That all the Faithful him may bleſs:
Babylon's Merchants with their Pay
In God's Time he'll turn away;
For he is come to be their Foe,
Which is Cauſe to bring their Woe;
For they ſhall cry Woe and Alaſs!
When there is none to make Redreſs;
As in one Hour ſhall Judgment come,
With Violence perpetual Doom;
Of Death and Famine ſhall ſhe taſte,
Her ſtately Buildings all laid waſte;
The Day of howling ſhall betake,
And ſhe thrown down into the Lake;
Thus dreadfully her doubled Cup
Of Wrath and Sorrow ſhe'll drink up;
For why the Lord's Decree ſhall ſtand,
His Purpoſe now is near at hand,
And what is propheſy'd ſhall come,
Babel's Merchants they ſhall mourn,
They ſhall weep and howl right ſore,
Their Merchandize will ſell no more;
After that which they did luſt
Departed from them is as Juſt:
Read your Sentence, Babel's Train,
Judgment comes with Might and Main;
The Wrath of God and Fury great
Poured from his Judgment-Seat;
From his Preſence, yea, from him
Will your Cup be fill'd to'th brim;
Kings will mourn, and cry alaſs!
When they theſe Things ſee come to paſs;
For through Chriſt's Power and Renown,
Down goes Babel, ſhe goes down.

J. R.

As one foreseeing the Day of Terror that is to come upon BABEL, makes this Invitation.

COme out of her my People, O return,
Make haste, her Day's at Hand to weep and mourn.
Her Dayes of howling hasten on apace,
She hath nigh liv'd her Time, and run her Race:
Return, return, lest that her Plagues you taste.
For desolate must she, her Buildings waste;
Her fiery Burning Smoak is nigh at Hand,
For Fear of Torments Kings at Distance stand;
The Voice of Mourning shortly comes to pass,
Babylon's Merchants cry, alass, alass;
This City great is now consummate,
And all her stately Buildings desolate.
Thus Babylon the great is thrown to th' Ground,
And never any more is to be found:
Then shall the glorious Day, and then the Voice,
As if of mighty Thunderings, Saints rejoyce,
And they their Song of Halelujah sing,
Their Praises, Honour, Glory to their King.
Their Joy and Splendor, now the Saints do say,
The Lamb is come this is our Nuptial Day.
O glorious Sun-shine, King of Saints we'll praise,
And in thy Powerful wonder we amaze
With admirable Joy our Souls to thee
The Song of Sion sing; O praised be
Thou holy, holy, glorious, righteous God,
Who Babylon hast shaken by thy Rod,
And giv'st thy Saints the Songs of Joy to sing,
Praise to their God, Praise to their gracious King;
The Saints in Righteousness thou wilt array
With fine Adorning, thee to praise alway.
And in thy glorious Habitation rest,
For evermore with Joy their Souls be blest:
Rejoyce, rejoyce, ye Saints of the most high,
To Sion's King give Praise eternally;
The wondrous Joyes unto you which are come
Unto the Marriage Supper of the Lamb,
In Admiration which to you belong,
The doubled Halelujah is your Song;

When

when Babel's *juſt Reward that Day ſhall be*
As a great Milſtone caſt into the Sea;
Reward her as ſhe hath rewarded you,
Double her Cup, her Torments eke renew;
For inſomuch as ſhe the Saints Blood ſhed,
With righteous Judgment ſhall ſhe be judged:
Sit down ye Sufferers in the Patience-Seat,
And willingly content, though it be great;
Your Meaſure's hard in this your ſuffering Day,
But your Reward ſhall come with double Pay;
Reſign your ſelves, and willingly ſit down,
In the Expectance of the glorious Crown;
For why your Portion glorious ſhall be,
A great Reward is ſure, you ſhall it ſee:
Fret not your ſelves becauſe of wicked Men,
Your Day will joyous be; even ſo, Amen.

E. G.

The great COMPLAINT *and* OUT-CRY *of one of the Sufferers of* SION.

O Rulers of *England* and Teachers and People, how long will it be ere you will awake out of the deep Slumber that hath ſeiſed upon you, and conſider a little; you do all look upon in this Age that Popery is Idolatry, and to maintain their Worſhip and Practice is not conſiſtant with the Worſhip which you own; but do you think that talking againſt Popery in the general, whileſt that you are upholding it in many Particulars in Point of Laws and Worſhip, doth anſwer your Profeſſion, or will preſerve you in the Day of the Lord, when the Righteous Judgments of God ſhall be revealed, ſeeing that though you have broken off from them in ſome circumſtantial and ceremonial things; for that very main Baſis and Foundation upon which it ſtandeth is abſolutely Covetouſneſs and filthy Lucre; but to ſpeak plain, Tythes, Offerings, Oblations, Mortuaries, Peter-pence and *quid non* is claimed and looked upon to be due as to the Pope, in Imitation of the *Jews* High Prieſt, with all the Rabble of that Crew, even from the very Biſhop to the Quiriſter-boy; and yet in Point of Wages and Pay all the aforeſaid Ordinances, which conſtitute by Authority from *Rome* ſtand as Evangelical, or *Jure divino* unto this Day amongſt the reformed Churches (ſo called) which are not only diſconſonant to the firſt primitive times, but alſo contrary to the very Law of the *Jews*, when Tythes, Oblations and Offerings were due to be payed; for then the Husband-man, Poor, Fatherleſs, Widdows and Orphans might all eat together of that which was offered, or given according to the Command; but now they which pretend another Miniſtry, and lay little Claim to the Levitical Prieſthood, and have alſo Poſſeſſions of Lands amongſt their Brethren, which the *Levites* had not; theſe go with Tythes, Offerings and divers other

things, never claimed by the *Levites*, but claimed by popish Constitutions in the Mid-night of Popery; and all these things the reformed Priests (so termed) lay claim unto, and must have, and will have, or else the whole Nation shall ring with their Noise, *Common Pleas, Exchequer, Capiter Court, Assise* and *Sessions, Shrieffs, Goalers, Bayliffs*, and every common *Catchpole* shall be employed to do their Work, and all too little to satisfie their vulturous Eye: And if they can get a Scrowl under any Hand that hath Authority, they will break open Doors, pull down Hedges, carry away the Corn at their Pleasure, drag away Pots and Kettles, and tugg away Bedding and Cloaths of all Sorts, Childrens Night-beds, as a Priest of this Order did in *Kent* lately, yea Curtains and Vallans, drink Bear of the Cellar, and if it be but half a Cheese; and this is their Plea, *He that preacheth the Gospel, shall live of the Gospel*; and the aforesaid Husbandman, Fatherless and Widdows have not any Part or Share in the aforesaid falsly claimed Tythes; but all is too little to satisfie the insatiable Covetousness of these Evangelical Priests, falsly so called: O how can ye know and behold these things, and not blush and be ashamed; and shall the Laws which have been made in the Night of Darkness and Popery, of Necessity be a Rule in this Age to Magistracy and Ministry, which pretend they are in a more pure Light: Oh that the Lord would open all your Eyes to consider; but however, them unto whom his marvelous Light is shed cannot but call unto you, and also bear their Testimony against the aforesaid Grievances and Disorder, which are executed beyond Measure upon the peor People in this Nation, which certainly, if not amended, will draw down God's heavy Judgments upon the Nation; and so I cannot but as one among the rest give in my Testimony for God and his Truth against such cruel Actings, and falsly pretended Maintenance of Black-Coats and Turn-Coats, and my Testimony is true, and to seal it I have given up my Life and Estate.

By a Servant of the Lord,

M. L.

To all who say, you are gathered out of the World into Church-Fellowship, *these Queries are for you to answer.*

I. *WHat was the Woman that was cloathed with the Sun, and crowned with twelve Stars, which travailed in Pain to bring forth?*

2. *What was the Sun she was cloathed withal, and twelve Stars she was crowned withal? and when was she so cloathed and crowned?*

3. *And what was the Man-child that was brought forth, seeing Christ was born of the Virgin in* Bethlehem *long before* John *saw this in the Isle of* Pathmos?

4. *And when did the Woman fly into the Wilderness? and what is the Wilderness into which she fled? and what is the Wings of the great Eagle, which she did fly withal?*

5. *And what is the Time, Times and the half Time which she is to be in the Wil-*

wilderneſs? and when did it begin? and when will it be expired? and whether is the Woman ever to come out again? and when ſhall be the Time of her Return?

6. *When was the Time that the Man-child was caught up unto God, which the Woman brought forth, ſeeing Chriſt was aſcended long before this Man-child was caught up to God, which was to rule the Nations? and how long it is ſince?*

7. *And whether is he ever to deſcend again, and be made manifeſt to rule the Nations? and when ſhall he begin to reign?*

8. *When was the Dragon in Heaven? and how came he there, ſeeing that it's written,* No unclean thing can enter there, *or nothing that doth defile?*

9. *And when was he caſt out of Heaven into the Earth? and how long hath he to reign in the Earth?*

10. *When began he to perſecute the Remnant of the Woman's Seed? and how long ſhall his Reign be?*

11. *When begin the one thouſand Years that he ſhall be bound? or whether is it begun, or to come?*

12. *When ſhall he be taken hold of, and with the Beaſt and falſe Prophet thrown into the Lake of Fire?*

13. *What is Myſtery-*Babylon? *and when had ſhe her Riſe? when was her City raiſed up, over which ſhe rules as a Queen?*

14. *And what is the golden Cup of Fornication ſhe hath made the Nations drunk withal?*

15. *And what is her Merchandize which her Merchants trade withal, and the Sea upon which they carry their Traffick, and upon which the Ship-Maſters and Ships ride? and when ſhall it be dryed up? and what ſhall dry it up?*

16. *When ſhall the City over which ſhe hath reigned be deſtroyed! and when ſhall her Fleſh be burnt with Fire? and what is the Goſpel that ſhall be preached again?*

17, *And how long hath it been ſince it hath been preached to the Nations, ſeeing it's to be preached again to the Nations? and whether is the Time begun or not? when was the Goſpel loſt, ſeeing all* Europe *is profeſſing it? or whether is it yet to come, when ſhall it begin to be preached again to Kindreds, Tongues and Nations?*

18. *And what is the Light of the Lamb the Nations that are ſaved ſhall walk in after the ſeven Vials be poured upon the Seat of the Beaſt? Declare if thou haſt Underſtanding.*

F. H.

A General Epiſtle to all who have believed in the Light of the Lord Jeſus, and are called of God to follow the LAMB through the great Tribulation.

Dear Friends,

WHom God called out of the World and the Vanities of it, to ſerve the living God in Newneſs of Life, and to be Worſhippers of him in Spirit and Truth, and to be Followers of Chriſt in the Regeneration, and to be baptized with him into his Suffering and Death, that ſo you may be partakers of his Reſurrection and Life, and manifeſt unto all, that you are riſen with him out of the Grave of Sin, Wickedneſs and Death, by having your Hearts renewed, and your Affections and Minds ſet to ſeek thoſe things which are above, which are not tranſitory and viſible, but everlaſting and immortal, by which the Souls of all the righteous and obedient Children are refreſhed, and nouriſhed up unto eternal Life, and through the eternal power of the Son of God, which hath been and is manifeſt among them that believe, in the Meaſure of his Spirit, and keep their firſt Love and Integrity unto the Lord, all his are preſerved out of the Temptation of the Adverſary within and without, who ſeeks to root out that which God hath planted, and to nip the Bloſſom and the Bud, which God hath cauſed to ſpring forth through his tender Love in your Hearts, ſo that you might dye to the Good, and be ſpoiled in that wherein all your Happineſs lyeth now and forever. Oh therefore all watch and be circumſpect ſo much the more againſt Temptations, leſt you be enſnared, and your Faith fail, and you fall ſhort of the promiſe of God, in not continuing Faithful to the End: Friends, a Care, and a tender Love and a godly Jealouſie is in my Heart to you and over you all that have believed, that none of you may be loſt and ſcattered again in the Deſarts and Mountains, and dry and parched places, where you have ſometimes been in the time of Unbelief, where the Goats who are rough can feed, that muſt go to the left Hand, and have the Curſe: The Zeal of the Lord and his Truth, who ſo gloriouſly hath been manifeſt among you, above all the people and Families of the Earth in our Generation, conſtrains me thus to write unto you, and to ſtir you unto Faithfulneſs in this Day of Trial; for now Satan deſires to winnow you within, and to ſift you without; therefore all watch and pray, that your Faith fail not, which now will be tryed, and your Hope, and your Love, and your Zeal to the Lord and his Truth;

and

and whether you will confess him before Men, his Way, Worship, Laws and Statutes, which he hath revealed in your Hearts, which fallen men oppose and contradict, and Sayers gainsay, and would not have him to rule, nor his Servants to obey; so let it be manifest to all you fear God rather then men, and love him, and obey him above the Precepts of men, which are against him; and whether you love the things that are above, beyond the things that are earthly; and whether you will own him, his Cross, Reproach and Suffering, or deny it, and have the Liberty of the World, which is Bondage, and free from Righteousness; it's no time of Reserves, concealing, hovering or halting, for there is an utter Discord betwixt Christ and *Belial*; and so much the more of Christ, his Power and Kingdom is brought forth, so much the more is the Hatred, Envy and Wrath of the Devil kindled, who hath deceived the Nations, and blinded their Eyes, and in his Subjects, who oppose the Lamb of God, and tread under Foot the Blood of the Covenant, so that to one or other each one belongs, and which is for each part will be seen, for there can be no Concord or Reconciliation: Therefore all Children of the Day, put on the Armour of Light, and have your Feet shod now when we walk through thorny places; and be not fearful or doubtful, but of believing Hearts; stand not aloof off, and idle when others are engaged in this spiritual War; pull not your Necks out of the Yoak, when others draw; shelter not your selves, when you see others in Jeopardy; love not the World, when you see others have thrown it off; be not entangled in cumbersome Things, when you see others throw off all Weights; turn not your Backs in the Day of the Lord's Controversie, but follow the Lamb: This is the Day of Tribulation we have to follow him in our Age, like as all the Martyrs and Prophets had in their Age, whose Garments were made white in the Blood of the Lamb: So all that continue, and are not faint-hearted, shall receive the Crown, the Honour, the Reward, and shall reign with Christ, who now suffer with him: Therefore all dear Children of God, and Followers of Christ Jesus, let the Loins of your Minds be girded up, be now ready, when the Lord calls, who is on my Side? who will take Part with me? who will own my Reproach? who will engage with me? who will gather to my Standard of Salvation lifted up, and to my Ensign of Righteousness held forth in the World, to redeem it? and who is ready, and not abroad in the Field, neither hath to go to the House top? but that all may say in their Hearts, here am I ready to do thy Will, ready to obey thee, and follow thee, and to suffer for thee; for whoso draws back, the Lord hath no Pleasure in such; he that will save his Life, shall lose it; and he that will save his Liberty, shall lose it in the Spirit; and he that will save his earthly Possessions, and for the doing thereof will deny that which God hath perswaded him of, that he ought to be faithful in, he will lose his Inheritance in the heavenly; in a Word, whoso fails in holding forth that Testimony that they know God requires, and is their Duty to render unto him, will lose the Testimony of his Spirit they have sometimes felt in themselves, and will decay, and their Love will wear out; therefore whosoever are resigned and given up unto the Lord, will be approved, and manifest to be on the Lord's part by Obedience to these things mentioned. Friends, do you not believe it a Duty that every Christian ought to be exercised in, to meet together

gether, to wait upon him, to worſhip him, and to admoniſh, exhort and ſtrengthen one another, to pray together in the Holy Ghoſt, and one for another, and to edifie and comfort one another; and do you not believe God dwells not in Temples made with Hands, neither hath any Fellowſhip with Idols, but is worſhipped any where and in every Place where the Saints meet in his Name: Again, have you not been comforted, edified and ſtrengthned in meeting? and have you not found the Preſence of the Lord and his Face? and have you not felt his great Power working in your Hearts, when you were aſſembled together in his Name, working in you to the opening of your Hearts, and quickning and enlivening your Souls unto God, and judging down the Evil? and have you not felt his living Mercies ſhed abroad in you, and the Springs of Life opened, and the holy Seed refreſhed, and God's Witneſs reached in all, and many convinced and converted unto God in your Aſſemblies, ſo that all have gone away comforted and refreſhed, and reſolved to continue in the Grace of God, the Conſideration of theſe Things dwelling in your Hearts, and the Sence of your own preſent Condition ſhould ſtir you up, and provoak you unto Stedfaſtneſs in the Faith and Practice you have received and walked in from the Beginning of the Manifeſtation of God's Love unto you, ſo that there ſhould methinks need little Exhortation; God's Enemies are reſolved to do wickedly, be you alſo ſo to do your Duty; they ſeek by any means to make any fall from their Principles and Stedfaſtneſs, do you ſeek to eſcape their Snares, and to be kept clear in your Conſciences before God; be valiant for the Truth, ſell it not, but all for it, that it may be your all, and then you ſhall ſee your Lot is fallen in a good Place, and your Poſſeſſion is pleaſant; the Lord calls now to Suffering, put now your Necks in the Yoak, bear one anothers Burthen, and ſo fulfil the Law of Chriſt; and take heed you give not Ear to that Voice that ſpeaks, *Save thy Liberty, ſave thy Eſtate, poſſeſs thy own, and provide for thy ſelf, and ſpare thy ſelf*, that is the Voice of the Enemy of your Souls: So keep over the World and its Spirit, let no Slackneſs appear, for that makes Sufferings long, and that gives Ground to your Adverſaries, that they ſhall prevail, and that weakens the Hands of others, and ſtrengthens not; this confirms our Enemies in their Deceit, that we are but as other men and people, that have profeſſed God in Summer and fair Weather, but will make Ship-wrack of all in a Storm and in Suffering; and any turning aſide from the holy Commandment of God, openeth the Mouth of God's Enemies; do not ſeek every one your own Profit, Eaſe, Life and Liberty only, but every one another's Good; and mind not only one Member, but the whole Body; heed not them that draw back, that is no Preſident for you to follow, but them that preſs forward, and are not offended in the time of Hardſhip; heed not them that will tell you, they can keep their Hearts upright to God, and retain their Love to Truth and Friends, and yet will not afford their Preſence in your Aſſemblies, but eſcape Suffering, and deny the Croſs, and neglect their preſent Duty, for that is Deceit, and their own Hearts will deceive them; put not off till to morrow, defer not the time till you can ſee ſome more Eaſe and ſome greater Calm, beware of that, for then Coldneſs, Fearfulneſs and Slaviſhneſs will enter in, and you will loſe your Strength: Moreover, if any have begun well, and be perſwaded of the Truth of

that

that they have believed, and continue not unto the End, and do not finish, such will be reckoned fooliſh Builders, that could not finiſh, and all will mock them, and neither God nor Men can or will believe them, but our Adverſaries will glory over you: Again, when any ſuffer, or are brought into Bonds for Chriſt and the Goſpel ſake, ſeek not to get out by any indirect Means, neither make any Covenant with thy Adverſary, who would ſell both thee and all Faith and Hope for Money, that encourages Deceit, and that Spirit would buy it ſelf out of the Service of God, and grow weary; give no Place to that; be content every one with your preſent Condition, till God ariſe and plead our Cauſe, and make our Innocency and Righteouſneſs appear as Noon day, and make his Adverſaries his Foot-ſtool, which undoubtedly he will do, and make all know the moſt high ought to rule, and will rule in the Kingdoms of Men, and not give his Glory to another, neither ſuffer another to take it; be conformable to none that go about under Pretence of Love to perſwade or counſel you from your Duty to God; neither ſubmit to them that would betray you of your Peace; heed not the Frowns of corrupt Men, nor the Counſel of them who mind their own Bellies, Pleaſure, Eaſe, Profit and earthly things; let not natural Affections and Love either to Lands, Wife or Children blind your Eyes, but love them, and receive them in the Lord, and enjoy them as though not; ſtand looſe from all things, and out of all Entanglements, and caſt your Care upon the Lord, who careth for the Fatherleſs and the Widdow, and them that have no Helper in Earth; give no Occaſion or Advantage to any that would turn your Hearts aſide from following the Lord, leſt their Love betray you; give up all you have and enjoy to the Lord and his Service, and your Souls, Bodies and Spirits as a Sacrifice unto the Lord, that he may accept you, and pour forth and continue his Bleſſing amongſt you; never heed the Threats of them that are as the Oaks of *Baſhan*, nor of the great Men of the Earth, that mind their Pleaſure and Luſts, who ſhut you up in Priſon, and hale you before Judgment-Seats for the Worſhip of God, and falſly accuſe you and condemn you, when God juſtifies you; the Moth ſhall eat them up as a Garment, and ſtain the Glory of all Fleſh that withſtand the Lord, and they ſhall melt away as Snails, and as the Fat of Lambs, and as the Kidneys of Rams, and God will bring the Recompence of their own Deeds upon their own Pates, and wound the hoary Scalp of every one that doth wickedly, who toucheth God's anointed, and doth Harm to his Prophets, and perſecutes his Children; ſurely Judgment is not far from the Dwellings of them who have requited the Lord thus, as to render him Evil for Good; and God will be avenged on ſuch a faithleſs, mercileſs, perfidious People as this; and of ſuch a Spirit, which rejoyceth in Iniquity, and makes a Mock of Sin, and hates all Reproof, and would cloak over all Miſchiefs with the Name of pure Laws and Authority, and Decrees of the holy Church, and yet perſecutes and gainſayes the higheſt Power of God in things ſpiritual, that pertain to the Conſcience: The Beaſt, and falſe Prophet, and Mother of Harlots have joyned together, and flatter one another, and joyn their Strength together againſt the true Church and Heir of all the World, and would, under Pretence of doing Honour unto him, ſhut him out of the Earth, and kill his Subjects, and deſtroy the Children of the free Woman under Pretence of

ſuppreſſing Hereſie,& turn Judgment into Gall,Hemlock and Wormwood, and inſtead of relieving the Oppreſſed, add to their Burthen.

Friends, dwell above all theſe things, and the Devil and his Rage; the Earth is the Lord's and the Fulneſs of it; we cannot be baniſhed from God's Preſence, neither ſhall they fulfil their Determination, or ever be able to root out that Teſtimony which is among us; for Princes ſhall be given for its Ranſome, and Kingdoms and Nations for its Proſperity: The God of Power ſtrengthen you all, that you may quit your ſelves like men of God, like Children of the moſt high, whoſe Inheritance is not here in the World, but in the Kingdom that fades not away: The Lord God of Power be with you, and make you conſider what I ſay, and to receive this my true Love unto you all for the Lord's ſake, who partakes with all the ſuffering Members of Chriſt in their Bonds, and ſhall and can rejoyce in all your Comfort and Joy: The Peace of God dwell in your Hearts, and his heavenly Light ſhine upon all your Tabernacles, that you may be as beautiful in the Eyes of the Lord as the Roſes of *Sharon*, and bloſſom as the Lillies of the Valley, and yield your Fruit as the Fig-tree that caſteth not his Fruit: The Lord takes our Part, let none doubt of that, and pleads our Cauſe, let all conſider that; our Enemies ſhall ſee it, and be troubled at this, and time ſhall manifeſt it; therefore be of believing Hearts, and truſt in the Lord, ſo ſhall you never be confounded, neither be aſhamed, but be as Mount *Sion*, that cannot be moved, and as the Mountains are round about *Jeruſalem*. ſo ſhall the Mercies of the Lord compaſs you about from this time forth and forevermore. Friends, Faith is ſealed in my Heart, and Love in my Reins, and Gladneſs in my Soul, and Peace in my Conſcience, ſo that none doth or can hinder my rejoycing, praiſed be the Lord forever and ever, *Amen*.

The Lord's Servant and yours in all true, unfeigned, pure Love,

F. H.

THE

THE TRUE

Rule, Judge and Guide

OF THE TRUE

CHURCH OF GOD DISCOVERED

AND

Born Testimony unto, what it is, and wherein it consisteth.

In Opposition to the pretended *Catholick Church* of ROME; her Rule, Foundation, Guide and Judge.

Being returned in Answer to Captain *Robert Everad* his Book, tituled, *An Epistle to all Non-conformists*; wherein his main Reasons, Grounds and Allegations laid down in his Book are examined and discoursed with, wherein the Faith once delivered unto the Saints is vindicated, and the Doctrine of Christ and his Apostles, against the pretended Faith and false Doctrines which have been held forth by the Church of *Rome* among *Christians* as infallible.

---

by a suffering Member of that Church which fled into the Wilderness, when Mystery-Babylon *sate as a Queen upon the Waters.*

F. H.

THE TRUE

Rule, Judge and Guide

OF THE TRUE

CHURCH OF GOD

DISCOVERED, &c.

AFter Various reports and upbraidings, and insultingsof divers men in my hearing, of a certain great Pillar and a leading man among the *Non conformists*, who it was said, had relinquished his Errors, and had conformed,and also written and published a Book for the convincement of all others to Uniformity and Conformity: also the Weekly Intelligencer willing to take advantage sometimewhen there is little or no occasion, doth signifie to the whole Nation in his News book of the Conversion of a great Non-conformist, for the strengthening and Supporting of those desires only inPeople who are willing to makeShipwrack of all Faith, Hope, Religion, and whatsoever also that is of the greatest moment, for a little ease and Liberty in the Flesh, and the imbracement of this present World, is willing to joyn with that which is the upper most, and to Sail with Wind and Tide, not minding the Harbour, nor the way which they are passing, but only present enjoyment; and such whose Faith is builded upon men and not upon God; and chuse rather to run with the Multitude to do Evil(then with a few despised andafflicted who keep Faith and a good Conscience) such flashes and airy ungrounded Rumours stagger'd their mind, and make them afraid and troubled when there's no cause. At last this great and magnificent Piece of Conversion came published in the News-book, boasted on by the Clergy and divers other great Mountains of Earth, came to my hand providentially unlooked for, unsought for, or desired, which is Titled, *An Epistle to the several Congregations of the Non-confrimists* Subscribed by Captain *Robert Everard*, as he stiled himself, a Member of the *Catholick* Church; which Book hath been spread up and down the Counties it seems, as some rare, Weighty, and great matter to induce others to be of the same mind. But why the Members of the Church of *England* should extoll this and rejoyce in this great Convert I know not, except they have a mind to shake Hands with the *Roman Church*, & to receive their Catholick Faith so called as unquestionable;

but Deceit loves to ſport it ſelf, and to make merry and triumph over any who do but relinquiſh the ſeeming Appearance of Truth to turn into the common Road of Darkneſs, they hug ſuch a one for a while, and ſet him out as an Enſign to Glory in and over, againſt others.

After the ſaid Book came to my Hand amongſt divers others, I was willing to take a Survey, and to make inſpection into thoſe things contained in it, and to ſee what demonſtrative Grounds, and ſolid and Weighty matter was contained in it, which I have diligently weighed, and without a Prejudiced Spirit read, finding the matter in it chiefly to ſet up a Council of men to be abſolute Judge of all matters of Faith and Doctrine, though never ſo Repugnant unto the Doctrine and Practice once delivered and received and walked in by the Saints, ſetting up this, both above the *Holy Spirit of God, which is the only* and Sole *tryer of all Spirits*; but alſo above the *Scripture*; wherein I have taken notice, his own Eye being blinded he would Captivate all others, and make them Blind alſo, and lay waſte the Spirit of God and its office, the Scriptures, and their Tranſlation, making them as uncertain, as much as in him lyes, as the *Turkiſh Alcoran*, and all ſolid and weighty Arguments and Reaſons that have been produced theſe many Years by many Godly and moderate Diſſenters in divers Ages, from the Church of *Rome*, this he ſtrikes over all by whole Sail, labouring to ſet all a jarr, and to make every thing look with a Face contrary way, to repreſent them uncomely; and at laſt he hath concluded that the Catholick viſible Church is the abſolute Judge and Director, both in matters of Faith and Doctrine, without diſtinguiſhing of their abiding in the Faith, or falling from it, as though the Promiſe of God had been intailed to a certain place, as *Rome*, or to a certain ſort of Men that may call themſelves *Peters* Succeſſors, and Miniſters of Chriſt, though they walk as far wide both in Doctrine and Practice, as Heaven is from Earth, from [*Peter*] and would aſſume the Title of Name and Office for honour and profit's ſake, but do none of *Peter's* Work, feed not the Flock of Chriſt, but worry them and kill them that Chriſt Feeds, and ſhear off the Wool from off their Backs, and pull off the Skin too, and inſtead of ſaving have Deſtroyed hundreds of mens Lives in *Europe* and *America*; ſome under the Name of Hereticks, and ſome under the Name of Infidels have been moſt mercileſsly and cruelly deſtroyed by the Power of this Holy viſible Church, as *R. E.* calls it, as the true Chronologies of Ages paſt do teſtifie, ſo that the Nations have been made like *Aketdama* by that *Myſtery Babylon, which hath drunk the Blood of the Saints, and ſlain the Prophets and Martyrs*, under the Name of Hereticks, quite out of the Doctrine of Chriſt, and erred from his infallible Spirit, *who came not to deſtroy mens Lives, but to ſave them, and to ſave People from their Sins*: But this falſe viſible Church hath deſtroyed their Lives under the Name of Hereſie, and ſo hath deſtroyed them in their Sins if they count that Hereſie be a Sin. But of this ſomething more afterwards may be ſaid, if God permit.

But it is a great piece of Confidence in *R. E.* that after fifteen hundred years, as he ſaith, this Church hath continued as a Judge & a Director, unto which all Chriſtians are to ſubmit, *Page 20th.* that he that is but a man of yeſterday ſhould be ſo ſtout a Champion as to make a flouriſh, and ſeem to over-ride all the weighty Things that have been ſpoken by the Bleſſed Martyrs

Martyrs and Sufferers for Christ, and Righteous dissenters from this *Roman Church* at one clap; and again to exalt his own feeble things that he hath brought forth, and exhibit them so confidently to all *Non-conformists* as unanswerable matter, or how he judged in himself that his Reasons or Arguments should be of that weight to Convince or Convert any, seeing he hath rendered himself, & they that know him can testifie he hath alwayes been a changeable man, and unstable in all his wayes, tossed up and down, like the Waves of the Sea, and now at last fallen into the black Gulf of Darkness; but it seems by his own Writing in his Epistle, that it hath been his former Method, being filled with a scribling Humour in the days of his Ignorance, as he saith, when the Vail of Pride and folly hung between his Eyes, which appears to hang there yet, (for any thing I can see) having condemned himself, and also repented, as he saith, for being in the head of a Troop of the Rebellious Army a Caprain: and yet after Conversion and Illumination and Repentance, as he saith, Subscribes himself, Captain *Robert Everard*, argues both Pride and Folly, and gives but a small shew of Repentance, but rather Argues feignedness and flattery, and him to be a time-server, and a man-pleaser.

And whether he intend by his Epistle to all the Non-conformists to the Church of *England*, or all the Non-conformists to the Church of *Rome* is doubtful, for then the Church of *England* hath to conform in part, as wel as others, though I believe the Church of *Rome* will claim a good part of her Discipline to be theirs, only it wants the formality of Language: somthing might largely be spoken, as in return of Answer to the things contained in the said Book, but that it may be supposed some of those People with whom he hath formerly conversed, which he now caluminiates with notorious Error, will not receive his Epistle as an infallible and Heavenly *Oracle*, but rather will return him some publick Answer for the Vindicating of their own Principles, and also shewing him his Weakness, how soon he was turned aside with, and for a thing of nought, and also that he should be so bold as to turn in a moment their Instructer & Teacher, when he hath but newly learned within a Year or two, the Principles of his own Religion, which he saith, he adores God in, and so is but a novis, and unskilfull in the word of Righteousness, though his Web be very long of Linsie Woolsie, and his Words be many, which will pass away as Wind, and have small effect, I hope of gaining many Proselytes, to be Members of that visible Church, which hath ruled over Nations, Kindreds and Tongues, which are the Waters, upon which the great Whore sits.

I take my self little concerned, or that People with whom I am joyned in the Fellowship of the Gospel of *Christ Jesus*, who are Nonconformists to the World, and ever resolve to be, (according to the Apostles Doctrine) and to all Hypocrites and Time-servers, and them that serve not our *Lord Jesus Christ, but their own Bellies*, of which this Generation is full, who will Transgress for a morsel of Bread, and conform to any thing, and every thing for the smiles of the World, ease and Liberty in the Flesh, but the Followers of Christ have not so learned Christ, for whoso will Reign with him, must suffer with him.

Neither should I have said much, if the Quarrel had been Personal, or about some Circumstantial matters, which a man may be with and without,

and they neither add to, nor diminish from his Goodness and Vertue, but seeing it is a Quarrel not only against us that are alive, but against the Faithful Sufferers, who laid down their Lives in Flames of Fire, and the very Foundation of God, which is the most sure thing is struck at, and the Spirit of God turned out of doors, in regard of its Office, of certainty and infallibility, and the Scriptures of Truth laid aside as an insufficient thing, except the Interpretations of Men be added to it for its Authority, and the Constitutions of fallible and Erring Men set up for Rules, and Men, as Men, set up as Law-givers and Judges over mens Consciences, and Lords over Faith, and to be the most certain thing for any Christian Man to rely upon, and to believe, as the old phrase is, as the Church believes, to pin ones Faith upon others Sleeves, and to hang ones Hope of anothers Shoulders, to put ones Eye out that God hath given them to see with, and then see by anothers, may be led into any Hole or Ditch, and this to be published with such confidence, as the only infalliable Guide, to which all Christians are to submit, would make a *Man* half Dumb to speak and stammer forth some thing as a Testimony against such palpable Error, and manifest Darkness, put off with such confidence, and Usher'd in among Christians in such an Age as this, when Light and Life is broken forth as a Morning without Cloudes in *Goshen*, where *Israel* the true Seed inhabits, I could not but say something in Vindication of that certain, sure, everlasting Truth which the Devil is out of, by which the Saints are made free indeed in their inward man from Sin, and Non-conformists to the World, its Error, ways and Worship, and also to shew the mistakes of the Author, and how easily he hath been drawn aside to lean upon a broken Reed, all his particulars which are of any weight or moment shall be considered and weighed in the Righteous Ballance of equity, and answered in their due place: for the Confirmation of them that do believe, and for removing the stumbling Blocks out of the way of them that doubt to Stagger, lest they fall in such dark Pits as these, (*viz.*) as to deny the Spirit of God to be a sufficient Guide, and take away its infallibility, and place it in Men that have Erred, do err, and may Err; and call them the only sure infallible guide for all Christian men to follow.

But to speak something to the seeming weighty matter which weighed down *R. E.* his Judgment, and cast the Scales so far, as that all his Hope, Faith, Foundation, and Religion was weighed down at one draught, and by such feeble things as put him to silence, which he heared from his Laycatholick, as he calls him, argues a very weak and a poor Foundation and a sandy, which was so soon driven away; but one thing is to be minded, because he hath minded it himself of his Conversion, as to matter of time; this Conversion happened to fall out since the happy Restauration of our *Gracious Soveraign* to his Crown and Dignity, as he saith; this to some will render his Conversion somewhat suspicious, whether (he name) this time as only accidental, or the Restorationof the King; the cause somewhat of his Conversion, I shall not determine; but however he having been behind before in Conformity resolved to make a good step to, before the next time to avoid suffering loss and Reproach. But to speak a little as to the Discourse which *R. E.* hath published as the weighty matter whereby he was Convinced, their Judgments now it seems becoming one, the

the Lay-*GENTLEMAN* he mentions and himself speaking to one speaks to both.

First, Whether that any can be certain that the *Christians* in General are more true then the *Turkes*, *Jews*, or any other, and whether any can be infallibly assured of this, that it is possible for one to mistake in this; and again the answer amounting to no more then this, you conceive you are in the right, you hope and believe you are not mistaken; but it is possible you may be mistaken in this, for every *Man* is a Lyar, and every *Man* and all Men and every Church is fallible and subject to Error; and with these and the like Words *R. E.* was extreamly troubled as he saith, and knew not how to answer without shuffling.

Answ. The true Christian Religion stands not only in Name, nor in Words, nor in conforming, or Transforming to this or that outward Practice, which the Disciples of Christ were exercised in, which divers in the latter days in their old corrupt minds, not having their Hearts renewed, have taken on the outside, and have got the Form, and want the Life and the Power, and are not partakers of the Divine Nature of Christ, and such a bare Profession as this has no certainty, nor infallibility in it, neither the assurance, but that they may be mistaken, and may be subject to Err as well as *Turks* or *Jews*, or any other, but the true Christians Religion indeed, whom Christ will own as true Worshippers of him, stands in Power in Life, and in being obedient unto his living commands and precepts, which he giveth forth unto his Disciples, and manifesteth by his Spirit, *his Sheep hear his Voice, and know it from the Voice of a stranger*: And he giveth the Knowledge of his will to all that believe in the measure of his eternal Spirit, *which he hath given every one a Measure of to profit withal*; and by it to be guided into all Truth, out of all Error, and this Spirit is infallible, and gives certain assurance to all that receive it, that they are in that way which is acceptable to God, and they feel Comfort unto their Souls coming daily from the presence of Christ, who is the Rock of Ages, and the sure Foundation upon which his holy Church is founded, *which is the Pillar and Ground of Truth*; and they that are living Members are not Grounded upon a fallible certainty, or upon a conjectural supposition, or a vain hope which is without bottom, but upon that which is sure and stedfast, lasting & everlasting; and all men in the unregenerate Estate are Lyars, but they that are Born from above are of the Truth, and Lye not, and are not subject to mistakes, because the Seed remains in them, and walk in the *pure Religion which keeps unspoted of the World*; and they that have no other Ground for their Religion but only without them, and from the report of others are short of the true Foundation, for that may be Truth in it self, indeed, which is not true to another, nor he truly partakes of it, and here is all the supposing conjectures and mistakes and fallible certainties, which it seems *R. E.* and his lay *Gentlemen* too, when the Axe is laid to the Root of the Tree indeed, and notwithstanding all the laying claim to infallibility and certainty its but grounded upon a report without, and the Traditions of men from Generation to Generation; For them that believe but only because of the true report without, and cometh not to Witness the thing assured in their own Hearts by the Spirit of the Lord, these will not be long of that Faith; 'tis true, many did believe because of the Apostles De-

claration and report, but at laſt came to feel the Witneſs of God in their own Hearts teſtifying the ſame, in ſomuch that they could ſay, and truly too, though we have believed through your Words at the firſt, yet now we have heard him our ſelves,& that whichgiveth perfect aſſurance which admits of no doubts nor fallibleneſs, for ſuch evidence all true Members of Chriſt's Church have in themſelves, which carries divine Authority and ſatisfaction in it to every particular Believer, and ſo I ſay with *R. E.* in this, it ſeems unreaſonable to perſwade any to receive this or that for a Truth, when they that ſo perſwade are uncertain in themſelves, neither dare ſay their Judgment is infallible, which is that old Proteſtant Principle indeed, and alſo the Principle of many Sects who differ from the pretended Catholick Church of *Rome*, who Perſecuted one another about outward things even as the Heathen about their Idols, and yet will needs ſit as Judge in Mens Conſciences, with their fallible Spirit, though I ſpeak not of every individual Perſon, neither can I juſtifie the *Roman* Catholick Church ſo called, who lays claim to infallibility; and whatſoever they Judge to be Hereſie muſt be reckoned as ſuch, though never ſo manifeſt a Truth; and to place infallibility in men that may Err and have erred from the Spirit, I like not neither; for this is to give that to men that belongs to God, and to make the Judgment of fallible men above the Judgment of the infallible Spirit of God; and this I look to be great Ambition and Pride, in any to lay claim to the greateſt things, as infallibility and certainty of aſſurance, and the moſt free of Error, and yet fall the ſhorteſt of it of any, as hath been made appear by many Learned and Grave Men of former Ages; and alſo if a neceſſity were, might be made appear, that the Church of *Rome* who ſaith, ſhe cannot err, have been as uncertain both in their Doctrine and Worſhip as any,yea more; one *Pope* contradicting and throwing down that which another did eſtabliſh; and one *Council* Decreeing, and another diſanulling; as I could eaſily make appear, but that I would not be Tedious to the Reader in things that have been ſo manifeſt; neither do I deſire to wade out into diverſity of matters, in ſo ſhort a Diſcourſe. But that which *R. E.* and his Catholick inſtructer calleth late, wild, and looſe Opinions, that men of different Faiths may be ſaved; and this countenanceth ſchiſm, and breeds Rebellion, as it is ſaid; 'tis true, Faith is but one, which is ſaving, and there is no difference in that, for the difference is among Men where that is wanting,and only have words and Name of Faith, and want the Life and Power. Neither am I ſo narrow Spirited as *R. E.* and his Catholick, as to exclude all out of the Faith, who may differ in their perſwaſions in ſome Circumſtantial things, if yet they hold Chriſt the Head: and what makes *R. E.* ſo virilent as to judge all in Errour, and to be out of the true Faith, ſeeing the Proteſtants and all ſorts of ſeparates profeſs Juſtification and Salvation, only through Faith in Chriſt Jeſus, as well as the Church of *Rome*; and it were unreaſonably judged in me if I ſhould conclude a man to be no man, becauſe he is not ſo tall as another; but I ſee *R. E.* and his Catholick would have all Shoes made by their Laſt, though they will not fit every mans Feet. Faith is the gift of God, there are divers Decrees and meaſures, according to the mind and good pleaſure of the giver; ſo that he that hath received anymeaſure or degree, muſt not be excluded as having no Faith, though he attain not to that

degree

degree that some do enjoy; and the Apostle's Doctrine was, *That every one should be perswaded in his own mind, and if any were otherwise minded*, they were to be let alone, *till God revealed it to them.* And whatsoever People or Church (though they claim infallibility) that teach a contrary Doctrine unto this; we have good Reason to suspect it, to be that hasty driving and overdriving Spirit, that would force a Faith where God hath not given it (not to be the infallible Spirit of our Lord Jesus Christ) of which the Church of *Rome* hath given a vehement cause of suspition, by their Cruelty and Tortures they have exercised towards them, who could not receive their Principles, and own their Judgment in all things: But *R. E.* thy Gentleman blinded thy Eye, when he made thee, *call into question the truth of Scripture, and that it proceeded from the infallible Testimony of God's Spirit*, and if thou hadst a certain feeling of the same in thy self, and in thy own Conscience, to let this go and make this void, as an insufficient Ground to receive Christianity upon, and to lean to a Prop without thee, and to be judged by men, who have been as fallible and changeable in their Judgments as the Moon; which have assumed the Name *of Catholick Church, whose Testimony, thy Instructer I perceive told thee, ought to be received, concerning what was pretended to be revealed or not revealed by God*, yet all must be obliged to stand to their Judgment though never so repugnant to the Doctrine of Christ, and Practice of the Church of Christ in the first Primitive times, truly so called; yet it is granted, that the Church of Christ are the dispersed Members through the World, though not of it, agreeing in one Faith, being in the Power of God, and being led and guided by the Holy Ghost, their Judgments ought to be received, *which cannot* (as lead by the Spirit) *fail, in giving true Judgment in matters of Faith, which pertains to Salvation*, but as men they may fail, and as erring from the Spirit they may fail; and infallibility is not intailed to the Persons of any men, but as they *continue in the Grace of God, and walk in the Spirit, and bring forth the Fruits thereof*, nor to any place or City, but as they *continue in Covenant with God*, for the Promise of God was to *Jerusalem*, and *Mount Zion*, and to many other places and People in divers Cities, where the Glory of God once appeared, but now *through their Apostacy and unbelief, and disobedience they are desolate, as to the presence and Power of God, and their Sun is set, and they are covered as with the Shadow of a Cloud*; but this true Church whereof I have spoken, was seen *to Fly into the Wilderness for time, times and half*, and that since the Apostles dayes, and then was she not so Visible and Universal as she had been before, *& the Man-child was caught up unto God*; now if thou reckonst the *Roman* Church to be this true Church; *shew the time, times, and half a time, wherein she fled into the Wilderness; and how long she hath been there, and when was the time of her return, and if ever she was there, how that will hang together with your assertion, that she hath been visible and so Universal these fifteen hundred years*, and if this could be proved that *Rome* hath been so, whether doth it not rather demonstrate her to be the *whore that sate upon the many Waters? which Waters are Nations, Kindreds, Tongues and People*, and what Church? instance if thou can, doth lay claim to the Nations, Kindreds, Tongues and People to be yours, and to Rule over so many Kings of the Earth, as you lay claim to be Universally of your Faith, and of your Church, which gives us a shrewd Character

to believe, that indeed you are *Mystery Babylon*; besides, *the Blood of the Saints hath been shed under the Name of* Hereticks, *by the visible Catholick Church among the Nations this twelve hundred Years*, doth give clear evidence that it can be reckoned or imputed unto none but you. But I would not Grate too hard upon thee, being but a *new Convert*; but when thy instructer had made thee doubt of thy own state, and questioned the *Foundation* whereupon thou hadst received *Christianity*, the next thing he labours to make void, is, *the Spirit of God its Testimony*, which thou didst lay claim to, but I feel had little Portion in what thou saidst, at last he makes thee doubt of the *infallibility of this Spirit which thou hadst spoken on, might for ought thou knew be the Spirit of Error*, and thou not able to distinguish betwixt the Spirit of God in thy self, which is infallible, and the Spirit of error, nor to distinguish betwixt their Operations; he perswaded thee *that all was uncertain, and therefore no confidence to be given to any Spirit of Faith in ones own particular*, which is the most absurd and ridiculous thing in the World so to judge: For if there be no certainty or assurance given to any man, or means to every man, wherein he may be assured of the certainty of God's will, then whither should any go, or upon whom should any lean, seeing that no credit can be given to any thing that any man believes? and this were but tossing up and down Men from Mountain to Hill, that they might never have Rest for their Souls: And as for *Jer.* 17. and *Eccles.* 9. *Rev.* 3. *The Heart of man is deceitful, &c. No man knows love or hatred, &c. And because thou sayest I am Rich and increased with Goods, and have need of nothing, &c.* These Scriptures were brought unto thee, to make thee more Blind; the first is spoken of the *Degenerate estate*, where *deceit bears Rule and not Truth*; the second is spoken of *visible enjoyments, which are common to all*; and the third was spoken to one, *who had erred from the Spirit, and was exalted in Pride, because of external performances, but having lost the Power was miserable*, &c. But what of all this? doth this any whit at all detract from the certainty & assurance of the *Spirit of God in them that have it*? what, shall we Reason thus, *because some have been led aside, and are deceived by their own Hearts, Lusts, that therefore all may be deceived, even them that have the Spirit of God?* (God forbid) and we have some-what more to Answer an *Arian*, a *Jew*, or a *Turk, if they should urge the like knowledge and feeling with the like confidence, to prove they were in the Truth and Christianity, a delusion*; and thy intructer said, *what would you reply to them?*

We have more to reply in such Cases then time will permit now, or the state of the Case require; seeing it is but a supposition, and we take no thought what to answer the Gain-sayers of Truth withall, but rely upon the *Promise of the Father*, and *of his Son Jesus Christ, who said to his Disciples, take no thought, for it shall be given you what to answer in that day*, which Promise all that are true Disciples shall find true to the end of the World: but some-what more we have to say, it may be then thou said, when thou suffered thy self to be *made blind and carried Captive with another Man's Judgment*, & neglected the measure of God's Spirit in thy self at home, through which alone the secret things of God are *Revealed*, & in which true *certainty and infallibility is Witnessed*, and not in Men, who are fallible and changeable. If an *Arian, Jew* or *Turk* should urge their own interpertation of Scriptures (which is of no private interpretation) contrary to the mind of him that

gave

gave it forth; I would say, *he perverted the words of the Scripture, which is in Harmony & Unity one with another, as to the states and conditions they were spoken to, and are plain, and are only read by that Spirit that gave them forth*: except it be in *some Historical or Chronology or Genealogy of Names and Generations* which might be, some gathered from anothers Hands, and different hands taking notice of them as to Record them, there might be some variation, yet the substance of the report is true, but what is *Calculation of Years or Dayes or reckoning up of Genealogies*, as to the matter of Salvation, and what if we had never had them, no more then we have other Histories and things that fell out among the *Jews*, but if there be any contradiction for ought I know, *we may blame the Church of* Rome *the most of any*; who will needs affirm they received all or most of the things from the Apostles, and if the *Translations differ*, or be *some-what uncertain, what have they been doing this fifteen hundred Years, with their infallible Spirit, that they could not have rectified them according to their first Original*? and if any the foresaid Sects, should pretend the certainty of the Spirit, and yet not have it? I should answer, *the Spirit is known by its Fruits*, and the *Fruits of the Spirit are manifest, and they that pretend to it, and bring forth contrary Fruits, are manifest to be Deceivers and deceived*, but their States are different, and therefore require different Answers, which time will not now permit to insist upon: but over and beside all other Arguments perswade any man to, or from any thing, the *witness of God in the party unto whom he speaketh, is to be reached*, and that is beyond the understanding of Man, and greater then it, and more convincing then any Arguments that can be used without; and he that cannot speak to this, is not skilful in the Word of Righteousness.

That Christ was an infallible Guide, (who is the way, the Truth and the Life) *is granted by all Christians, and that the Apostles received the Promise of the Father, and the infallible Spirit of God which led them into all Truth, and this infallible assurance the Christians had that lived in the Apostles time, this is granted*, and the Apostles were infallible Guides, not as Men meerly, but as Men full of the Holy Ghost, & as Men who were filled with the Spirit of God, and therefore the Apostle said, *be Followers of us as we are Followers of Christ*; and if any controversie did arise, as some there did, and doubts among the then Christians, the *Apostles* and *Elders* meeting together in the Power of the Holy Ghost, did write their minds and Letters to the Christians to pacifie all; and good Reason that they that had believed through their Word, should *Submit unto the Holy Ghost, and unto them by whom they were begotten unto God by the word of Life, for the ending of strife about Words and Shadows and outward things*, and they whose minds were outward then, in Ages since, and now, ran into contention about outward things, and such for the most part do Err from the Spirit of God in themselves, But I would have thee to take notice of this, and all you Catholick Members so called, *The Apostles of Christ only did exhort, and did not force their Decrees by Penal Statutes, and to be observed under the penalty of loosing Life and Limbs, as since their pretended Successors have done, who have Erred from the Spirit, and have got the Saints Words, and turned against the Life and Power*: but the Decrees, as you call them, are not many nor burdensome, which the Apostles wrote at *Jerusalem*, as the many *Counsels* since have made, they are so endless and

numberleſs and burdenſome, and ſo contradictory one to another in divers things, who will but look into the *Decrees* of the *Counſels* ſince the Apoſtles dayes, that we can find little certainty in any of their Decrees, but rather as thy Inſtructer ſaith, *the Sword of the Fleſh, and not the Spirit hath been the Rule and Law to Chriſtianity*; but the Maſters of great wit and Power and Intereſt, have framed and made parties unto themſelves, and have Wars been raiſed among your ſelves about deciding your Controverſies: hath not the *Pope* Warred againſt the *Emperour*, and the *Emperour* againſt the *Pope*? were not Wars raiſed about the Decrees, when *Pope Eugenius* was depoſed as a Heretick by the Council of *Bazell*? —— *and one while the* Pope *muſt be infallible as* Peter's *Succeſſor, and above all Councils and Churches, another while the* Council *is above the* Pope, *Excommunicates him as a Heretick, and excludes his Infallibility*: and now where is the certainty, and whether ſhould one go or appeal for true Judgment? ſo, though the Church of *Rome* boaſt of Unity, yet how hath one Nation made War againſt another, and yet Profeſſing the ſame Faith at divers times and in ſundry Ages.

And to tell thee plainly, and to ſpeak the naked Truth, according to the Apoſtles Prophecy, after their Departure there was a great Apoſtacy, and a great Falling away from the Faith, and a giving heed *to Lying Seducing Spirits, and Doctrines of Devils, and many were ſubverted from the Faith*, by them that ſpake Lyes in Hypocriſie, and took up the Prieſts Office for filthy Lucre, and they went out into the World, and the World wondred after them, and they had the Form, and the Sheeps Cloathing, and the Saints Words, but were Enemies to the Croſs of Chriſt, and to the Power of Godlineſs; *and the Kings of the Earth were bewitched with her Sorceries*, and then forced all, and compelled all to receive and believe ſuch Decrees and ſuch Articles, as were then ſet forth by a Pack of thoſe Hirelings, who minded their own Profit, and their own Bellies; who mingled their own Inventions and Traditions with the Doctrine of Chriſt, and brought the Scripture for a Cloak, and the Apoſtles Practice for a Preſident, and could ſay falſly, as the Apoſtles ſaid in Truth; *It ſeems good to us and the holy Ghoſt, that theſe our Decrees be obſerved; for God hath placed us as Judges and directors as them that are appointed of God himſelf*; to which all Chriſtians are to ſubmit, and none to queſtion, and if any do queſtion and will not obey, it is the Kings and Princes Duty in all Countries to cauſe all to ſubmit to theſe our Decrees and Orders, or elſe to be puniſhed as Hereticks with Death; for we are the Apoſtles Succeſſors, and we are the Elders of the Church, and we have the infallible Spirit; and though we make Decrees contrary to what the Apoſtles made in their Day, yet none are to queſtion that, the Church was but in its *Infancy then, as unwaſht, and unſwadled, and in Perſecution*; but now ſhe is grown up to a greater Stature and Power, and endowed with greater Priviledge, and that may be neceſſary now, that was not neceſſary then; and laſt of all called themſelves the *Clergy*, which ſignifies the Heritage of God, and ſo excluded all others but themſelves: And theſe things are true and certain, and have been made good by many Sufferers for Chriſt; and this kind of *Clergy* or Heritage made the Heritage of God indeed, *to fly into the Wilderneſs, who had the infallible Spirit, and the Witneſſes to propheſie in Sack-cloth*, and then *Myſtery-Babylon began to ſit as a Queen*, and to gild her Cup, and to fill it full of Abomination

bomination, and brought in Judaism, and the Practice of the Apostles and their own Inventions, and patched up an Endless kind of Worship and Service, consisting of out-side things in a great Part, in Postures and Gestures, and Meats and Drinks, and Days and times, and Vestures and Bonnets, and Caps and Coules, and such other like Trumpery, which they made the Nations drunk with, and greedy after; and if any scrupled at any of those things or any other, the Holy Catholick Church hath decreed it, and she cannot err; for she is infallible, though the Errors thereof cannot be numbred: And this R. E. thou rests satisfied in as thy only Rule and Judge, and Director, and thou hangs all thy Faith herein and sayest, *Thou shalt not scruple to believe, what Authority teacheth thee to be revealed by God, no more then if thou heardst God himself speaking*: I say unto thee as the Apostle said, *The Serpent hath beguiled thee, as it beguiled* Eve; and further say, as the Prophet said, *Thou must arise and get thee hence; for this is not the Rest*; for thou wilt see thyself plunged into such a Labyrinth of Uncertainties as thou never wast before, if the Lord ever open thine Eye.

And R. E. gives an Account, that after his reading of some controvertal Books, hath made some Collections as to himself, and also declares, *That all dissenting Judgements grant there must be a Way and a Rule appointed to teach us, to decide all Doubts, to judge of all Matters, and to teach us the true Way to Heaven with Certainty; but who this Rule or Judge is, is not agreed upon by all,* which he hath collected into four Heads. First, *Some set up the Spirit to direct them, and to be this Means.* Secondly, *Another will have every Man's own Natural Reason to be this Rule and Judge.* Thirdly, *Others will set up sole Scripture. And the fourth assigns the Holy Catholick Church to be that Judge and Director: Other then these* (he saith) *he never heard of any; for* (he saith) *he alwayes esteemed the* Quakers *Light to be either the Spirit or Natural Reason* (but which *R. E.* doth not know) *and all the four before-mentioned* (he saith) *he hath examined, and treateth largely upon them all,* wherein he goeth about, and giveth Grounds, and divers Reasons, and divers Interpretations of Scriptures; he layes waste all the former three, and establisheth (as he thinks) the fourth, as to be that *Way, and Rule, and Judge, and governing Power, to decide all Doubts, as that whereby all are oblieged to submit unto, as to Christ himself*; and this was that Question which he was to gain Satisfaction in; and therefore he saith, *He ceased to enquire of their Doctrine, or this or that Article of Faith, and hang altogether upon this Point beforementioned.*

Answ. 'Tis true, it is granted by all, that there must be a Way and a Rule, as the Means appointed of God, to answer all Doubts, and to give Satisfaction to every Man of the Certainty of that which he believes; and who this Way, and Judge, and Rule is, every one ought to be satisfied; and the four Heads into which thou hast collected the whole Controversie of all dissenting Judgments in Christianity, take up the whole as to this Particular, which have ordinarily been holden forth among Christians: But I judge thou deal'st not wisely in thy Inquisition and Search for Satisfaction, to hang all on this Pin, but rather to have examined further as concerning Matters of Doctrine and Matters of Faith, held forth, most especially of this Party, to whom thou wast so much inclined, and see how thou could'st have swallowed down that Doctrine of Purgatory, and Sa-

crifice for the Dead, and Juſtification by a Man's own Works, and of Bread and Wine after the Words of Conſecration by the Prieſt, is tranſubſtantiated into the very Body and Blood of Chriſt, and becomes whole God, their Saviour and Redeemer; for theſe are principal things, either greatly neceſſary to Salvation, or greatly unneceſſary; and when thou had'ſt tryed and found theſe to be ſo repugnant unto the Doctrine and Faith once delivered among the Saints, in the firſt Plantation of the Goſpel; this might have put a Stop unto thee, that thou could'ſt not ſo eaſily cloſe with their Judgment and pretended Infallibility, who pretend to be only Guides, and yet lead into the greateſt Errors in Matters of greateſt Moment: But as to the four Particulars mentioned, I ſhall not ſtand to trouble either my ſelf or the Reader, as to ſpeak much what of that which is no Part of my Faith or Judgment, but only to vindicate the Truth againſt the many falſe Conceptions of changeable Men: And firſt of all *R. E.* begins to treat of the Spirit, and perverts the Scripture at his firſt Onſet, and ſaith, *As touching the Spirit bearing Witneſs in ſecret with our Spirits, or* (he ſaith) *in plain Terms the private Spirit; this* (ſaith *R. E.*) *I conſidered could not be the Means to convey Faith unto the World, nor the Rule, Judge or Guide which I enquired after, nor indeed the true Spirit of God, which he promiſed to his Apoſtles.* Secondly, *Thoſe who pretend this Guidance, do not believe God; but themſelves only and their own Perſwaſions, which tell them, they have the Spirit of God; but they can give no other Account, but that they are verily perſwaded ſo, or no other Anſwer, but I am ſure it is the Spirit of God, and I am a good Man and an honeſt Man, and I believe my ſelf; but other Reaſons or Evidence can they give none.* Thirdly, *This pretending of a private Spirit is againſt* 2 Pet. 1. 20. That no Prophecy of Scripture is of private Interpretation.

Anſw. This Man beats altogether beſide the Anvil, whatever the Matter is, but that he is blinded and confounded in himſelf, he ſets but up a Shadow, and then fights with it; for inſtead of proving the Spirit of God not to be a competent Rule, Judge and Guide, and Inſtructor in all Matters of Faith neceſſary to Salvation; he goes about to prove a private Spirit, a pretended Spirit, a Spirit of Error, is not a ſufficient Guide and Judge; and in this he fights without an Adverſary, and fills the World with Noiſe and Darkneſs, and the Air with Smoak, and would cloud Peoples Underſtandings with Multitudes of Words, that tend not to Edification, with a quarreling wrangling Spirit, which is not for Peace; but I ſee he hath delighted in Contention, and ſported himſelf in Variance, and like the Son of the Bond-Woman, his Hand againſt every Man. *Secondly*, I wonder why *R. E.* quotes ſo much Scripture for the Proof of his Matter in Hand, ſeeing that it is one of his great Pleas, that it is inſufficient to be a Rule, or a Guide, or a Judge, as to anſwer any Doubts, or give any ſatisfactory Solution to him that is enquiring; and ſeeing he hath given in ſo many Reaſons againſt it, as inſufficient, and as much as in him lay, to invalidate and ſet it at nought, and hath laboured to ſet it at Odds, and to make Contradictions in it, as to render it inſufficient for Matter of Probation in any thing which is in Controverſie, or how he can judge that others ſhould receive them, and his ſometimes falſe rendering of them, or his own Interpretations upon them, ſeeing he denyes them as uncertain, as they

are

are tranſlated, and inſufficient, and not fit to be a Rule; and who this man hath converſed with, I know not, that ſhould ever affirm a private Spirit or their own Spirits to be a ſufficient Rule or Guide to walk by, ſuch I deny, and leave them and thee to quarrel together about your Imaginations, Thoughts and Conceptions, or elſe the Conceptions of other Men, who are as uncertain and fallible as the firſt, and ſhall aſſert the Sufficiency of the Spirit of God, teaching, ruling, guiding and judging all true Chriſtian Men in that certain, everlaſting, infallible Truth, which is neceſſary and ſatisfactory to the Souls of all them that do believe in it, and ſhall deny all the Pretenders to it, who run into Heaps, and Heads, and quarrel and fight one with another about Shadows, and can give no other Account or Manifeſtation, then *I am ſure I have the Spirit of God, and I ought to be believed, and I am a good Man, and the like, which* (thou ſay'ſt) *thou could'ſt never receive any other Evidence or Teſtimony*; and what though many have pretended to the Spirit and the Guidance thereof, and in the mean while have brought forth the Fruits of the Fleſh, and their own imaginary falſe Conceptions, and have put on Confidence enough to ſay ſo, as thou thy ſelf it may be haſt had a Share in times paſt; ſhall this make the Spirit of God inſufficient and uncertain in its Teachings to them that believe in it, and have received and bring forth the Fruits of it, and have the Deeds of the Fleſh mortified by it? God forbid.

Thirdly, Why haſt thou perverted the Scripture, as I ſaid, at the firſt Onſet, *Rom.* 8. 16. *The Spirit it ſelf bears Witneſs with our Spirits that we are the Children of God*; and this thou haſt put in in a diſtinct Character, to be taken Notice of, as though it were Scripture, and render'ſt it thus, *The Spirit being Witneſs in ſecret with our Spirits, or in plainer Terms, the private Spirit*; thou muſt repent of this, and take Heed how thou calleſt the Spirit of God a private Spirit; for it was that publick Spirit which manifeſted it ſelf among all the Patriarchs and Prophets, and by which they ſpoke forth the Words and Mind of God unto the People, and propheſied of things to come; and through it alone is the deep and weighty things of God revealed, and was and is the only Way and Means by which Chriſt promiſed after his Aſcenſion to lead, guide, inſtruct and comfort his Diſciples in all Truth, and that it ſhould bring to their Memory whatſoever he had ſpoken, and that they were to be without Care or Thought, for through it the Father ſhould give them what to ſpeak and what to anſwer before Rulers and Councils for his Name's ſake. And here the Sufficiency of it is proved to any reaſonable Man, who hath the leaſt Savour or Diſcerning of the things of God; and this is that publick Spirit by which the Apoſtles publiſhed the Everlaſting Goſpel of Peace, and which Chriſt, the Head of the Body (his Church) had received without Meaſure; and this is a private, twining, creeping Spirit of thine, who hath been loſt in thy own Imaginations, and following thy own forward rath Spirit, and haſt found no Certainty in thy ſelf of God's Spirit to ſtay thy Mind upon, nor no Patience to wait upon it, but reaching and graſping at things in thy dark Mind, and laſt of all haſt brought in thy Verdict for the Devil againſt the Sufficiency of the holy Spirit of God, its Guidance amongſt his People in the latter Dayes; and that is thy fond Conception to ſay, that the Spirit of God is expreſly againſt 2 *Pet.* 1. 20. which thou calleſt a private Spirit

all along; 'tis true, no Prophecy of Scripture is of private Interpretation, but the holy men of God ſpoke it forth, as they were moved by the holy Spirit, which was publick and converſant among them, with them and in them; and they that have it, can receive them as they are written, and can read them and underſtand them as they were ſpoken, and do ſee the Intent of the Holy Ghoſt in ſo ſpeaking unto different States and Conditions, notwithſtanding the many Copies thou telleſt on, and Diverſions, and different Tranſlations, which thou would'ſt make a great Mountain on, and raiſe it up ſo high, to make the Scripture uncertain and low, as not fit to be taken Notice on, as to anſwer any Doubt, or to be any Rule and Guide, or any Example or Preſident for any thing that I can perceive by the Courſe of thy Spirit, which in the Truth is fathomed and comprehended, though it is as uncertain as the Way of a Serpent upon a Rock; yet they that have the Spirit of God ſee beyond all, and have Unity with the Words and Mind of the Spirit of God, notwithſtanding the many Corruptions and Defects in Tranſlations, and the many foul Hands it hath paſſed through.

Fourthly, The Spirit of Chriſt is the Gift of God, which he giveth unto all that wait for his Appearance, and his Sheep have it & they that are Chriſt's have it; *for they that have not the Spirit of Chriſt are none of his*; & it is that which is every Way ſufficient (& no Way inſufficient) & it is every Way ſufficient to lead into all Truth, according unto Chriſt's Promiſe, and *to convince the World of Sin, of Righteouſneſs and of Judgment*; again, it is that which Chriſt promiſed for a Director, which was with them when they healed the ſick, and caſt out Devils, and which was in them, to conſolate them and comfort them in the midſt of Affliction, as it did *Peter* and *John*, and made them bold, who were yet illiterate Men, and had not that Sufficiency which many look upon now they have, to wit, natural Tongues and Languages, yet it was ſufficient in them, to give them Wiſdom to declare the things of the Kingdom of God, to the Salvation of many that did believe through their Words; it was ſufficient to comfort *Paul* and *Silas*, when they were ſhut in the inner Room, and their Feet faſt in the Stocks, when there was no outward Cauſe of Joy, but rather of Sorrow, yet they were made to ſing and rejoyce. becauſe of the great Comfort and Joy that the Spirit of God filled their Hearts with; again, it was ſufficient in the midſt of great Conflicts and Tribulations which *Paul* and the reſt ſuffered for the Goſpel's ſake and for Chriſt's ſake; and yet as Suffering did abound, it was ſufficient to make Conſolation to ſuper-abound, to ballance the Suffering, and to make it eaſie.

Fifthly, It is that everlaſting Covenant which the Lord promiſed by the Mouth of his Prophets in former Dayes, that he would fulfil in the latter Dayes or after times, *That he would write his Law in their Hearts, and put his Spirit in their inward Parts. and that they ſhould not teach every Man his Neighbour; ſaying, know the Lord; for they ſhall all know me from the leaſt to the greateſt*; and again in another Place, *I will pour upon them the Spirit of Prayer and Supplication, and they ſhall ſee him whom they have pierced*; and again, *I will pour out my Spirit upon all Fleſh, and my Sons and my Daughters ſhall prophecy, &c.* And this was fulfilled at *Pentecoſt* in *Jeruſalem*, when the Diſciples met together, and the Promiſe of the Father came to be fulfilled and the Unbelievers ſaid, *They were filled with new Wine*; and the Lord

hath

hath a Care of his People through Ages, and hath not left them comfortless, not without a Guide, and a certain and sure one too, which Spirit is manifest among some *Non-conformists*, whom thou takest Liberty to call Sects; and the Sufficiency of it is witnessed (praised be the Lord in our Assemblies, both as to convince, to convert, to save, to judge, to guide, to instruct, to comfort, and is that alone in which all true Christian Men can worship God, in the Silence of all Flesh & fleshly Motions & Thoughts; it's that that giveth Assurance also of Acceptation with God, and is that which makes the Prayers of the Saints as sweet Incense in the Nostrils of the Lord; it is that which makes the Words of him like Butter, as pleasant as Hony or sweet Oyl, who speaks by it, through it and from it, whereby the Hearts of many have been pricked, and the Thoughts of many have been revealed, and many have been comforted with Joy unspeakable, and filled with pure Love from the sensible Feeling of the Sufficiency of its Power, operating in the inward Man, even as when the Harvest had been gathered in, and the Press been full of Grapes, and the Fats had overflown with Abundance, so that they could have rejoyced, and sung, and danced for Joy, as sometimes *David* did, when the Ark of God was brought from the House of *Obed-Edom*, and placed in *Jerusalem*, when *David* danced for Joy, and all *Israel* was filled with Gladness; what might I say for the Certainty, Sufficiency and All-sufficiency of this holy Spirit of God; I might fill my Mouth with Arguments, and time might fail me in Speech, to speak of the Excellency, Certainty and Infallibility thereof, against all Opposers and Quarellers: In a Word, it is that alone means through which God conveys Eternal Life to all Man-kind, and it is that Rule by which all the Sons of God were led, *Rom.* 8. 14. It is that only sure Guide, Judge, Way, Rule, in which there is Certainty and Assurance of the Love of God to Man-kind; it is that by which the Deeds of the Flesh are mortified, and men quickened and enlivened unto God in their Hearts, in which the Saints are accepted, by which they are regenerated, and through which they become Heirs of the Promise; what shall I say, but this, let all Flesh be confounded before it, and all Deceit stop its Mouth, and all the Sons of Men bow before it, all Councils and Churches, all Rulers and Elders, all Reason and Comprehension, all Words and Writings of Men, and holy Men, yea, of the Scriptures of Truth, it gave them all a Being, it was, and is, and is to come, and will remain when all visible things are past away; it is that by which God will plead with all Flesh, and bring a Consumption upon all the honourable of the Earth, and burn up the Mountains, and make the Hills to melt, and make all a Plain before him; therefore make room, make room, make way ye Potsherds, and cease all your contending and babling, and bow to it, and learn of it in your Hearts (which *R. E.* like an ignorant Man calls a private Spirit) that your Souls may be saved in the Day of the Lord, and you may escape his Wrath, which is to come against all Resisters of it.

Sixthly, Your Catholick Church, falsely so called, who hath Erred from the Spirit, the infallible Guide, (though you much boast of it) both in Doctrine and Practise abundantly; insomuch that your Faces seem altogether to look another way, and your course to arrive at another Haven, then the Apostles and all the Primitive Christians attained unto; to wit, *everla-*

ſting Happineſs and Reſt for their Souls, and acceptation with God in their performances and Sacrifices, which they offered unto him in the Spirit, of which they and all that believe in it, and have received it, received perfect aſſurance in their Hearts, by the immediate Spirit of God; and likewiſe the Proteſtants in general, whether *Lutherans* or *Calviniſts*, or other Sects known by denomination, are of ſo narrow and a *pinching Spirit*, as that you would *Pinch* and *ſhut* up the Univerſal love of God unto all Mankind, in a *narrow Corner*; and monopolize the free Grace of God that hath appeared unto all Men, that teaches all Men that receive it, to deny all Hereſie, Falſhood, Opinions and Humours, private Spirits, and Spirits of Error, which leadeth from all theſe, and is ſufficient to lead out of all Ungodlineſs and worldly Luſts, and to do that which is acceptable in the ſight of God, and this all Sects (*ſince the Woman cloathed with the Sun fled into the Wilderneſs*, viz. *the true Church*) and all parties have laid claim to, and excluded all other that were not of the Opinion, as from having any ſhare in it, as though it were given only to ſuch a company of Men that ſucceeded the Apoſtles, and by Arts and parts, and Natural Language in the Courſe and Term of Years, and at ſuch & ſuch places, as the Apoſtles were ſometime converſant at; and other Sects beſides you, who have kept more nearer in Conformity, in Doctrine and Worſhip, and unto the Apoſtles, then you have done, they have laid claim to the Spirit of God, and to the free Grace of God, only extending it ſelf to them under ſuch a Qualification, as though the Spirit of God, and free and ſaving Grace of God, had come by Generation, or by Succeſſion, or becauſe of ſuch and ſuch a Qualification or Conformity in outward practice, as I ſaid, *as though the free Grace of God, and the infallible Spirit of God had been given to you, and had been bequeathed and intailed to you, or any of you, under ſuch and ſuch a denomination, and becauſe inhabiting at ſuch a place*; and thus you would limit the holy One of *Iſrael*, and to ſtop the Wind to blow where it lifteth, and Circumſcribe the *Infallible means* which God hath given unto all Mankind for a *direction* and a *Guide*, a *Rule*, and a *Judge*, and pinch it up into a narrow Corner, and yet ſhut up all under Condemnation, who do not believe, and yet exclude all but your ſelves, from the ſufficient means and Guide, and way; whereby they may believe; away, away, with this *narrow*, *partial*, *pinching Spirit*; for God will not be limited, neither can be, either to Men, time, or place; but as they keep in Covenant with him, and keep their firſt love and integrity, in the certain Truth revealed in the firſt publication of the Goſpel; which the *Roman Church* above all others hath wonderfully Apoſtatized from, eſpecially in this one thing, which ſhe can never clear her ſelf of, to wit, *Perſecution, in taking away the Lives of many, under the name of Hereticks*, and ſuppoſe any had been ſo, as) doubtleſs there are ſuch; yet we never read, that it was Chriſt or the Apoſtles way *to kill them and deſtroy them*, but on the contrary, *denyed them, and warned others to beware of them, and to have no Fellowſhip with them*, and ſo left them to the World, neither that they Exhorted or ſtirred up, either Kings of Princes to take away the Lives of any, who did believe or not believe what they declared to be Truth; but on the contrary, when the Diſciples in the dayes of their Infancy would have *commanded Fire to have come down from Heaven* (*as did* Elias) *Chriſt Rebuked them, & told them, they knew not what Spirit they were of*;

and

and again, *love your Enemies, and do good to them that hate you*: How your Catholick Church hath kept this precept I leave all *Nations* to judge, where your Power hath been known; suppose real *Schismaticks* and *Hereticks*, as some such there have been in the World, how you have done good to them, and how you have loved them is manifest, except you judge that shutting them up in Prisons, Racking, Torturing, and cruel Torments, and at last of all Death, was in love to them, and in doing good to them, which methinks any reasonable Man should blush and be ashamed to think or say.

But an old Plea comes to my mind, which some of the Members of the Church of *Rome* have alledged to me in the dayes of my Youth, when I was conversant with them, and among them, in a Friendly, Neighbourly, and sober discourse, of things of this Nature before mentioned; it was said unto me, *The* Roman *Catholick Church is that Church whereby Christianity hath been conveyed to all Nations, and the great Oracles thereof delivered unto us, and the Scriptures also came from us, by which you know the Mysteries of the Kingdom of God, and the Knowledge thereof came unto all, and all her Children ought to be subject unto her, as the true Mother that brought them all forth; and if any went astray either into Heresie, or Schism, which might not only hurt themselves, but also others, ought not the Mother in Natural love to her Children to correct them? and ought not they to bear her correction, and submit unto it? and hath not she Power to correct her Children when they go astray?* unto which is Answered, Christianity, that which is truly such, and them whom God will own to be Christians were dispersed through the Nations by the Power of God; and we say, that the Church of *Rome* hath begotten Christendom into that Mould and Frame into which they are now cast, more by force and awe then any sound Doctrine; and as for the Scriptures coming from her, that we deny; We know they came from the Apostles, and from the Primitive Christians, according to the will of God, and have been preserved to this day, though through many polluted hands they have come; and we know how much your Rage was kindled that ever it should be Translated into the *English* Tongue, and many felt the Effect of it to the loss of their Lives, as I hope many in *England* do well consider: But suppose a true Mother hath many Children, and suppose some do Swarve and go astray from her precepts, and under pretence of correcting of them, she shut them up in Goals, and nasty Holes, and afflict them with sundry kind of Torments, and at last of all kill them and destroy them, what Judgment will be given by reasonable Men of such a Mother, but this, *that she is become unnatural and Cruel, and Hard hearted, and degenerated from the Nature of a loving and tender Mother, and deserves not to have or ever to have had any* Children; and such a kind of Mother hath your Church been, to all that have dissented from her; that I may say of her, as the Prophet *Jeremiah* said, especially in these latter Ages) the *Sea Monsters and Dragons of the wilderness draw out their Breasts to feed their young Ones, but the Daughter of my People is become Cruel.*

Seventhly and lastly, We know that God will that all Men should be saved, and come to the Knowledge of Truth, and hath given that, and doth give that unto every man that is come into the World, whereby every man that doth receive it is capable of fulfilling the will of God, and

this gift comes not by the will of Man, nor is received in the will of Man, but in its own will, even in the will of the giver, and this *free gift of God is the free and saving Grace of God, which hath appeared unto all Men*, to wit, every Man that is come into the World, *which teaches all the Saints*, & would teach all Infidels to *deny ungodliness, and worldly Lusts, and to live Godly and Righteously, and soberly in this present Evil World.* Howbeit all are not so taught, because they heed it not, and because they receive it not, and so they make the free gift of God of no effect, (*as to Life to them*) but it is their condemnation; yet however herein appears the equal, merciful and Universal love of God, who is no respecter of Persons, but hath distributed a measure of this unto all, to the intent that they might have Power to fulfil his will, and keep his Statutes, and so the fault is not in God but in them, who slight and despise his gift, and so condemnation is just of every one that doth not believe, and is of himself, and this reprehends that false, Erronious, narrow, pinching Spirit, which would shut it up in a Corner, and tye it to one sort of Men or Sect, or Opinion, and the Masters thereof would assume it to themselves, as though the Spirit of God and Grace of God were only among them, and must be conveyed from them to other People before they have it, and the direction and Guide of every Man must be sought from their Mouths, as though God had not *given a measure of his Spirit unto every man to profit withal*; and to be led and taught and guided by it into all Truth, out of Error, according to Christ's promise, and according to the Lord's Promise in the dayes of old; that though his People might *eat the Bread of adversity, & drink the Water of affliction, yet their Teacher should not be removed into a Corner*; and from this quickning, enlightening, enlivening Spirit of God, the Saints of God, and Ministers of Christ in the Primitive times received Power and Authority to propagate Righteousness, and to judge deceit, and the Mystery of Iniquity, where-ever it appeared, and in this their ability stood; for they were made *able and fit Ministers* by it, *not of the Letter*, nor of Mens Traditions, nor of foolish fopperies, which have been introduced since, and shuffled in among Christians under the Name of Power and Authority of the Holy Church, and the Church of God that had received this Spirit walked in it, and brought forth the Fruits of it, whereby they were a good savour in the Nostrils of the Lord, and by which they *adorned the Gospel of our Lord Jesus Christ by a holy Conversation*, which did manifest them to be of God, and Convince and stop the Mouths of gain-sayers: And thus we are bold to tell thee and all, that the *Spirit of God, which is given a measure of it to every Man*, and more fulness of it to them that believe, that it is the Rule, and the way and means, whereby all the Actions, Words, and Works of all Men are weighed, tryed, measured, and judged, and *Objections Answered*, and is the alone Judge of all matters, and answerer of all doubts, and giveth only true and perfect satisfaction; and therefore *R. E.* may blush and be ashamed to ever publish such a thing abroad in the World, as to say, *That the Spirit of God is not a sufficient director, Teacher and Judge*, but calls it, *a private Spirit, Opinion, humour and fancy; to make the Eyes of them blind who wait for its appearance, only to trust to Men who plead Antiquity and Power, without verity:* And further he goes on and sayes in the 22*th* page of his said Epistle, *There is neither* Jew, Turk, Pagan, *or* Christian *but he may put on confidence enough*

enough, affirming that he is taught by the Spirit of God, many of all sorts do this, and yet teach contradictions; and further saith, *that it hath no effect among them who pretend to it, and that they can no more satisfie another that they are guided by the Spirit of Truth then many who are cast into* Bedlam.

Answ. 'Tis true, many are confidentand impudent enough; but confidence without Ground, and impudent proves but little; and he that saith, he is a *Jew* and is not, but of the Synagogue of Satan, will soon be found out by his Doctrine and Fruits, and he that saith, he is a *Christian*, and led by the Spirit, and keeps not the commands of Christ, neither brings forth the Fruits of the Spirit, is soon discovered to be a *Deceiver*, and deceived, and such are like to teach contradictions, but all such are denyed, shut out with the Spirit of Truth, but them that have the Spirit of God, witness a blessed effect among them, for they are turned from *Satan's Power unto God*, and do witness *Remission of Sin and Reconciliation with God*, and are not at difference, but at Unity one with another, and are brought out of the obstinate and perverse Estate which all pretenders are in, and as for contradictions they are more to be seen in the Church of *Rome* then many wheres else; they who are but pleased and have leisure to view over the *Decrees* and *Constitutions* of several *Popes* and *Councils*, since he was elevated to be Universal Bishop over all Christian Churches, by that Heathen and cruel *Emperour Phocas*, who slew his Master *Mauritius* to obtain the Empire, he did gratifie the *Pope* so far that he might be cryed up as Emperour, as that he should be *Universal Bishop*, and this proved a better plea for the Pope (because the Emperour had Power to defend him, and to compel all to receive his *Decrees*) then that he was *Peter*'s Successor; I say who will but look into the Constitutions and Decrees, shall find such *setting up and throwing down*, and such *decreeing*, and such *disannulling*, as twenty such Champions as *Robert Everard* will never be able to free his Catholick Church from contradictions, although he is very forward to charge others though he is but a new Convert; but let him not boast till he hath put off his Armour, and it is that mad *Bedlem* Spirit of thine that saith, *That among all the Nonconformists there is no one that can satisfie another, that he hath the Spirit of God*; I tell thee yes, there are thousands satisfied in one another that they have the Spirit of God, besides he that hath it can speak to the witness of God in another which shall testifie the same, and moreover their Works and Fruits shall and do manifest unto others, that they are born of the Spirit, because the Fruits of it are seen, as they are manifest to be born of God, and do the Works of God; and thou must first know the Spirit of God in thy self (if ever thou look for it there, and not hang altogether upon others belief as thou dost upon thy Catholick Church) before thou canst know it in another, and first be Convinced by it, and judged by it, for thy ill deeds and ill thoughts and Hypocrisie and time-serving, and flattery, and Men-pleasing, before thou canst be Convinced of others Righteousness, and also be Convinced of the unbelief of thy own Heart before thou canst believe others; but thou hast been so busie abroad in quarrelling and contending about Words, Names, and empty shews without Substance and Life, that thy mind is all over grown with *Thorns* and *Briers*, scrawling and scratching, and entangling thy self and others; so that, that which should Savour the things of God is over-grown in these, and is buried, and to them

that are like *Heaths in a deſert*, know not when Good comes, neither do know what they enjoy that dwell in the *fat Valleis*, and the *Phariſees* had ſuch unbelieving Hearts, though Chriſt was the expreſs Image of God, and did the Works that never Man did, yet being without Faith and without Reaſon, they ſaid, he was a *Blaſphemer*, and all his Works were done by *Bellzebub*, and would never be convinced that any thing he did was of God, and that Spirit is near thee which would repreſent the Fruits of the Spirit to be deluſion, and them that bring them forth like them in *Bedlam*; and what though *Turks*, *Jews*, *Pagans*, *Mahomet*, and the falſe *Chriſtians* do pretend to the Spirit and guidance by it, and yet bring forth the Fruits of the Fleſh, doth this make the Spirit of God void, or the certainty of it to them that believe, or do make their Fruits of none effect? God forbid: thy Ignorance is manifeſt: but here thou ceaſeſt not, thy Tongue being thy own, and thou being at liberty, and ſpeakeſt thy own words, which in the end ſhall become thy Burden.

Thou vapours and vants over them, to wit, all the *Nonconformiſts*, and ſaiſt, *what can you ſay for your ſelves any of you, which theſe* Enthuſiaſts *who have gone before you to maintain their Errours, but the Rule and judge*, and then thou concludes, *That which God hath appointed to be rule and judge to all the World, and capable of being known and heard by all, and cannot contradict it ſelf, nor muſt be contradicted by any, under pain of Damnation; if you cannot ſhew it to have been your Rule, you ought to lay aſide your Folly, as deſtructive to human Society, and them that have pretended the Spirit, the ſtrongeſt party, and Sword, upon the vote will prove it ſelf the moſt convincing Spirit, and force the weaker Spirits to ſubmit or cry*, for thou concludes, *the* Nonconformiſts *have no other Teſtimony to try your contradicting Spirits in matters of greateſt moment, but force and ſucceſs, if you have I pray you inform me what it is.*

Anſw. If the Wind had not turned into another door, divers *Non-conformiſts* believe we ſhould have had another Song from thee, if time had but favoured thee ſo far as to have granted thee priviledge of thy Troop to be Captain, which Name thou holds up yet in the pride of thy Heart, though thou haſt loſt thy force, ſucceſs, and Pay, which was the greateſt plea when time was with thee, and not long ſince too, which makeſt thee meaſure every Man's Foot by thy Laſt, and thou might receive information before thou hadſt made a Concluſion, had been the part of a Wiſe man, before thou hadſt ſet thy ſelf as Judge over all thy former Fellowſhips, which thou fianedly pretends ſo great love to; and before thou hadſt diſcovered their nakedneſs (if it be nakedneſs) to all the World in ſuch a publick *inſulting bravado* as this, like *Goliah* of *Gath*, and as for whatſome *Non-conformiſts* both of the Church of *Rome*, and to the Church of *England*, to which thou *creeping and ſneakingly flatters*, and ſaiſt, it's eſtabliſhed, and therefore thou will not meddle, thou might have ſaid, *dare not*, for thy Spirit is well enough ſeen by them, only to have the Spirit of a *Slave*, and not a free Member of the true Church of God. and it's no part of a Vertue, nor Honour, for thee to inſult and glory over them, who are in ſuffering and Adverſity, whenas thou dareſt not meddle with them, who are as contrary to thee as the former, this is but the Spirit of a Coward, and is ignoble and baſe, and ever ſo to be accounted by all the Children of Light, who dare put all to venture which they do enjoy on this ſide of *Immortality*, and

to

to suffer the loss of all visible things for their Testimony, and the Truth which they believe, and for bearing witness against that, which is contrary unto their Faith, as did the valiant Primitive Christians of old, and that which some *Non-conformists* can say is more then thou canst believe, although demonstrated in the evidence of the Spirit of God, with sound reason, and evident Example from the Scriptures of Truth, and though thou and thy former fellowships then, and thy new fellowships now, have made this vapour, which for ought I know might lay your Hands upon your Mouths, all considering what *contradictory Doctrines and Fruits* have been brought forth since the Night of Apostacy entred in, *and all the World wondered after the Beast*; some have this to say, *He that pretends to the Spirit, and the thing cometh not to pass that they speak or Prophesie, let him be accounted a false Prophet*; again, they that pretend guidance of the Spirit, as some formerly have done, and yet bring forth the Fruits of the Flesh, as variance, Hatred, Emulation, Strife, Contention, Heresie, false Doctrine, Persecution, force and violence, let them be counted (as truly they are) *Deceivers* and *Deluders*, which have gone out into the World, and deceived a great part of Mankind, of which *Rome* hath not had the least share, clear it when thou canst; Morever, he that pretends to have the Spirit of God, and layes down another Foundation to build upon, in matter of *Faith*, in matter of *Rule*, in matter of *Judgment*, in matter of *Doctrine*, then that which the Lord of Life and Glory hath laid down, he is a *Deceiver*, and an *Anti-christ*; but *R. E.* hath laid down another Rule, another way, another Judge, another Foundation for Faith, and let himself make the Conclusion, if he once dare joyn to true Judgment, *other Foundation can none lay then that which is already laid*, to wit, *Christ Jesus, the Foundation of the Prophets and Apostles, and of the Church of God*, by which they were all builded up as a holy Habitation for God to dwell in through the Spirit: Again the Apostle saith, *All Judgment is committed to the Son both in Heaven and Earth*; and again he saith himself, *I am the Way, the Truth, and the Life, and none can come to the Father but by me*; *and again, the Spirit of Truth shall lead and direct his Disciples into all Truth*; and sealeth unto them their *Justification, Redemption and Salvation*: And this *R. E.* would lay all waste and void; and why? because many have pretended to it, and have fallen short; therefore all the aforesaid things must be laid aside as uncertain, and not to be trusted unto; and a certain sort of Men, called the Apostles Successors, who have sought their gain and worldly Interest, and to enlarge their Dominions, and to make themselves Lords over mens Faith, and over mens Consciences, whatsoever they say, though never so contradictory to the Primitive Doctrine, delivered in Christ and the Apostles dayes, yet all must be received upon pain of Damnation, as *R. E.* saith; and this he calls the Visible Church, and the infallible Judge, and Rule and Director, and hath laid waste the Office of Christ, and turned the Spirit out of doors, and made it ineffectual, and would perswade all others to look to this from the Foundation, and so is a *deceiver and an Anti-christ*. Again, we have this to say, he that teacheth a contrary Doctrine then that which was once delivered unto the Saints is a Deceiver and deceived (and this was Christ's Doctrine once delivered unto the Saints) *Swear not at all, and love your Enemies, pray for them that Persecute you, do good to them that hate you*; And many more precepts which

this visible Guide, to wit, the *Roman* Church holds not, but hath made void; First, *it teacheth its Members to Swear*, and again *gives Absolutions to remit them of their Oath if she think fit*, and both must be reckoned infallible, and them that are your Enemies instead of praying for them, you Curse them; and instead of doing good to them, you Hate them, and stir up all your strength against them to Destroy them, instead of Convincing of them in love and sound Judgment; Instance the dayes of King *John*, and divers other Princes, which felt your Fury and Wrath; and also *Frederick* the *Emperour* after he was Interdicted, was made to go to *Rome* before the *Popes* Palace, and to stand bare Foot and bare Leg, with his Wife and Children two or three dayes in Winter, waiting for *Peter*'s Successor his Absolution: But it may be thou wilt say, this was in love to them, and in Charity to their Souls; but let all unbyassed Spirits judge: and whether have not you, when you have been the strongest party, made force, Violence and success your greatest engin and plea, to plead with all Nations, & whatsoever People that dissented from you either in matter or form; instance *Germany*, *Bohemia*, *Moravia*, and divers other Kingdoms and Provinces; besides the *Indians* in *America*, which you Destroyed, chiefly for their Gold and Treasure under this pretence, that they were Infidels, and forced a Faith upon some, and a belief by the violence of your Cruelty and Swords, which made the Noble Man of *India* say, he had rather go to Hell with the Infidels of *America*, as you call them, then to Heaven with the *Spainards*, so cruel a People, Members of your Catholick Church. What might I speak of the King of *Castile* against the poor *Moors* of *Grandia*, who were put to cruel Torments by force and violence; which is a Reproach upon this sort of Christianity unto this day: And what Persecution was raised against the *Pyedmount Christians*, by the force of this infallible Judge, falsly so called; and what Massacres in *France*, and also in *Ireland* in latter Years, propagated by the Popes *Nuncio*, a chief Embassadour from the *Roman Sea*, to carry on that design to root out the *Hereticks*, what destruction of People, in a most Barbarous, Inhuman, prepostrous and prodigious Cruelty, some killed in their Beds, some knocked in the Head like Oxen, some stripped naked in cold Winter, and bereaved of all their Enjoyments, and driven as Sheep naked to the Shambles; and at last driven by scores into Lakes and Rivers, and drowned, some Burned alive in their Houses, some tender Woman strangled in Childbed, and their tender Infants taken from their Mothers Breasts and tossed upon Spears points; and to my knowledge license and Pardons given and sent from *Rome* to divers of their Emissaries there, that it should be lawful for any Servant or Catholick bondman to Steal, waste and Purloyn their Masters Goods, if *Hereticks*, for the weakening and disenabling of them to resist the *Roman* Enterprise begun; these things and many more are legible in Bloody Characters, which I hope this Generation will not easily blot out of their Memories, so as to commit all Faith, all Hope, all Religion, and all infallibility and Judgment, to such a degenerated Generation, as *R. E.* would have us do, and with such Audaciousness is not ashamed to blow his Trumpets as in the head of an Host to animate and encourage all to come to this Black Standard for *protection* and *direction*, *Judgment*, *certainty*, and *infallibility*, under no less then pain of Damnation; and why, but because *Peter* was some-

time

time Bishop of *Rome* as they say, and had given unto him the Keyes of the Kingdom of Heaven, and whatsoever he bound on Earth was bound in Heaven, and whatsoever he loosed in Earth was loosed in Heaven; and because Christ said, (giving an Answer to *Peter*'s Faith) *upon this Rock I will build my Church*; therefore all the *Bishops* and *Popes* as heirs apparent succeed him, in laying claim to headship, and do none of his Office, nor none of his Work, and this foolish foppery and private interpretation hath been put off at a very great rate, for Catholick Doctrine, which brings to my mind a pleasant Story, I have some time read of a certain poor Man meeting a certain Bishop at a certain time, in great Pomp and Glory, which the poor Man beholding, took up a Laughter, and being enquired of by the Bishop wherefore he laughed; said he, *That* Peter *should be such a Fool as to live such a poor miserable Life as he did, and Persecuted in the World, and to leave his Successors so Rich, to inherit such Pomp and Glory:* With that the Bishop replyed and said, *Thou fool, I am not in this Glory as I am Bishop of such a place, but as I am Duke of such a place:* at that the man smiled again, and said, *When the Duke was in Hell for his Pride, where then would the Bishop be.* But to let this pass, I am sure them that lay claim to be *Peters* Successors as to *Patrimony and Riches* (which he was never endowed with, for sometime he said, *Silver or Gold have I none*) but do little of his Work in Converting of Souls, or feeding of the Flock of Christ, and do lay claim unto his Priviledge and Power, but will not come near him in *doctrine, labour and Suffering* for his Members; and therefore I say to thee in thy own Words, lay aside thy Folly, with the consequences of it, as destructive to the Church of God, to hang all their Faith upon such uncertainties, but even to human societies, which I have mentioned, and might instance more, but that I would not be too tedious to the Reader.

Lastly, Yes, some have some other Testimony, by which Spirits are tryed, and may be tryed to be of God, otherwise then by Force, carnal Sword, a strong Party or Success, that's thy own and not ours; we have the holy Unction which is poured forth, whereby the Saints knew all things, *and tryed the Spirits, whether they were of God or no, and he that confesseth not that Christ is come in the Flesh is Anti-christ*; and he that confesseth that Christ is come in the Flesh, only in Word, and because others have said so, and doth not witness Sin condemned in the Flesh, and turned from, and to have Power over it, the same is a false Witness, and is an Anti christ also; and also we have other Things to try Spirits by, we know a proud, angry, hasty, perverse Spirit is not the Spirit of God, a persecuting lording Spirit is not the Spirit of God; and again, they that teach a contrary Doctrine to the Doctrine of Christ and his Apostles, they have the Spirit of Error; again, they whose Practice and Conversation is not suitable to the Practice and Conversations of Christ and the Apostles and primitive Christians, that they are in the Spirit of Error; again, they that would force a Faith by any human Constitution or Law, which is repugnant to the Law of God, or by Force of the Sword, or any carnal Weapons, they have the Spirit of Error; for the Weapons of the Lamb and his Followers are not *carnal weapons, but spiritual, and yet mighty through God to the beating down of the strong Holds of Wickedness*, and to prevail over the Powers of Darkness; again, the Testimony of God in every Man's Conscience, which is an unerring

Teſtimony, this ſavours the things of God, and by this things that be not of God are diſcerned, and this will put a perfect Difference between the Spirit of Truth and the Spirit of Error; but what can be ſaid to a man in Unbelief, that hath cloſed his Eyes?

The next thing which *R. E.* ſaith he conſidered, was, *That the Natural Reaſon of every Man could not poſſibly be the Rule and Judge that I ſought for; for* (ſaith he) *if Reaſon were to be Rule and Judge, then it would follow, contrary to Scripture, that it's not impoſſible to pleaſe God without Faith, and it would likewiſe follow, that every Religion would be Truth, conſequently, Contradictions would be true; conſequently, there would be many Religions, and no Faith at all, for Reaſon excludes Faith*, as in the 26th Page of his Book.

Thy Tongue is thy own, and thou art at Liberty, and goeſt whether thou wilt, and ſpeakeſt what ſeems Good in thy own Eyes, and haſt never yet known another to gird thee, and lead thee whither thou would'ſt not; I ſtand not to vindicate every Man's Judgment, neither to prove other Mens Conceptions; but ſeeing thou haſt taken in Hand to lay all Mountains waſte before thee that ſtand in thy Wayes, thou haſt raiſed up ſome in thy Diſcourſe for others to ſtumble at, and haſt ſpoken many falſe things, without diſtinguiſhing and putting a Difference between Light and Darkneſs, between Natural Reaſon and Spiritual Reaſon, I could not chuſe but ſay ſomewhat.

Although it is no Part of my Belief, that the Natural Reaſon of any Man or every Man is able to be Rule, Judge and Guide to any Man in the things of God, yet Faith is not in Oppoſition unto pure Reaſon, neither is pure and ſpiritual Reaſon in Oppoſition to true Faith, but in Harmony with it, and one with another, as they are the Gifts of God; but the Natural Reaſon of all the fallen Sons of *Adam* is corrupted, and is too ſhort, and too narrow, too croſs and too perverſe to be Rule and Judge in the things of God; for the Natural Man by all his Endowments in the Tranſgreſſion perceives not the things of God, for they are ſpiritually diſcerned; and the things of God that are ſpiritual and eternal, are above the Reach of Natural Reaſon; and yet thy Conſequence is falſe, for Faith doth not exclude pure Reaſon, and Faith doth not make blind the Underſtanding, but enlightens it; and though it is impoſſible to pleaſe God without Faith, yet it is impoſſible that that Faith ſhould be without Reaſon; the Apoſtle deſired to be delivered from unreaſonable men, that had not Faith; ſo it is manifeſt, they that have Faith have Reaſon, and they that have no Faith are unreaſonable; and where thou haſt borrowed this Rule I know not, *That a man muſt believe that he doth not underſtand*, ſeeing the Apoſtle ſaith to the *Romans*, even of the *Gentiles*, who had not the Law nor the Scripture, that *that which may be known of God was manifeſt in them*: for by that it is manifeſt they underſtood the Mind of God, and knew him; for *Paul* ſaith further, *When they knew God, they glorified him not as God, but were unthankful, &c.* and again, *He that believes muſt know that God is*, for none can believe in that which is not; for to perſwade any to believe in Uncertainties, which are not manifeſt in the Underſtanding, doth rather beget Unbelief and Doubting, then true Faith; but thy Paths are ſo full of Darkneſs I ſhall not traduce them, and thy Conſequences are falſe; for pure Reaſon teacheth not Contradictions, neither doth teach that there is no Faith at all, neither is

Faith

Faith excluded by pure Reason, as thou ignorantly say'st in the 26th Page; and is it not Reason that I should believe in him, whom I know is the Creator and Governour of all the World; and pure Religion is so far from excluding Faith, that they that have true Faith have Reason, and stand not in Opposition to Faith; but this I conclude, that the Reason of fallen men is corrupted, and is an uncertain thing to rely upon, and so not a competent Judge in Matters of so high Concernment, as touching everlasting Salvation.

The third thing which thou treatest upon, is against them who have pleaded, that the sole Scriptures are sufficient of themselves to teach true Faith from time to time, to direct, rule and govern us, and to be Rule and Judge, and to supply the Place of Christ and the Apostles.

As I said, it is not my Intention to vindicate other mens Quarrels, which is no Part of my Faith; notwithstanding I should be sorry but that every thing had its true Weight and Measure, and shall not in the least detract from the Price, Value and true Worth of the Words of Truth, to wit, the Scriptures of Truth, which were spoken forth by the Spirit of Truth and by the holy Ghost, as it gave Utterance; but as men erring in their Judgments, run sometimes to the right Hand, and sometimes to the left Hand, and walk not in a straight Path; some men are setting them up above that which they were intended for, and placing them in the Stead of God, Christ and the Spirit; and others are too much debasing them and dis-esteeming them, as that they would set up the Judgment of Variable and Changeable Men, who hold and teach Things in Contradiction to the Scriptures, and repugnant to the Mind of the Spirit in them that spoke them forth.

But first of all, I say not against thee in this thing, that the sole or whole Scriptures are not sufficient of themselves to teach true Faith, and give the Knowledge of God without the Spirit; for many have got the Words, and yet have not received the Spirit, nor the Power which the Scriptures declare of, such wrangle and contend with the Words, and oppose the Life and the Power; the *Jews* had the Scriptures, and knew by them where Christ should be born, and knew by them what his Works should be when he was manifest, and yet rejected him, unto whom all the Prophets bore witness, from *Moses* to *Samuel*, and from him to *John*; and they were never intended by God, as to be set up as Judge & Guide, to wit, the Words without the Power and Spirit of God; yet notwithstanding, though I cannot set them up in the Place of God, Christ and the holy Spirit, nor contend ignorantly, as some have done, that they are the Author of True Faith, and that they are the Eternal Word of God, which the World was made by, that they are the Light and the VVay, the Truth and the Life, and that they are the Decider of all Controversies, and sole, and absolute, and only Judge of all Matters of Faith, and of all Matters that ever have been, or ever shall be in Controversie to the End of the VVorld, without the Spirit of God; neither am I of that ignorant Mind, as some are, that the Letter and the Spirit are inseparable, as that whosoever hath the Scripture, must needs have the Spirit, or whosoever hath the Scripture, must needs be infallible without the Spirit; all that are of the aforesaid Judgment are but

VVranglers for the moſt Part about VVords, and Contenders againſt the Power of God and Godlineſs, and bring the VVords to oppoſe the Life, and them that have the Spirit, and walk in it; for a natural man may read the Scriptures, and yet not perceive the things of God, neither perceive the Mind of the Spirit, but wreſt to their own Deſtruction, as *Peter* ſaith, becauſe they are unlearned and untaught (by the Spirit's Teaching) though otherwiſe learned enough in Languages, Tongues and Speeches.

Secondly, Yet I cannot detract from them, neither undervalue them, or diſ-eſteem them as uncertain, or of no Uſe, or of little Uſe; but whatever themſelves declare themſelves to be, that I own them to be, to wit, the *Words of God, the Words of Chriſt, the Words of the holy Prophets, and Patriarchs, and Apoſtles*, who were endued with the holy Ghoſt, and ſpake forth the Scripture as they were moved thereby, in ſeveral Ages, of ſeveral things, and unto ſeveral States and Conditions, as they were led thereto by the holy Spirit; and they are a certain Declaration of things that were done, and believed, and practiſed by the *Jews* under the firſt Covenant, and by the Apoſtles and primitive Chriſtians in the New Covenant, and contain many *precious and holy Precepts and Commands, Doctrines, Examples, Exhortations, Admonitions, Reproofs and Inſtructions*, and are as lively Examples and holy Patterns for all the Saints in Light to follow, by which we are given to underſtand what Faith, what Hope, what Patience, what Love, what Mercy, what Long-Sufferings, what Conſolation, what Virtue and what Inheritance the Saints in Light were made Partakers of, through Faith in Chriſt Jeſus; likewiſe, what Doctrines were held forth, and what Practice they uſed in the primitive times, when they walked in the Order of the Goſpel, and had Fellowſhip with God the Father and the Son, and one with another in the Light of the Goſpel, which is the Power of God, through which they witneſſed Salvation & Remiſſion of Sins, and publiſhed it unto others that they might believe.

Thirdly, The Scriptures teſtifie of Chriſt, and *were written, that they might be believed, and received, and read, that thereby every one that believed might be made wiſe to Salvation, through Faith in Chriſt Jeſus*, 2 Tim. 3. *and inſtructed in Righteouſneſs, that the Man of God may be perfect, throughly furniſhed with all good Works*; and whoſoever doth teach any Doctrines contrary unto the holy Men of God, who ſpake as they were moved by the Spirit of God, which dwelt in them; the Scriptures are Witneſſes againſt ſuch, that they have not the Spirit of God, but are led by another Spirit, which brings forth contrary Doctrine, and another Faith then was once delivered among the Saints; and whoſoever brings in, ſets up other Precepts, Conſtitutions, Orders and Practices in Point of Worſhip, in Oppoſition and contrary unto thoſe Practices which were held forth in the primitive times, and would ſet up other Traditions then the Apoſtles delivered either by Word or VVriting, ſuch are manifeſt to have the Spirit of Error, and are Innovators and Bringers in of other things, as neceſſary in Point of VVorſhip among Chriſtians, which the Apoſtles and Miniſters of Chriſt did not ſee neceſſary then, and yet they wanted no Part of the Counſel of God; for *Paul* ſaid, *He had declared the whole Counſel of God*; and fur-

furthermore they said, *we have the Mind of Christ*, and Christ's Mind is not variable.

Fourthly, Though divers of the VVritings of the Prophets and Apostles be lost, doubtless, as is evident by divers Places of Scripture, yet blessed be God that there are those preserved which do bear VVitness of the one thing absolutely necessary unto Salvation, & of the Ministrations that were appointed of the Lord for the Church of God to observe, both in the first and second Covenants; so that Christians of this last Age are not left without Example and President, which all ought to have an Eye unto, and a diligent Regard; and though there be divers Copies of that which is called the Original Tongue, and divers Translations, yet he unto whom the Spirit of God is given, and waiteth in the Measure of Christ's Light, shall receive it, doth see and shall see the Mind and VVill of God in every Age, and the Mind and Intent of the Spirit in them that spoke forth the Scripture, and can receive the Matter therein contained, as though they had heard them speak that spoke it at the first; and though the Translators were Men, yet I have such an honourable Esteem of their Labour, that I believe they have not varied wittingly and willingly from the best Copies that were extant in their Age, neither that they were altogether void of the Spirit of God in such a good VVork, which conduced to the Benefit of Mankind, but were assisted by it for so good VVork; and there be many Figures and Tropas, Improprieties of Speech, Mysteries and Difficulties, yet all these come to be made easie and plain to them that are Witnesses of the same Spirit that gave them forth; and though there be Diversity of Judgments & Professions of Religion, one clashing against another, thwarting and contradicting another, & all will seem to bring the Scripture for their Proof, which yet cannot maintain and prove every thing good, especially when their Doctrines contradict one another; this is granted, it is only their private Interpretation, and not the Scripture; and for Want of that Spirit that gave it forth, for that alone gives the true Understanding of it; and they that are without this are like to kill one another about Words, and Names, Sounds, Tittles, and Jottas, but still want the Key that opens, and gives an Entrance into the Knowledge of the things of God, which alone is the Spirit of God, that gave forth the Scriptures.

Last of all, *R. E.* after he saith, *The three former Props, which are the Basis of the whole Foundation,* and glided over as slightly as he possible could, although he hath never stated the Matter right, indeed as to remove all things out of his Way, which might hinder him in his Cause which he drives so hard on in, to wit, to set up a certain Company or Multitude of men *Visible and Universal* (as he saith) *to be the only infallible Judge to convey Faith to the World, and to be the certain and infallible Judge in all Matters, that either pertain to the Worship of God, and to be believed under Pain of Damnation*, as his Term is all along, *without questioning at all either their Doctrine or Principles, or comparing them with the Doctrine of Christ or Primitive Christians, whether they be true or false, whether they be with or against*; but all is to be received by an implicite Faith, Hand over Head, and by whole sale, for it will admit of no Examination or Doubt, but all must be received of Necessity as infallible, and upon so great a Necessity too, as *R. E.* saith, if you

will believe him, would make it so, *that all forfeit eternal Salvation for not receiving all the Doctrines of this Church, and consequently, procure eternal Damnation unto themselves who refuse it*; so that if I should say no more, but even lay down his Assertions, which are scattered up and down his Book, called, *An Epistle to all Non-conformists*, it were Answer enough, I hope, to many, whose Mouths, I hope, would be filled with Arguments, and sound and grounded Ones too, or at least with Faith in their Hearts, to oppugn and not receive all these bold Assertions without Examination or Tryal, only upon the Account of Infallibility from the universal Church of *Rome*, falsly so called; but *R. E.* having removed away all the stumbling Blocks which are in his Way, as he judges; the private Spirit he hath concluded not to be this Rule and Judge, which I judge he hath no Opposers in, though he hath spent much Paper and Time in his scribling Humor, which hath been his manner in former Dayes; as he confesseth in the first Page; neither *Reason nor the Scriptures are this Rule and Judge*, but he hath concluded *the Catholick Church is*; but all along he hath waved that which indeed is the only and alone Rule and Judge infallible, viz. *the Spirit of God, but either calls it the private Spirit, or concludes it is intail'd upon the Church, so that she cannot err*, Page 54. which I shall say something further unto.

That there hath been a Church of God, and a peculiar People whom God hath singled out, as to be Objects of his Love, which feared him in their Hearts, and bore a Testimony of him, and worshipped him according to the Manifestation of his Spirit unto them, whether by Word or Revelation, which was certain and infallible unto them that received it, is granted, and this was alwayes but little in Comparison of the Multitude of the fallen Sons of *Adam*, and the rest of the Nations, and People that served and worshipped strange Gods, and never made such a Boast of Universality and Visibility, as this supposed Catholick Church hath done, since the Apostacy entered in, which the Apostles fore-saw and prophesied of before their Departure out of this Tabernacle, and since many have believed in Christ, and the Worship of the *Jews* extinguished, and a fatal Overthrow of their Civil Government and Kingdom, are two main Reasons of extinguishing their Worship, and hath been no Invitation to any to turn *Jews*, or hold in their Worship, seeing they have lost their Government and Dominion, and are as scattered People without Priviledge, and is no Inducement for the World to joyn to them; therefore seeing the Face of that Government was demolished, and their Worship ended, but only as to themselves, who remained in their Unbelief; and seeing that the Doctrine of Christ did so far prevail, as to extinguish it, and put out the Glory thereof in the Apostles Dayes, and sometime afterwards, and also the *Gentiles* Worship, and their false Gods and dumb Idols which they were led after, the Power of God prevailing through the Apostles, the Ministers of Righteousness, by whom many were converted unto the Faith of Christ, the Sum and Substance of all Shadows, many being converted to the Faith did hold forth a publick Testimony, and it became in some Reputation, and many preached him of Envy, Contention and Strife, and for filthy Lucre, Covetousness and Self-Ends, and many followed their pernicious Wayes,

and

and yet held the Name of Christ and Christianity; and thus began the Mystery of Iniquity to work, and the Devil to turn so far Christian in Name (only) because it was in vain among many to hold forth the *Jews* Worship or the *Gentiles* Worship, because they had an Inclination another Way after Christianity, that came into more Repute with the World, and therefore suffered the Name, or many to profess it, and under this Name and under this Cover to bring forth his Work of Darkness and the Fruits of the Flesh, and the Nature of Christ wanting; and here was the Beginning and Rise of your universal visible Church.

Secondly, *For the first two Thousand Years before the Scriptures were written* (R. E. saith) *the Church of God was this Rule and Judge and infallible Director*, which might to some indifferent men have been granted, but that I see which Way his Course bends, *viz.* to the setting up of men as Judge, and Rule, and Guide, and detracts from the Spirit and Power of God, in which the Ability and Power of the Church of God stood, and from which alone they received this proper Power and Right, because their Understandings were enlightened, and their Judgments informed, to declare the Mind of God freely, according as it was revealed, and to give true Judgment; why is not this attributed rather to the Spirit and Power of God that was manifest in them, rather then to Persons, seeing their Ability stood, and their Power only as they kept in Covenant with God; & as any erred from that in any Age, or fell from that, they came to be blind Guides, and to give false Judgment, as some such there were in all Ages.

Thirdly, *R. E.* saith, *That after the Scripture was written, the Church of the* Jews *was Rule and Judge unto the* Jews; and cites *Deut.* 17. 8. *Thou shalt come unto the Priests, Levites and unto the Judge, and enquire, and they shall shew thee the Sentence of Judgment, and according to that which they shall tell thee thou shalt do*: And likewise he quotes *Mat.* 23. 2, 3. *The Scribes and Pharisees sit in* Moses's *Chair, whatsoever they bid you observe, that observe and do, &c.* And from thence he infers, *would God direct them unto, and punish with Death for not obeying an Authority which might deceive them, and was this Authority committed to them that were capable of mistaking?*

Answ. It seems *R. E.* would narrow and pinch up the Church of God among the *Jews* in a straight Compass, when he would confine it only to the Priests and Levites, and to the Judges in those Dayes, whenas all the Tribes were called the Church as well as *Levi*; again it is said, Jacob *is my Portion, and Israel is the Lot of my Inheritance*, comprising the whole Tribes and Families of the *Jews*; but it seems these must be no Part of the Church with *R. E.* he pinches narrower now then he will do when he tells us of the Vastness of the Universal Church; but let that pass as by the Way, and to come to the Matter in Hand; the Priests and Levites were appointed by the express Commandments of God, as to be Ministers unto him, and to minister unto the People, according unto the Covenant that he made in those Dayes; and the Priests and the Levites were endowed with the Spirit from God, suitable to the Ministry & Charge committed to them, and they were Figures of Christ, the Everlasting High Priest; and the Law and Judgment which was given by the Lord to *Moses*, was delivered to the Priests, and their Lips were to preserve Knowledge, and good

Reaſon, becauſe they were committed unto them; and the Tables of Stone and the Commandments were not given to the Families and the reſt of the Tribes, and as *R. E.* hath anſwered himſef, *neither could ſufficient Copies have been written in any reaſonable time to every particular Tribe, Family or Perſon*; and therefore R. E. concludes full too haſtily, but that his Spirit indeed is byaſſed all along in his Diſcourſe to aim toward the Mark he would be at, to ſet up Men above the Spirit, Scripture and Reaſon; but I enquire of R. E. whether that the Prieſts and Levites and Judge did tell them any other thing, or direct them in any other Way, or gave Judgment after any other manner then as was written in the Tables of Stone, or the Book of the Law, which was written, wherein the Mind of God was contain'd, both in Point of Worſhip, and alſo in Point of Government; and why might not R. E. as well and reaſonably have concluded, that that which was given from the Mouth of the Lord concerning all *Iſrael*, was the Direction, Rule and Guide, and Judge, as well as the Prieſts and Levites; and the Reaſon that the People or the Church having the Recourſe to their Miniſters appointed of God, was, becauſe they had the Statutes and Ordinances of God committed unto them, which was put in the Ark of the Covenant, and in the Tabernacle: And by the Way, I would ask R. E. or any of his *Roman Catholicks* a Queſtion, ſeeing he ſaith, *That this Promiſe is granted and intailed unto the Church* (without all Limitation or Condition) *as to be the only infallible Rule, and that they cannot err*; whether that theſe Prieſts and Levites ever did err, yea or nay? and when was the Entail cut off from them? ſeeing the Scripture ſaith, *They had violated his Law, and broken his Covenant*; and again, *The Prophets propheſied for Hire, and the Prieſts bore Rule by their Means, and the Judges judged for Rewards*; and as *David* and *Paul* ſaid concerning *Iſrael*, *They are all gone out of the Way, and there is not one that doth Good, no not one*, and whether were they the Rule, and true Guides, and Judges in this revolted State, yea or nay? although I do not queſtion but they retained ſtill their Places by Way of Office, and would claim the ſame Power which they had before from God, as they ſtood in the Commands of God, as R. E. and his Catholicks do, and will lay claim to the Office and Power the Apoſtles had, though they do err from the Spirit the Apoſtles were in; and whether their Power of being Directors, Guiders and true Judges and infallible Rule ſtood not upon this Condition, as they did continue in the Covenant of God, and kept the Precepts of God in Purity without Violation, which when they did not (as ſometimes they did not) whether were they ſubject to err, or whether did they err, yea or nay? *viz.* the Prieſts and Levites, Judges and Heads of the People, which R. E. reckons for the Church; and though Chriſt did exhort his Diſciples to hear the Scribes and Phariſees, who ſat in *Moſes*'s Chair, and to obſerve and do thoſe things which they from the Law before-given read, taught and inſtructed the People in, becauſe as I ſaid before, the Law and the Statutes were committed to the Prieſts and Levites, and they to read it, and miniſter unto the People by the Appointment of God; and theſe Statutes and Ordinances were the Rule that the then Church ought to have obſerved, yet Chriſt exhorted the Diſciples *to beware of their Leaven and of their Hypocriſie*, and ſaid, *they ſaid and did not*, notwithſtanding all the

Authority which R. E. saith they had; and further saith, *would God direct them unto, and punish with Death for not obeying an Authority which might deceive them? or would Christ command the doing of whatsoever should be done by an Authority that was capable of mistaking?* all which maks nothing for R. E. but rather would run him upon a harder Rock, if this should be true or granted; for then he is bound both to believe and justifie the Scribes and Pharisees in whatsoever they did or said, of which methinks R. E. should be ashamed; 'tis true, they that sate in *Moses*'s Chair could not err, nor be capable of mistaking, as they continued to keep unviolate the Ordinances, Statutes and Rule, which were given unto them by the Command of God; but when they disobeyed, and *set up the Traditions of Men, and mingled them with the Ordinances of God, and neglected the weighty Matters of the Law, as Justice and true Judgment*; both they that taught, and they that were taught, came justly under Reproof: And seeing R. E. reckons that the Authority of the *Jews*, *Scribes* and *Pharisees* could not be deceived, or capable of mistaking, only because they bear the Name of such an Authority and Office; I query of R. E. again, whether the Scribes and Pharisees were not mistaken, yea or nay? and whether they were not deceived, yea or nay? and wherefore Christ should exhort his Disciples to take heed of them, and to beware of them, and to take heed of their Doctrine? and why did Christ pronounce so many Woes against them, notwithstanding their sitting in *Moses*'s chair? But in what hath been said, I hope will be sufficient to convince any, that what R. E. hath laid down for a seeming Foundation makes altogether against himself, the Premises before well considered: And as for all thy collections out of the Promise of God to his *Church*, *Isa.* 54. & 56. and of its Endowments and Glory and Excellency, *and of his putting his Spirit in them, and of his Word in their Mouthes, and that it should not depart from the Seed, or the Seed's Seed forever*; this is granted, and the Promise is not to Men, as Men, but to the Seed, which is not many but one; but *Israel* was this true *Church* then in the time of this Prophecy, though it hath Relation to future Ages also; and if R. E. looks that this Promise should be to *Israel* after the Flesh, the *Church then visible and in Being*, he mistakes himself, and he egregiously errs, and contradicts the Scripture in sundry Places, which saith, *Your House is left unto you desolate, their Sacrifices ceased, the Glory of God departed from them, their Prophets propheseid a Divination of their own Brain, and their Visions were as Visions of the Night*; and the Lord spake not to the most of them, yet they said falsly, *Thus saith the Lord*, in their revolted Estate; for they were erred from the Spirit, and gone from the Seed, and joyned to another Seed, and their holy Flesh was departed from them, though as Men they had the same Flesh still, go learn what that means; and yet notwithstanding all this, the Promise of God was not violated, neither unfulfilled on God's Part; for the Promise was not then, neither now is to Natural Generations, or that which is born after the Flesh, or to men as men and Creatures, but as they are the Seed, and as they are Men of God, and as they are born again and new Creatures; and if thou wilt have an intailing, here it is intailed, which cannot be cut off; for the Covenant stands not to Men in such a Place, that carries the Name of Office or Authority, but as they are led by the Spirit, the infallible Judge, Rule or Guide, as they walk by this and in this, they

cannot err; and they erring from this, they are ſubject to be deceived, and to be miſtaken in all things and every thing, of which there are evident Examples in the Scriptures of Truth in divers Ages, of them that profeſſed themſelves Members of the Church of God, and ſo viſible as R. E. ſpeaks of, yea, and the greater Part too, that have erred, and their Pathes have been reckoned by the Lord as crooked and perverſe, and their Habitations full of Cruelty; and this is given for an Inſtance, the viſible Church of the *Jews* did err and go aſide, notwithſtanding all the Promiſes of God to them; and as they looked that it ſtill belonged to them, becauſe they were in viſible Profeſſion, though they had turned their Backs upon the Lord, and their Hearts too, and violated his Covenant; yet ſtill (as I ſaid) the Promiſe of God and the Covenant of God is not made of none Effect, nor broken on God's Part, but ſtands with the Seed forever, who are circumciſed in Heart, and who worſhip God in Spirit and Truth, and in Uprightneſs of Heart, and hath no Confidence in the Fleſh, nor fleſhly Priviledges, nor external Performances, but only truſts unto the Gift of Righteouſneſs manifeſt in them, by which Juſtification comes upon all that believe, and the Fulneſs of the Bleſſing of the Goſpel of Chriſt, and the Fulneſs of the Promiſe of God; but theſe things I know, though they be Holy, Faithful and True, are a ſealed Book, and hid from all Eyes living in the Fleſh, who have not been baptized into the Death and Suffering of Chriſt.

Fourthly, That Chriſt by his own Mouth and the mouths of the Apoſtles, did Promiſe that there ſhould be a Church which the Gates of Hell ſhould not prevail againſt, and this Church was eſtabliſhed upon the everlaſting Foundation, and the Rock of Ages, and was endued with Power from on High, and with a great meaſure of the Spirit of God according unto *Chriſt's Promiſe*, which more plentifully was poured forth after Chriſts departure, and after his Aſcenſion, and great Gifts were given unto them, the *Word of Knowledge, the Word of Wiſdom, the Interpretation of Tongues, and the gift of Tongues, the Gift of Propheſie, the gift of diſcerning Spirits, healing the Sick, working of Miracles*, &c. and all theſe foreſaid gifts were given *for the Work of the Miniſtry, for the perfecting of the Saints, for the edifying of the Body of Chriſt, till we all come into the Unity of the Faith, and the knowledge of the Son of God, and unto a perfect Man, and to the meaſure and Stature of the fulneſs of Chriſt*, *Epheſ.* 4. 11, 12, 13. And all theſe were inſtrumental (though the Spirit of God which was with them and in them, the only means) to bear witneſs unto thoſe things that they had learned and believed, and to publiſh the word of Faith abroad unto the World: and for theſe aforeſaid ends above-mentioned, which though R. E. and his Catholicks will needs lay claim to the Succeſſion by way of Office, yet by their Doctrine deny in part the very end wherefore ſuch gifts were given, to wit, the Doctrine of Purgatory, for if they did perfect the Saints, or were brought up to the knowledge of the Son of God, and to perfect Men in Chriſt Jeſus, and to be without Sin, what need had there been of raiſing up this damnable Doctrine out of the Pit, to purge from Sin after they be dead, ſeeing they were to be perfect Men while they were alive, and the Miniſtry was given for this End? but yours it ſeems cannot have theſe effects on this ſide of the Grave, and therefore they perfect them in the grave

and

and so be ministers in another World: And this Church thus gathered and endued before-mentioned, with the infallible Spirit of God, if any that did sometime believe and were joyned unto it, did walk disorderly, as not becoming the Gospel of our Lord Jesus Christ, they were to be admonished and Exhorted, and if they persisted in their disorder, it was to be told to the Church, or the whole Body, and if such a one would not hear the Church, he was to be reckoned as a Publican, or a Heathen, and to be denyed as to have any Fellowship with him, till manifest Repentance was shewn; but we never read that this Church *did shed any man's Blood, or Burn any, or give consent to Destroy any, I stance if thou canst, though obstinate and Heretick too*; and in this amongst many other things the Spirit of your Church is seen to be contrary to the Primitive Church, and you out of Christ's Doctrine; but R. E. Argues further and saith, *but if Christ by his Spirit doth not preserve this Church from all possibility of teaching Error instead of Truth, I may receive such Errors as may damn me*; unto which I say, Christ by his Spirit doth preserve this Church from all possibility of teaching error, if they continue in the Guidance thereof, and Err not from the Spirit of Christ, as some Churches did, which were as truly Christian, and might lay claim unto Christ's promise of preservation out of error, as ever *Rome* could do, and yet six of the Seven Churches of *Asia* were reproved by the Spirit of Christ, some of them for holding gross Error, and some for suffering it; but where was the fault? did not Christ perform his promise to his Church, or to these and other particular Churches, as *Corinth* and *Galatia*? (yes) but there was an erring from the Spirit; but all that R. E. goes about, is to prove (which he will never be able to do) that Christ is bound by Promise to make it good to them that he hath once Promised unto, though they perform nothing of their part in taking heed to his direction, and thus would limit the Lord, and let Men go free with obedience to his commands; and he cites *Mat.* 28. 20. how the promise of Christ was, *and lo I am alwayes with you even to the end of the World*; but he hath done as the Devil did, when he brought it is written, to Christ, and left out half the words, so R. E. hath left out the Conditions on the Disciples part, and that which was *their duty, teaching them to observe all things whatsoever I command you, and then lo I am with you, &c.* But R. E. likes not obedience it seems unto Christ's commands, and yet he will needs be a sharer in the Promise, and of the Power that was given, and bind God unto that, and he and his Church to be loose, to do and to teach what they will; but as to all the Scriptures he hath brought and minced them, and cut them in piece-meal; and all the inferences he makes, this we acknowledge without multiplicity of words, that whatsoever was promised to the Church of Christ, and the Disciples of Christ; as the Church of Christ, and Disciples of Christ, the same Promise of Christ, doth belong to the Church of Christ and Disciples of Christ in every Age, and stands upon the same condition; *viz. Obedience unto his will, and that they still do teach, and no other thing but what he commands them, then he is with them according to his Promise*; but let not R. E. nor his *Roman* Catholicks look if they teach things repugnant to his mind and contrary to his will, and press upon others to believe that which Christ hath never taught, that then the Promise of God will be so intailed to them as that they cannot Err, and here the deceit of thine and

your Hearts hath led you aside, and this is one *of the cunning sleights of Men, and craftiness whereby you lay in wait to deceive*; and by this you have deceived many; because God hath made such large Promises unto his Church, how that they should be led into all Truth, and preserved out of Error, and you are their Successors, and must needs Inherit this Promise by way of intail, and you cannot Err, you cannot be deceived, because the Apostles were infallible, therefore you must needs be infallible; though you Err and go aside never so much from the infallible Spirit, the true Guide and Judge of and in the Church of God; as though you had been born to infallibility, and the Spirit of Truth had come by succession; but the inward Light, which thou scoffs at, and the Spirit of Truth, which thou calls a private Spirit often, hath discovered you and your Spirit, though thou boastest of fifteen Ages that your Doctrine hath been held by the Pastours and Teachers in your Visible Church as in the fifty seventh Page of thy EPISTLE; suppose I should grant the fifteen hundred Years, which I neither can nor will, but I will lead thee to the sixteen hundred years and try thee & your Doctrine that you have held this fifteen hundred Years, if it be so, as thou saist; but this thou likes not, but seeing thou plead'st Antiquity, let us come on and joyn issue, prove us Transubstantiation in the first hundred Years, nay, I will give thee five hundred more, and if I give thee five more thou would'st hardly prove it, before the Council of *Trent*; prove us the Doctrine of Purgatory in the first hundred Years, and if thou take two, it shall not offend me; prove us the forbidding of Ministers to marry in the first hundred years, and abstinence from Meats, as though they were unclean which are created by God for the use of Believers; prove us that Man hath a two-fold right to the Kingdom of Heaven, as your great *Bellarmine* saith, the one by Christ, the other by a Mans own Works; prove us Invocation of Angels, and Prayer and Sacrifice for the Dead the first hundred years after Christ; prove us their selling of Pardons in Christ's and the Apostles dayes for Money; prove us setting up of Images, as to put Men in mind of the Saints deceased, and of their Works; prove us Baptism of Infants with Cream and Spittle, and singing with the Cross, and God-fathers and God-mothers; and let us have some example beyond bare report, for we dare not relie upon your infallible Spirit in these things, therefore convince us, for we are Gain-sayers, and upon good Ground, and we do look upon all these Doctrines and many more not to be of such a great Age as thou tells on, neither to have any affinity or congruity, with the Church of Christ in his or the Apostles time, nor sundry Years after, but rather look upon them as Doctrines of Devils, and a very novelty; a further Scripture *R. E.* urges, 1. *Tim.* 3. 15. *the Church of the living God, the Pillar and Ground of Truth*; *and may we not relie of that Pillar that God hath erected for us?* (saith he) *and he that hears you hears me, and go teach all Nations, and I am with you alwayes, and yet if after all these Promises if the Church may not be believed except she teacheth according to the Scriptures, and be only infallible but when she doth her duty, then the Church hath no more priviledge then the Devil hath, for so long as he teaches conformable to the Scripture he may be believed, and so long as he teaches Truth he may be believed*, saith *R. E.* in page 58, 59.

Answ. The Church is in God, 1 *Thes.* 1. *and is the Pillar and Ground of Truth*; she is in the World though not of the World; and though the Members

Members thereof be visible in the World, yet the world that lies in Wickedness, *never owned them as such*, either saw the Glory of this Church, but alwayes Persecuted it, *and was so far from owning it as Rule and Judge*, as it altogether gain-sayed its direction; but they that did believe in the word of Life, and were separated from the World, and hated by it, were willing to hear the Counsel & to receive the instruction of the Church of God; and the Church only medled with their own Members, as in matter of Judgment, and not of the World, further then by preaching Repentance in it; for the Apostle saith, *what have we to do to judge them that are without?* and this Church as in God was secure to relie upon, for she had the Oracles of God committed unto her, & every one may relie upon this Pillar, if they dare trust it, which I see R. E. dares not, because he likes not to be tyed to their Doctrine declared of in the Scriptures, but would have all to take what they say for granted without the Scripture, or the Apostles example or Spirit, and is not this unreasonable in thee, that would'st have the Church to be believed, or that which calls it self so by Name, when she teacheth not conformable to Scriptures, and to the Faith which was once delivered among the Saints? and wouldst thou have a Church reckoned infallible and to be believed when she doth not her duty? the Churches priviledges are in speaking Truth, and judging Righteously, and the Devil was a Lyer from the beginning and is out of the Truth; and where hast thou read that he teaches conformable to Scripture, and so may be believed? is not the Promise of God to his Disciples, *as they continued to the End, and as they kept his Commandments?* and were they not known to be the Church of God and Disciples of Christ by this? and was not *the Promise to them that hungred and thirsted after Righteousness, and to them that did overcome*? and was not the Exhortation to the Church of *Philadelphia*, *hold fast that which thou hast that none take thy Crown*, *Rev.* 3. 11, 12. Was there not a possibility of letting go that which they had, and of loosing the Crown? or else, why is the Exhortation? But I see R. E. would lay claim to Promises and Priviledges without all condition, and will not be tyed to keep the commands of Christ, nor would not have the Church tyed to follow the Doctrine of the Primitive Church, nor will not admit of any *possibility or probability of failing or Erring*, nay, not so much as a mistake; but as to infallibility and certainty I have said enough before, and the confidence or rather the impudence of R. E. is easily seen, and to make up all, he concludes the Apostles, *as Men, were subject to error in their private affairs, yet were they by the assistance of God's Spirit infallible in delivering matters of Faith.* I say, as they were assisted by the holy Spirit of God, they neither erred in private affairs nor matters of Faith, but as they were not assisted by this they were subject to Err, for in this stood their only Ability to Teach, Instruct, Exhort, and judge, and as they were guided by this Spirit, they were infallible; and so R. E. saith, *That the Prelates of the holy Catholick Church, as Men, they are fallible in their own private actions and affairs; yet when they are assembled in a general Council with their supream Pastor, they are still made infallible in determining matters of Faith*: It is well that R. E. will grant, that there is any possibility for their Prelates to fail, either publick or private; but I say, he that is not faithful in his own actions & affairs, can never be faithful in the Lord's; but it seems a General Council cannot fail when the supream Pastor, the

Pope is there, but if he be not, it ſeems by R. E's diſcourſe, it is more doubtful: the like he alſo judges, if the eleven Diſciples and the ſeventy too, with the Brethren and Elders, if they had all been to define matters of Faith if *Peter* had been wanting, which this Catholick Church calls the Prince of the Apoſtles, there had been ſome doubt of their infallibility in point of Faith; as though the Promiſe of God and the Spirit of God had not been with the reſt of the Apoſtles as well as *Peter*: but a word or two and more hereafter of the infallibility of General Councils, the *Nicean Council* decreed flat Idolatry about Worſhipping of Images, the *Council* at *Conſtantinople* condemned their Proceedings, and made void their Decrees, yet both theſe in R. E's account muſt needs be infallible; the Council at *Baſil* as *Albertus Phigious* ſaith, *Decreed againſt all Reaſon and againſt Scriptures*; (*the Council of Calcedon*) which was one of the four that *Gregory the great compares to the four Goſpels*, that their Decrees were as certain and infallible, yet *Pope Leo* did not ſtick to condemn it, and all them as unadviſed; *Stephanus* Biſhop of *Rome* made void the Decrees of *Formoſus*; *and Sabinian the Pope* commanded that *Pope Gregory's Maſs and all his Writings ſhould be Burned*; *Leo the fourth abrogated* and made void the Acts of *Adrian*; the *Baſil Council* determined that the *Council* of Biſhops was above the *Pope*, but the *Latteran Council under Leo* determined that the *Pope was above the Council*; and they decreed alſo that he that ſhould think otherwiſe ſhould be held for a *Heretick*; but the Council of *Baſil* aforeſaid decreed that they that judged that the Council was not above the *Pope* they were *Hereticks*: Innumerable more inſtances I might give, but that I will not trouble my Reader with ſuch unprofitable Stories; and all theſe Popes ſaid, *They were* Peter's *Succeſſors, and had the Keys of binding and looſing*, and all theſe *Councils* and many more which were of the *Roman* Faith, which in R. E's account could not err, but muſt needs be infallible, and yet are as contradictory one to another, as Light is to Darkneſs, and black to white, and look with their Faces ſeveral ways, like *Sampſon's* Foxes; and therefore let not R. E. nor none of his Catholicks think that the Church of Chriſt now coming out of the Wilderneſs again, can receive all their contradictory Decrees, and invented Fopperies & Conſtitutions of Men for infallible: the Day is broken, the Light hath taken hold of the Ends of the Earth, the Sun is riſen which ſhall make all Foggy miſts of Darkneſs & Clouds of Ignorance to fly away.

But R. E. ceaſes not here, but heaps up one Peice of Darkneſs upon another, till Blackneſs of Darkneſs appears; and he tells of a *Viſible Church*, Mat. 16. *which is builded upon* Peter, *that Viſible Rock; for that Rock there ſpoken of is not Chriſt* (ſaith he) *but* Peter, *for immediately after he names* Peter, *whereas* (ſaith he) *if he had meaned himſelf or* Peter's *Confeſſion, for that* (ſaith he) *is too remote, or mediate and antecedent; for if Chriſt had meaned himſelf, or* Peter's *Confeſſion, he ſhould have ſpoken according to the Grammar Rule and Conſtruction, Upon that Rock, or upon this Rock I have built, I do build, and not I will build:* In the 63d Page and in the 64th Page he tells of *a Church Viſible, having two Heads*, of an *Independent Head*, and a *Dependent Head*; and in the 66th Page he ſaith, *He hopes that it will appear clear to all, as it did to him, that the Viſible Church is that Rule and Judge appointed by God, and all upon Pain of Damnation are to ſubmit unto it.*

Where

Where R.E. hath read of a visible Church with two Heads, I know not, and to take it for infallible I intend not; and where is *Peter* called a visible Rock, and the chief Pastor among the Apostles? doth not this contradict Scripture? doth not Christ say, *The* Gentiles *exercise Dominion one over another, but it shall not be so amongst you, he that will be greatest among you, let him be your Servant, and he that will be chief, let him be your Minister*; and as for thy visible and militant Church, we read no such Words in the Scriptures of Truth; we read of *a Church of God, & of the first-born, whereof Christ was the Rock and the Foundation, and another Foundation can no Man lay, then that which is laid, which is Jesus Christ*, 1 Cor. 3. 11. And *Paul* saith in ver. 10. *As a wise Master-Builder I have laid the Foundation.* I hope R.E. will not be so impudent as to say, he had laid *Peter*, or that he had preached up *Peter* to believe in for Remission of Sins, nor for the Foundation of Faith; for that had been contrary to the Apostles Commission and their Doctrine; for saith the Apostle, *We have not preached our selves, but Christ, the Lord, and our selves your Servants for his sake:* And I may say to thee R. E. as *Paul* said to the *Corinthians*, when they were striving about Men, *Cor.* 3. 21. *Therefore let no Man glory in Men, for all Things are yours*, or as he saith in *Chap.* 1. *Ver.* 13. *was* Paul *crucified for you? or were you baptized in the Name of* Paul? were they not carnal that so gloried? was *Peter* crucified for us? or were we baptized in the Name of *Peter?* is not your visible Church carnal, who thus judgeth, that Christ intended *Peter* to be the Foundation of his Church; for what was he or the rest of the Apostles, but Ministers by which many believed; ; and if thou hadst been present, it is very like would have instructed Christ what to have said, and bidden him have spoken after the Grammer Rule and Construction, *upon that Rock I will build my Church*; *for* Peter's *Faith in Christ is too mediate* (it seems) *and his Confession too remote and antecedent to be the Rock meant in* Mat. 16. 18. *and therefore* Peter *must be immediate, and the Rock upon which Christ hath, doth and will build his Church*; but as immediate as he was, and as sure a Rock as he was, when he began to rebuke Christ, he turned him about, and said unto *Peter*, *Ver.* 23. *Get thee behind me Satan, thou art an Offence unto me, for thou savours not the Things of God*; and so say I to R. E. and his Catholicks, they savour not the things of God, but it is thy private Spirit, and your own Interpretations, and not the Mind of Christ; and how far antecedent is *Peter*'s Confession of Christ the Son of the living God? is it not in *Ver.* 16. and wherein was *Peter* blessed, but in this, that it was revealed to him, that Christ was the Son of the living God, the Rock of Ages, and the Foundation of his Church; and as for thy visible Church with its two Heads, independent Head and dependent Head, which sure must have two Bodies where they can be found; but that I shall leave to R. E. and I hope, from the Grounds that thou hast here laid, which did appear so clear to thee, that none will be afraid, nor judge that such a visible Church with two Heads is to be Rule and Guide to all, to whom all are to submit under Pain of Damnation, which is to have *Peter* for its Rock, which if he had been living, he would have denyed you all, as Setters up of Men, and Slighters of Jesus Christ, the Rock of Ages, the Foundation of the Church, the Head of the Body, the Rule of Life, the Judge of Quick and the Dead, the Law-giver, Director, Instructer and Preserver of his Church forever;

but R. E. goes on and ſaith, *It only remains that we conſider which among all theſe Congregations now on Earth, which pretend themſelves to be this Church of Chriſt; for having once found her, and knowing that ſhe is ſo aſſiſted with the holy Ghoſt, that ſhe cannot teach us an Error, we ſhall no more diſpute the Verity of her Doctrine, then we would have queſtioned the Articles of Faith taught by the holy Apoſtles, or the Words of Chriſt himſelf; wherefore if this Church, this infallible Guide ſhall teach us that Infants ought to be baptized, and that it is as lawful to deſire the Saints departed to pray for us, as to deſire the Prayers of them that are alive, and that the Body of Chriſt our Saviour is really and truly preſent in the Sacrament of the Altar, or any other Article of Faith, we ſhall no more doubt it, then the firſt* Chriſtians *did the Verity of what the Apoſtles taught them.*

Among all thoſe Congregations on Earth, that look upon themſelves to be the *Church* and Spouſe of *Chriſt*, there is one, if thy Eye could behold, or if thou could'ſt diſcern it; but before thou canſt, there is an Eye in thee muſt be put out, and there is a Wiſdom in thee that muſt be confounded, and turned into Fooliſhneſs, before thou canſt diſcern it in its Glory as it is; but however that is it undoubtedly, which is begotten into the Faith through the Publication of the immortal Word of Life, and who are tranſlated from Death unto Life, and who have received the Power and Spirit of our Lord Jeſus Chriſt, and meet in his Name and Power, and do witneſs his Preſence among them, and have received a Meaſure of that infallible Spirit of Truth which leadeth into all Truth, and out of the Polluti-ons of the World, and are dead unto the World, and baptized into the Sufferings of Chriſt, and are crucified with him, who keep unviolated his Statutes and Commands, without adding to or diminiſhing from, who walk in the Order of the Goſpel, and are not conformable to the World, nor to that which fallen Men ſet up, but to the Power of God, that work-eth in the Hearts of all that believe, to the framing of them a meet Habitation for God to dwell in, and abide in the Doctrine of *Chriſt* and his Apoſtles, and are Sayers and Doers, ſpeak the Truth and do the Truth, and hold the Truth in Righteouſneſs, and the Faith once delivered to the Saints in a pure Heart and a pure *Conſcience*, who pray in the Spirit, and with Under-ſtanding, who publiſh the Truth, and declare it in the Spirit, reaching to the *Conſciences*, and to the Witneſs of God in all that hear, who rejoyce only in Chriſt Jeſus, the great Power of God and the Wiſdom of God, and have no Confidence in the Fleſh nor fleſhly Performances, whoſe Faith ſtands not in Words, but in the mighty Power of God, which ſhe hath received ac-cording unto the Promiſe of God; this Congregation or Congregations, which is one, and doth hold the one Head, by which all the Members of *Chriſt* are knit together in the one Faith, by which they overcame the World; this undoubtedly is the Church of *Chriſt* and the Spouſe of *Chriſt*: But whether R. E. will not diſpute againſt the Verity of her Doctrine, I queſtion, notwithſtanding all his Submiſſion in Words; and if this *Church* ſhould teach, that Infants are to be baptized with Cream and Spittle, and ſigned with the *Croſs*, as abſolutely neceſſary to Salvation, or that it is the Duty of the Saints alive to pray to the Saints departed this World, or to teach that *Chriſt*'s Body which was broken for us, and hanged upon the Tree at Mount *Calvary*, that this ſhould now be in a Morſel of Bread and a Sup

of

of Wine, and conveyed thither by the Priest, and this to be really the Body of Christ, if this Church should teach any such Doctrine there were good and weighty Reason to Question, seeing that *R. E.* before hath said, *that they cannot be infallible who contradict one another, and teach two contrary Doctrines, and yet say, they are both infallibly directed so to teach*, I hope *R. E.* will grant that the *Church* in *Christ's* time and the Apostles, was infallible, & it taught no such Doctrine, but to the contrary, therefore that *Church* which pretends infallibility, and yet teacheth such Doctrines as before mentioned, contrary unto *Christ* and the Apostles cannot be infallible, neither led by the infallible Spirit, & all have good reason to Question the Verity of these things, more then what the Apostles taught, seeing they are contradictory to *Christ* and the Apostles teaching, and contrary to Scripture, and contrary to the witness of God in all Consciences, and as I said before, this *Church* of God whereof I have spoken now, though not denominated by any other name then the *Church of God*, is and hath been assisted so by the Holy Ghost as she hath not erred, when she only hearkened to its instruction and direction; but when the Wisdom of the Flesh and the Worldly part and States, and Governments, and Policies, and Princes have been minded more then the Spirit of God, then Error hath been taught, and the greater Part in a Council have overswayed the rest, & established Error by Decree, and have enjoyned it under Penalties to be received as Sacred, and Holy, and Infallible, of which we find the *Church* of *Rome* exceedingly guilty, and therefore do conclude notwithstanding the promise of God to his *Church* that kept in Covenant with him, that this *Church* of *Rome* hath erred and doth err, both in Faith, Doctrine and Practice, of the infallible *Church* in the Apostles dayes; and therefore their Doctrine is more to be questioned then the Apostles; and they not fit to be this Rule, and Guide, and director; unto which *R. E.* saith, *All are to submit under pain of Damnation. Scar-Crows* will hardly affright Men of understanding, but unreasonable Creatures they may.

And last of all, *R. E.* saith, He will conclude his whole Proof with an Argument from Heaven, & of the highest Nature, & make it evident *That the* Roman *Church must be this Guide and Judge which God hath appointed, because of the Gift of Miracles*; & cites *John* 15.24. *If I had not done among them the work that no other Man did, they had not had Sin.* And now I say, that the *Roman Church* hath done Works and Miracles, such as no other *Church* hath done, therefore if we refuse to believe her we shall have Sin, and shew our selves haters of God: And he instances St. *Ber.* St. *Mal.* St. *Dom.* St. *Fra.* which wrought Miracles, and of *Austin* the *Monk* which taught Christian Faith first in *England*, and his fellow *Monks*, which was then confirmed by wonderful Miracles from Heaven, not in confirmation of those Points and Articles of Faith which you had with us, but of those which you call Popish and Superstitious, as the Sacrifice of the Mass, and about Respect and Veneration which is given to Saints, Reliques, and Images, and about the Doctrine of Purgatory, and Payment of Tythes: and *R. E.* concludes if we will not believe what you have not seen, you destroy Faith which is an evidence of things not seen.

Although *R. E.* makes a great boast of the Miracles of the Church of *Rome*, which no other *Church* hath wrought the like, & therefore concludes

that she is this Rule and Guide, which all are to give Ear unto, under pain of Damnation; and these Miracles he saith, *are an Argument from Heaven, and proof of the highest Nature*; believe him who can. If time would but permit, and the Reader have patience to read most or many, if not all the Miracles he so much cries up, might be declared to his and their shame, the very report and relation thereof cannot but be reckoned as fabulous and fained Stories, and proceed from that lying Spirit which was in the *false Prophet, which wrought Miracles before the Beast, and deceived them that had received the mark of the Beast, and them which Worshipped his Image, which must be taken alive and cast into the lake of Fire,* Rev. 19. 20. *It is an adulterous Generation that seeks a sign,* and yet did not believe when they had Miracles wrought by the Finger of God amongst them, yet they said, it was by *Beelzebub.* The *Scribes* and *Pharisees* said, *If he be the King of* Israel, *let him come down from the Cross and we will believe*; but the Power of Christ was not to be shewed at the Blind will of the *Pharisees*, neither would they have believed if he had come down. Though Miracles have been wrought by the Power of God, and are according to his Heavenly will, and are not limited either to Men, time or place, yet it is not so sufficient an Argument from Heaven as *R. E.* saith to prove the Church of *Rome* this true Church, *seeing that the Devil, and Satan and Anti-christ shall come with Signs and lying Wonders, and if it were possible, deceive the Elect*; *And* Jannes *and* Jambres *withstood* Moses *in working Lying Miracles before* Pharaoh, *to the hardning of his Heart.* And *Chrysostome* in his Hom. upon *Mat.* 19. saith, *In the end of time Power shall be given to the Devil to work Signs and Miracles*; So that the Ministers of Christ cannot be known by working of Miracles, but by working none at all. And *Augustine* saith, (though some said Prayers at the Tombs of the dead, and obtained their desires, as they said) *Away with these things, they be either juglings and mockeries of deceitful Men, or else delusions of lying Spirits.* Chrysost. in his Hom. upon *Mat.* 49. *In old times it was known by Miracles who were the true Christians, and who the false*; but now Miracles are rather among them that are false Christians. And as for your great Miracles which thou sayest the Chronologies and Histories speak of *J. L.* as *Bed.* and *Holingshed*, *Stow*, and others, we look upon them not at all as material in this thing, seeing they have had the Reports from other Hands and Pens of certain Monkish Stories which they have found scattered here and there, published themselves, and left their Fables upon Record to deceive poor People withal for their own advantage; and most of the Miracles that we hear of, are either wrought about your Tombs and Sepulchers, and your holy Mass, and your Reliques and Images. I have heard indeed, how that from the skirt of an Image of yours which one in a *Bloody Flux* did but touch, and immediatly vertue came from it, and Water and Blood issued forth, whereby the party was made whole by washing therein. Also I have heard of the Image of the Virgin *Mary*, first honoured by Christians in *Nazareth*, afterwards Translated into *Sclavonia*, and when Images began to be vilified there and dis-esteemed, it removed it self from place to place, as discontent did arise in it, it seems at the place and People where it was situated sometimes, and at last it removed *a whole Island with it nearer Rome*, now call'd *Loretta*, and commonly known by the Name of *Our Lady of Loretta*, to which all the Pilgrims and

Monks

Monks commonly and frequently go to confess their Sins, and to receive Absolutions before they come to *Rome*, and so continues to this day. I cannot forget indeed the notable Miracle wrought by *Austin* the Monk, of which *R. E.* glories so in, wrought at *Cometon* in *Oxfordshire*, touching the Doctrine of due Payment of Tythes, a profitable Doctrine to *Austin* and his Monks, the first Bishop of *Canterbury*, confirmed by a Miracle, and such as it is you shall have it. About the Year 600. as it is said, *Austin comes to Preach at* Cometon *in* Oxfordshire, *the Priest of the place complains to him, how that the Lord of the Manour would not pay his Tythes*; Austin *Questioning the Lord about the fault in his Devotion, he stoutly Answered, That the Tenth sheaf doubtless was his, that had the Interest in the Nine, and therefore would pay none: presently* Austin *denounceth him Excommunicate, and turning to the Altar to say Mass publickly, forbad that any Excommunicated Person should be present there; suddenly a Dead Corps that had been buried at the Church Door, arose and went out of the Church, and stood while the Mass continued; which ended,* Austin *comes to this living or dead (whether you will) and charges him in the Name of God to declare who he was? he tells him, That in the time of the* Brittish *State,* hujus Villi Patronus, *and although he was often urged by the Doctrine of the Priest to pay his Tythes, yet he never could be brought to it, for the which he saith, after he was dead, he was carried to Hell:* Austin *desired to know where the Priest that Excommunicated him was buried? the dead shewed him the place, where he makes an Invocation of the dead Priest, and bids him arise, because they wanted his help; the Priest arises;* Austin *asks him if he knew that other that was risen? he tells him yes, but wishes he had never known him; for saith he, he was in all things ever averse to the Church, and a detainer of his Tythes, a great Sinner to his Death, and therefore I Excommunicated him. But* Austin *declares that it was fit Mercy should be used towards him, and that he had suffered long in Hell for his Offence*; You must suppose the Author meant Purgatory: *wherefore he gives him Absolution, and sends him to his Grave, where he fell again to Dust and Ashes; he gone, the Priest new risen tells that his Corps had lien there about* 170 *Years, and* Austin *would gladly have had him to have continued on Earth, for instruction of Souls, but could not thereto intreat him; so he returned to his former Lodging. The Lord of the Town standing by all this while, and Trembling, was now demanded, If he would pay his Tythes, but he presently fell down at* Austin's *Feet, weeping and confessing his Offence, and submits to pay Tythes, and receives Pardon, and became all his Life time a follower of* Austin.

Besides the common Legend of our Saints, it is in some Volumes put alone for a most observable Miracle, and it is found to be bound up at the end of the Ms. Life of *Tho. Becket Arch Bishop* of *Canterbury*, written by *John Degrandesomo*, and it remains in the publick Library at *Oxford*; there also it is related in *Johannes Anglicus* his History *Aurea*. Besides *Selden* in his *History of Tythes* makes mention of it, and in the 274. *page* of his Book. And as concerning the Miracles which are reported by certain *Jesuites* to be done in the *West Indies* by them of that Society, after they had converted them to the Christian Faith as they call it, in confirmation of their Doctrine they write of great Miracles that were wrought by them, how that with *Holy Water, They had Calmed the Sea in great Tempests*; and with *Holy Water they had driven Mice out of the Country*; and how that by *Holy Water, they*

had made Barren Women to bear Children. See *Cope's* Dialogue the first, *page* the 18th.

And many deviſed and fained Miracles are Storied among you, and kept up to deceive and blind the People withal; Dead Images have been forced to Sweat, to Weep, to Laugh, and to Shift themſelves from place to place; and as among the *Panims* and *Infidels*, the Image of *Jupiter* was able by art to cry aloud, *Let all the Chriſtians be Baniſhed the Country*, *Euſeb. l.* 8. even ſo among the falſe Chriſtians, Images have been able to ſpeak whatſoever his Keeper or *Sexton* liſteth; and the Image of our *Lady* hath been able to *attend her own Candle*, and other Images have been able to *Heal all Diſeaſes*; believe it who can.

Nicholaus ſaith, *in the Church of God the Prieſts often times deceive the People with fained Miracles for Lucre's ſake*; and thus the World hath been born in Hand, that Images were not only bare Images, but had ſome ſecret divine Power hidden within them; but I ſhall conclude and ſay, as *Hierome* ſaith, *The Truth of Chriſt ſhall devour and conſume the falſhood of Anti-chriſt, and all his fained Miracles, and lying Wonders, and Inchantments, and Sorceries*, with which he hath deceived the Nations.

Alexander Hales ſaith, *p.* 4. *qu.* 53. *men.* 4. *In the Sacrament it ſelf there appears Fleſh, ſometimes by the conveyance of Men, and ſometimes by the working of the Devil.* And hath not *R. E.* heard and read of a certain Catholick of theirs, and no Lay-man neither, not many Ages ago, that did pennance at *Pauls Croſs*, and made a publick Confeſſion of his *Diſſimulation*, when he pricked his Finger and made it Bleed when he gave that which you call, your *Euchariſt* (or Sacrament of the *Altar*, as you call it) unto the People to delude them, making them believe, that, as the phraſe is, Chriſt by Miracle had conveyed the Blood into the Bread after the words of *Conſecration*? but enough of this hath been ſaid by others, and written largly of by other Hands and Pens, ſo that I need not ſay much. But Miracles be not ever more undoubted proofs of a true Doctrine, nor ſuch abſolute Signs of a true Church, nor ſuch infallible Arguments as from Heaven, as *R. E.* ſaith his are. And ſo I conclude with that which *Auſtin* ſaid unto *Fauſtus* the *Manichee*, *Ye work no Miracles, and yet if ye wrought any, at your Hands we would take heed of them.* And Jer. 23. ſaith, *The falſe Prophets have deceived my People by their Lyes and by their Lightneſs, and by their Dreams and Miracles.* And ſo hath this falſe fained pretended Catholick Church done, deceived the Nations, and bewitched them with ſuch Lying fabulous Stories, and falſe and ridiculous Miracles, and Sorceries and Inchantments, as is above-mentioned; and many more of the like Nature might be mentioned, but that I would not be tedious to the Reader, which if they were all ſum'd up, would hardly make up a Heavenly Argument and Proof, as *R. E.* ſaith it doth, *That their Church is the only true Church, and fit to be the Rule and Judge of all matters of Faith.* And now Reader view over their Miracles before-mentioned, and ſee if thou canſt receive them, becauſe the Church of *Rome* ſaith, they are true, and muſt not be queſtioned, for if thou do, thou art like to come under a hard cenſure by the verdict of *R. E.* and his Catholick Church, firſt, to be reckoned as an *Unbeliever*, ſecondly, to be a *Hater of God*, and thirdly, in not believing theſe Miracles, or whatſoever elſe ſhall be declared unto thee by the ſaid Church, or elſe thou

comeſt

comeſt under no leſs Penalty then *Eternal Damnation*, as *R. E.* ſaith in the 80th page of his Epiſtle: but it is a ſmall thing to be judged by man, and eſpecially ſuch a man who hath gadded abroad, and changed his way ſo oft, ſo that he hath forgotten the true Path of Righteouſneſs to walk in, or elſe never knew it, and hath turned and wheeled about; and now at laſt doth as the poor *Indian* doth with his Deer-skin, hangs it upon one Shoulder, and ſo upon the other ſhoulder to ſhelter him from the Wind and Tempeſt that comes of that ſide: But the day is dawned, and mens Spirits are diſcovered beyond their Words, and all the turnings and wheelings of things upſide down, is but as the Potter's Clay; for God meaſures every man, not by his Words, but by his Heart and Spirit, and Works, and will judge every one in Righteouſneſs according to their deeds.

And *R. E.* goes on as confident that his Arguments and Reaſons laid down have prevailed, and almoſt takes its for granted that it muſt needs be evident to all, that the *Roman* Church is the true Church; and ſaith, *He knows but one ſingle Point between the Catholicks and them that ſtand divided from them*, and that is, ſaith he, *That we follow a ſeveral Rule, to Guide and Judge in the great affairs of Faith*, for all ſides are bound to believe all Truth ſufficiently propounded to them, to be revealed of God; and therefore if the preſence of Chriſt in the Sacrament, Purgatory, Worſhipping of Images, Invocation of Saints, and Prayer to the Dead, and for the Dead: If theſe or any other Point of Faith be ſufficiently propounded; by denying them, God's Veracity is denyed, and God thereby made a Lyar. The difference ſtands betwixt you, and them that are divided from you, in more particulars then thou art aware of, or ever wilt be able ſufficiently to propound them to be revealed of God; though it is true, ſome are divided from you in Circumſtantials and Ceremonies, and ſome others in ſome points of Faith and Worſhip, yet ſome deny you in the very ground, though 'tis true, the different Rule by which each party are directed, is a great and a main thing. Thou ſayeſt, *This Catholick Church is the Rule*; but I ſay, and am not alone, that Chriſt is the Way to the Father, and the Way to the Kingdom, and the Rule and Means by which his Church is Governed, and he is the Law-giver and the Judge, and all Judgment is committed to the Son, and it is he alone that propounds Truth ſufficiently; and they that are in him, are new Creatures; and that which is the New-Creature Rule, Guide and Judge, is the Rule, Guide and Judge of the Church of God, and Chriſt is the Author of Faith, and it is nothing that avails any thing with God, but the *New-Creature*; *and as many as walk according to this Rule, Peace is to them*, *Gal.* 3. 16. And Chriſt hath not left his People without a Guide, for he ſaid, *Lo I am with you to the End of the World*, ſo as to commit the guidance thereof to fallible men, who may aſſume Authority without his Power, and to faſten thoſe things upon God as to be revealed from him, when the Lord hath ſpoken nothing; and we are ſo far from looking that the main grounds that thou layeſt down to prove your Church to be this Rule & Guide, & the many Doctrines propounded by you are not ſufficiently propounded to be revealed of God, but rather they are the Imaginations of your own Brain, and things packt up ſince the Apoſtles dayes, by different Popes, and different Mutations and Alterations in your Church for filthy Lucres ſake; and ſo *to deny them is not to deny God's Veracity, neither*

ther to make God a Lyar, as thou falsely sayest; but thou, and you are the Lyars, as to propound those things *to be revealed from God, and to be received by all under pain of Damnation*, when God hath revealed no such thing, but the contrary, and so thy own Words at last shall turn to be thy burden, because thou sayest, *the Lord saith, and hath revealed, and sufficiently proposed the real presence of Christ in your Sacrament of the Altar as a divine Revelation, Worshipping of Images, Prayer to the dead, and for the dead*, and all these foolish Imaginations which you have brought in, and intruded and thrust upon People by force; and these are sufficiently propounded, as thou sayest, as *divine Revelations, and the Father, Son, and Holy Ghost, or the incarnation of Christ*: Silence deceit, and for shame blush so to say; the Prophets who spake as they were moved by the Holy Ghost and Propheſied of things to come, they declared of the Father, Son, and Holy Ghost all, and propheſied long before, that *a Virgin should bring forth a Son, whose Name should be called Emanuel, God with us; and the Government should be upon his Shoulders*: This the Pope hath usurped, and you put it upon his Shoulders, but your invented Doctrines aforesaid, are meerly the Imaginations of your own Brain, which neither the Prophets nor Apostles bore Witness unto, but against.

And therefore it is thy, and your great Presumption, to make God, Christ and Apostles the Foundation of all this Rubbish, Straw, and Stubble, which thou would'st put off as divine Revelation, and as sufficiently proposed, as the doctrine of Christ and his Apostles was; nay, blush for shame; they brought in the Prophets for the Peoples sake, to prove that they had testified of the same before, and had declared the coming of the Just One; besides they commended themselves to the Witness of God in every man's Conscience; and upon waiting upon the Lord and in the measure of his Spirit, they found the things even so, and by searching the Scriptures as the Bereans did, & found the things even so, as had been declared of: but upon due consideration we find not these foresaid doctrines so propounded as to have the Testimony of the Prophets and Apostles, neither doth your Doctrine and Worship answer the Witness of God in every mans Conscience; and so to deny you is not to make God a Lyar, but God true, the Prophets and Apostles, and the Witness of God true, and you Lyars, who contradict them and their Testimony and the Power of God, and would assume it to your selves, though you be erred from the Spirit, and would put all under the Name of Infallibility, and by such Heavenly Arguments as R. E. *calls them, to wit, the Miracles aforesaid, by which you have deceived the Nations, and blinded the Eyes of the People; but the time is come, and Light and Life is broken forth, that the Skirts of the Whore must be discovered, and her nakedness must appear, and her Fornications and Adulteries shall be manifest unto all, so that you shall not proceed much further: And I hope by this time in* R. E's *Words, it will appear evident to all, whose Eyes God in any measure hath opened, That this Catholick Church (so called) is manifest in what hath been said to* R. E. *not to be the Church of Christ, neither their Doctrine and Practice divinely propounded, neither she taken from henceforth as the only infallible Judge, Rule and Director in all matters of Faith, which all are to receive upon pain of Damnation, as* R. E. *saith; though she sit as Queen, and hath known no Sorrow; but on the contrary, she to be a blind Guide that hath bewitched the Kings of the Earth, and the Nations (which are Waters, which is the Universalty* R. E. *boasts of) with her Inchantments & Sorceries, which from henceforth shall*

not

not be taken as infallible but fallible; and as that Church that hath not convey ed the true Faith which was once delivered to the Saints, but rather hath spread abroad Error and false Doctrine, and the Traditions and inventions of Men, instead of the Doctrine of Christ, and would put off all this under the Name of Authority and Power from God, and sufficiently propounded, and infallibility, and under the Penalty of the highest curse upon not receiving it; but the Sun is risen which hath discovered all your deceit; lay down your carnal Weapons, Cain's *weapons, and your human Power by which you have prevailed, more by force and cruelty upon the Nations, then by sound Doctrine, or that plea of being* Peter's *Successors: I say, come forth with your spiritual Weapons, which the Church of God had in the Primitive times, and prevail as far as you can, but Oh! you want these, and therefore you are necessitated to take up force and Violence, the Dragon's Power to compell all to come to your Church.*

Further, *R. E.* in his Postscript hath been confident of what he hath declared, *That it is of such force what he hath said for the* Roman *Catholick Church, so called, that he believes what he hath said cannot be answered*; and he saith, *his confidence doth not mis-become him, and that it is improbable to be Answered, and that he hath not yet done his All; neither in his first nor second Edition, but hath some what more yet of great moment to speak as to prove the Church of* Rome *this only and infallible Guide.*

Unto whom I say, it had been good not to have boasted when he put on his Armour, but when he puts it off; and methinks having been so unstable and unsetled as he hath been formerly, he should not have been so confident in opposition to Wisdom, as to give such a challenge and make such a vapour of, as that it is improbable to be answered, and it is more then any of you or all of you can answer, as his own Words are, (page the 9th) these words are not becoming a Man indeed, who saith, *He hath learned meekne's and humility of Heart, and hath such great b wels of Charity, as he professeth he hath*; page the 86th. The substance of what he hath said or written, which he reckons so profound and unanswerable, and to be more then any or all the Non-conformists can answer, they have been Answered over and over again, before *R. E.* was born, by many Learned, sufficient, and good Men; whose Reasons and weighty Arguments about the Premisses have not been made void unto this day, but have prevailed with many, not only to the Convincing, but also to the turning of many from that usurped Authority of the *Roman* Church, and hath discovered the Errors, false Doctrine, and evil Practices, notwithstanding their pretended infallibility, which *R E.* will not be able to answer, if particulars should be descended unto; and though *R. E.* may reckon the reasons that he hath l i l down, when he hath the most what taken at the gainest, and reckon them as impregnable, yet I hope they will not appear so to an understanding Eye which is enlightened by the Spirit of the Lord, nor to them who are of a sound Judgment; what others have done to answer his bold Challenge I know not, because I am shut up in a Corner for the Testimony of Jesus, and for the Word of God: but methinks them that are concerned should not let such Boasts go unreproved, neither such false Doctrine nor false suggestions as *R. E.* hath made, to vilifie and debase and set at nought all things, and every thing, that seems contrary unto the Judgment of this pretended Catholick Church; and seeing that he shuts out all *Non-confor-*

miſts as to be Members of the Church of God, and to be without all Rule, all Order, all Government, and to come under the great penalty of damnation, by not ſubmitting unto whatſoever this pretended Catholick Church doth impoſe, how Repugnant ſoever it be unto the Doctrine of Chriſt, and how contrary ſoever it be unto the Spirit of God, yet all muſt be received without queſtion, though it be that which the Spirit of God ſometimes called the Doctrine of Devils, but how it muſt become holy, and of divine Authority, and ſufficiently propounded and ſo received; becauſe as *R. E.* ſaith, *The Church cannot Err*; I ſay unto him and unto all men, and to the Witneſs of God in every Man, either the Church in the Apoſtles dayes did Err and teach falſe Doctrine, or this pretended Catholick Church, becauſe they teach contrary one to the other, and do walk by a contrary Rule; and as *R. E.* ſaith, *Infallibility cannot contradict it ſelf*; and he hath granted that the Apoſtles and Primitive Chriſtians had an infallible Spirit, and did not Err; then let *R. E.* and all, take a view of the *Roman* Doctrine, and compare it with theirs, and they ſhall find it as far wide one from the other as the Heavens are from the Earth, or Light from Darkneſs, ſo that for the Truth's ſake, and for the Doctrine and Faith ſake that was once delivered among the Saints, and for the *Non-conformiſts* ſake, who cannot bow their Knee to *Baal*, neither ſubmit to the Injunctions of changeable Men, inſtead of the Doctrines of Chriſt. I could not do leſs then give Anſwer unto the ſubſtance of *R. E.* his Epiſtle which he boaſted of, *To be more then any could anſwer, and to reprove his falſe Doctrine and Error, which he would perſwade all unto, and not to queſtion, becauſe the Church of* Rome *hath propounded it as infallible*; moſt of all thoſe Doctrines are denyed, and I cannot but give my Teſtimony againſt them as to be falſe, and that which leads People into Error; and let *R. E.* when he brings forth his All, prove to us, that Infallibility as intailed to the Pope by ſucceſſion, and Prayer for the Dead, Worſhipping of Angels, Worſhipping Relicks, worſhipping Images, *Tranſubſtantiation*, *Purgatory*, ſprinkling of Infants; prove to us from the Scripture in thy next, that theſe were Apoſtolical and Infallible Doctrines, delivered and taught by the Church of Chriſt in the Apoſtles time, or in the firſt hundred Years after Chriſt, and thou will not only gain me, but many more, to receive and imbrace the Catholick Church of *Rome* for an abſolute Rule and Guide, unto which all on Earth ought to be ſubject unto, which if thou doſt not, we will take it for granted, thou dareſt not, leſt thou ingage thy ſelf in ſuch a Controverſie as thou never ingaged in yet, by which thy and your Folly will more and more appear unto all. I ſhall not trouble neither my ſelf nor the Reader any further in traducing *R. E.* in his multiplicity of Words, although the main and weighty Arguments and Reaſons as *R. E.* looks upon them are anſwered, which I commend unto thee, and to the Witneſs of God in every Man's Conſcience, to try and ſearch out, where the difference and weight lies, and the Truth, and as the meaſure of God's Spirit in every Man's Conſcience doth cloſe with or againſt, if it can what I have ſaid about *R. E.* his Epiſtle, for unto that I dare ſtand to the Judgment of and in it, as every one believes and walks, I bid my Reader, Farewell.

Weſtmoreland *th's* 18*th* *of the* 5*th* *Moneth* 1665. F. H.

A

General Epiſtle

To the Diſperſed and

PERSECUTED FLOCK

OF

Chriſt Jeſus

IN THE

DOMINION OF ENGLAND,

AND

All Parts and Regions where this ſhall come, who have believed in Chriſt, the Light of the World, and now ſuffer for his Names ſake.

DEarly Beloved, whom God hath called and redeemed out of the World, and the Vanities thereof, to follow the Lamb in the Regeneration through the Croſs and Suffering in this Age, wherein the Whore, Beaſt and falſe Prophet, and all that have drunk of her Cup, and have received the Mark of the Beaſt, and are led aſide to believe Lyes, that proceed out of the Mouth of the time-ſerving, flattering, deceitful Workers of this Generation, who are all joyned together in their Strength and Power, to act every Way againſt the Lamb and his meek Appearance, (who takes away the Sins of the World) and againſt all them that are made clean through his Blood, and are come out of the Pollutions of the World, and to make War againſt the Remnant of the Seed of God, who are begotten again to the lively Hope of Chriſt Jeſus, and to the Inheritance that fades not away, and to root out, and deſtroy, and weary out through cruel Suffering the Saints of the moſt high, that ſo the Prince of Darkneſs might rule in his full Power and Authority in his Inſtruments and Servants, without Oppoſition or any Gain-ſaying: And as God out of his everlaſting Love hath redeemed and tranſlated many from great Darkneſs, wherein they have bin held in the time of Unbelief, into his marvellous Light, to walk in it, and to bring forth the Fruits of the Day, of Light, Faith and Righte-

ouſneſs, to the Praiſe and Glory of his Grace, who hath called them, and tranſlated them for that very End, to ſhew forth his Power and Glory in the Earth, who have been quickned and raiſed by it out of the Grave, that they might bear Witneſs thereunto, and teſtifie of it both in Word and Work againſt the World and the God thereof, who now rules in the Children of Diſobedience; therefore is his Wrath the more kindled, and his Fury great againſt them that are departed out of his Kingdom, and will not yield their Hearts and Necks to be ſubject any more unto his Yoak, by whom they have been enſlaved and held Captive under many and divers Luſts, which the Wrath of God is revealed againſt, and to be revealed againſt; and becauſe they are made free by the Brightneſs of the *glorious riſing of the Sun of Righteouſneſs in his Power and quickning Life in their Hearts, which hath broken his Yoak of Bondage, and deſtroyed the Law of Sin and Death, which ſometimes had Power over them*; but now being made Conquerors of them through the Power of Chriſt, the old Dragon, the Deceiver of the Nations, who is out of the Truth, labours by all means to bring them back again under his Yoak; and his Devices are not a few, which are ſet on Foot at this Day, to make all bow unto him, which the Children of Light are not ignorant of, who are and have been watchful againſt the myſterious working of his Power within, and alſo without in his Inſtruments, who have received great Power from him to propagate his Kingdom, that ſtands in Wrath, Evil-doing and Cruelty: And therefore all had need to watch and be circumſpect, that they that are eſcaped be not enſnared and entangled again, leſt their Bondage be greater, and the Yoak heavier then before: Therefore the Lord moveth often in my Heart, to exhort all unto *Watchfulneſs and Diligence, and ſo much the more, becauſe the Dayes are perilous, and the Times dangerous, and the Temptations many on every Hand*; ſo they that look out are in Danger to be enſnared, and let in the Enemy, and Fears, and Doubts, and Unbelief enter, and queſtioning in the Haſte, *Can God deliver? or will he deliver? or hath he any Regard unto our Affliction?* And becauſe the time ſeems long, and they cannot ſee to the End thereof, their Hearts fail, and their Faith is in Danger to be ſhaken, and they loſe their States; therefore it concerns every one to *watch and pray, that they enter not into Temptations, neither be overcome with the wicked One, neither of the fading Pleaſure, Profit and Eaſe that the Children of this World do enjoy, which is but for a Time, and then is the Beginning of endleſs Miſery.*

Therefore all dearly beloved, look over all the Sufferings, and Troubles, and Temptations, and Neceſſities, and over the Devil and all his Works; to the Beginning, and to that have an Eye which was before they had a Being; to the Lord God everlaſting who made Heaven and Earth have an Eye, and let your Eye be fixed on him which deſtroyes the Devil and all his Works, and will reward the Workers of Iniquity according to their Deeds with everlaſting Torments.

Dearly Beloved, who have been under great Sufferings & Loſers for Chriſt's ſake and the Goſpel's in this Age, like as many faithful Witneſſes have been in former Ages; *I am a Sufferer with you, and am ſenſible of your Griefs, Afflictions, Neceſſities and Tribulations, which are many, and do bear and ſuffer with you all in my Heart, and in the true Sence and Feeling of you all diſperſed every where, where God hath placed you in the Earth, my Heart, Soul, Life*

and

and Spirit breatheth forth unto you all, and your Burden is mine, your Afflictions are mine, your Sufferings are mine; I do weep with them that weep, I am ſorrowful with them that are ſorrowful; and that which is a Grief and Vexation unto the Spirit of God in any, in the Spirit of Chriſt, which is but one in all, I am burdened with them, and do bear a Part of their Grief; I ſpeak without Oſtentation or Glorying, for what have I to glory in any, but the Lord, or to rejoyce in, but that which all the World hates, becauſe it teſtifies againſt it; and therefore we are become the Objects of Scorn and Hatred in this World, by them that are of it, who glory in Sin, who rejoyce in Iniquity, whoſe End is Deſtruction and perpetual Miſery, and their Rejoycing ſhall be turned into endleſs Sorrow and Grief.

Elected of God, our Portion in this World is to be Sufferers in it and by it, becauſe God hath choſen us out of it and its Nature; therefore we are hated, deſpiſed and perſecuted in our Generation, like as all the People of God were in former Generations; we cannot be exempted from drinking of the ſame Cup which Chriſt the Heir of all things drank, neither be exempted from being baptized into his Suffering; and therefore Chriſt told his Diſciples, *In the World ye ſhall have Trouble*; and the Apoſtles, and Miniſters, and Believers in Chriſt did drink of the ſame, and were baptized into the ſame Baptiſm, and therefore teſtified, *That them that will live godly in Chriſt muſt ſuffer Perſecution*; for the World loves only the Children of it, but alwayes hated the Children of God, and them that were redeemed out of it, and they bore Witneſs againſt it and the Works thereof; it's no new thing or ſtrange thing; for it's that Portion which all the Prophets and holy Men of God were Partakers of, Chriſt and the Apoſtles, and all true Believers in every Age; and the nearer any came to be unto God in their Life and Practice, the more they were hated, and the more vilified, ſlandered and evil ſpoken of, ſometime by the *Jews*, ſometime by the *Heathen*, and now by the Apoſtatized *Chriſtians*; for the Nature is one through all Ages, and Diverſity of Names in Profeſſion do not at all alter Man or Men at the Heart; the *Jews*, who profeſſed God in Words, and cryed up the Temple, and *Moſes*, and the Law in Words, ſlew the Prophets, and laid falſe things to their Charge; *Jeremiah* when he propheſied againſt Jeruſalem, and ſpake to the Princes and Rulers, when they were revolted from God in the Dayes of *Zedekiah*, and denounced Evil againſt the City and People becauſe of Tranſgreſſion; they put him in the Dungeon, and where his Feet ſticked in the Mire, and ſaid, *He was fallen away to the* Caldeans, *and did alienate the Hearts of the* Jews *from them and their Law, and deſpiſed their Government*; Chriſt was accounted a Friend of Publicans and Sinners, and had a Devil, a Tranſgreſſor of *Moſes*'s Law, though he came to fulfil it, and an Enemy to *Ceſar*, and a Blaſphemer, and what not? who ſaid ſo? the Elders, the Doctors, the Rabbies and Rulers of the People: and they crucified him as an Evil-doer, though none could convince him of Sin; the Apoſtles of Chriſt as *ſeditious Men*, *Ringleaders of Sects*, *Authors of Uproars*, *Turners of the World upſide down*, as *diſobedient*, *Enemies to Peace*, as *diſcontented Men with the preſent Laws and Cuſtoms then eſtabliſhed, and judged as not fit to live*: And therefore many ſuffered long for holding out their Teſtimony faithfully they had received, and laſt of all ſuffered Death, not as Saints and Prophets, but as Evil-doers

at last, some by the *Jews*, some by the *Heathens*: The primitive *Christians*, of whom the World was not worthy, were falsly accused by the *Romans*, *Heathens* and *Pagans* in the great Persecutions that arose, were evil spoken of, and falsly represented, and rendered odious, and as Objects of Hatred, through the Envy of the Devil, because they opposed his Kingdom of Darkness: *Tertullian* saith, *The* Heathen *commonly reputed the then primitive* Christians *incestuous men, Killers of Children, Enemies of all Mankind, Enemies against the Gods, against the Emperours, against the Laws*; they made an Out-cry upon them, *it's not lawful they should live*: And when any Judgment did befall them, *Augustine* saith, it was become a Proverb, *Our Rain fails us because of these* Christians; and *Eusebius* saith, *The Religion of Christ was called, the Heresie of godless* Christians. Likewise after the Name of Christ and Christians became in Repute and Esteem, many Hypocrites and Formalists took on the Name, when it was countenanced by the Kings and Princes of the Earth, and then turned against them that were more in the Life and Power then they were, as the *Bohemians*, and the *Waldenses*, and first *Protestants* in *Germany*; how were they branded with *Heresie and Schism*, as *seditious, factious, Enemies to the Laws, Church and State, and to the Princes?* and how was the Hatred of the Pope and Emperour kindled against them, and War raised upon them, and many suffered Death in their Account as Evil-doers who persecuted them: Likewise, come nearer our own Age, in the Dayes of Queen *Mary*, how were the best of Men, and the best of Christians in that Age censured as *Enemies to the Queen's Laws and Government, Enemies to the Church, seditious Hereticks, and such as were not fit to live*; and therefore many suffered in the cruel Flames of Fire, and did undergo many great Torments and Sufferings, and last of cruel Deaths many suffered, and by them called *Christians*, and yet slew him, and persecuted him in his Members. Last of all, God hath brought us forth in our Age, to bear witness unto him, and unto that Life, Power and Light, by which we are quickned, and raised out of the Grave of Sin and Death, to live unto him, and serve him in Newness of Life, and to confess unto his holy Name and Power, by which we are saved, illuminated and directed, and to worship him in Spirit and Truth, according to the Manifestation of his Spirit to us and in us, and according to the Scriptures of Truth; for the Lord God of Heaven and Earth judge, and all his holy Angels, and all just Men, that are anointed with the holy Unction, that know Truth from Error, whether we hold any thing either in Doctrine or Practice, but that which the primitive Christians bear Witness of, and also the Scriptures bare witness unto, and that which we are perswaded in our Consciences by the unerring Spirit of the Lord, which doth give us Assurance of his Acceptation and Peace in our Hearts.

And how often have we declared our selves both by Word and Writing, which is sufficiently manifest unto all, who have not wilfully closed their Eyes, and stopped their Ears against us, that we are of no other Faith, Hope or Religion, but that which Christ and his Apostles and primitive Christians were of, which they did hold forth, both in Doctrine and Practice, as in Respect of Worship; and how peaceably and humbly we have walked towards all Men, without seeking the hurt or detriment of any; thou righteous Judge of Heaven and Earth knowest, and according to the Innocency

nocency of our Hearts do thou judge us, and plead our Cause: And further, we have laboured that Sin might be beat down, and that all every where might have been turned from it unto the living God, and that Righteousness might have been advanced, and Truth have taken Place in all Mens Hearts, both in word and deed, that Christ who is professed in Words, might have ruled in the Hearts of all Men that make mention of him, that so God's Blessing might have been felt and known by all, and the Souls of all saved from the Snares of Satan, and out of that which the Wrath of God and his Judgments come upon: And Lord God of Heaven and Earth, thou knoweſt how our Adversaries have sought Occasion against us, for no other Cause but for the Matter of the Worship of the living God, and unto God's righteous Judgment Seat we dare appeal, & do thou judge us, and reward us according to our deserts, if ever we have contrived the Hurt of any Man or Men, or have sought to violate any righteous Law of Man, which stands to the well-governing of a Nation or Country, in the things that pertain to the World; yet how have we been falsly represented, slander'd belyed, mis-reported, hated, back-bited, persecuted and killed, as all the Day long; and reputed we are as not fit to live in our native Land, neither to enjoy our own Wives and Children, a thing common to all men, *Christian* and *Heathen*, neither to breath in the common Air: And how many grievous things have been heaped, and are daily upon our Backs, that we are factious, seditious, Enemies to Magistrates, to the Ministers of Christ, Plotters, Conspirators against humane Government, Enemies to the King, disobedient to the Laws, Broachers of Heresie, Authors of Sedition, Enemies to the Church and State! And this the Devil who was a Lyar, and a Murderer, and a Slanderer from the Beginning, he hath put a lying Spirit in the Mouthes of some, and it's entered into the Hearts of others; and thus by them are the Powers of the Earth stirred up and the Rulers, to persecute us without any just Cause; but this must not be counted Persecution, for all the aforesaid things and many more he hath perswaded them we are guilty of; and therefore all that comes upon us, it must be reckoned as just, and is an equal Reward for our Offences, and as just Punishment for our Transgression and Disobedience, and so is no Persecution at all; and he hath Witnesses enough to testifie against us, as he had against Christ, all the Scribes and Pharisees, and the Leaders and Rulers of the People, with the high Priests, *Judas* and all to testifie against him, *That he was not fit to live*, but all cry, *Away with him*; even so now, he hath all the Rabbies and Elders, and all the Time-serving Hirelings, who serve not the Lord Jesus Christ, but their own Bellies, and all formal Professors, who profess him in Words, but deny him in Works, and despise his Cross, with all Drunkards, Lyars and Swearers, all proud and covetous, all wanton and riotous, and all that love the Pleasure of Sin for a Season, all these will give their Verdict against us.

There was and is a Generation that *called Darkness Light, and Light Darkness, and Good Evil, and Evil Good*; the Judgment of all such is false, and must be Judged; and God who hath Immortality, and dwells in the Light, with whom is no Darkness at all, judgeth not as these men; and therefore let us never heed the Censures and Judgments of fallen men,

who err in their Judgment, who cannot judge for God or his People, but againſt them; let us count it a light thing to be judged or condemned by man, ſeeing the Lord juſtifies us in his VVork and Service, whereunto we are called; and all the aforeſaid Crimes falſly laid to our Charge he clears us of, and we can with a good Conſcience and pure Heart bid defiance to all the Powers of darkneſs, and all the Enemies of God; and the Lord will clear us more and more, as his Power, Glory and Light appears in the Earth, and brings forth our Righteouſneſs as the Noon-day before our Enemies, notwithſtanding all the falſe Aſperſions and Reproaches caſt upon us in the mean time; if we be crowned with Reproaches, as Chriſt was with Thorns, and evilly entreated for his Names ſake, let us bear all things, and endure all things with Patience and Hope to the End: And though they cover us with Bear Skins and Draff, as the *Heathens* did the primitive *Chriſtians*, and ſo let all the wild Beaſts upon us; let us give up our Bodies as a Sacrifice unto the Lord, and for a Witneſs unto his Name and Truth, that ſo we all may witneſs eternal Reſt unto our Souls, and everlaſting Joy in his heavenly Habitation, where all Perſecutors and Evil-doers are ſhut out.

Dearly beloved of the Lord, I write not theſe things unto you becauſe you many of you do not know them, but becauſe you know them, to put you all in Mind, and to ſtir up your Hearts to the holy Conſideration of theſe things in theſe perilous and trying times; and in very Truth, whatſoever doth lye within my View, that might conduce to any or all your Good, I cannot withhold it from you, becauſe I know it is not only my Duty, but I can truly ſay, the Love of Chriſt conſtrains me; for my Soul, Heart and Life is knit unto you in the everlaſting Covenant of Life, above all the Families of the Earth, and the more you are hated, the more I love you, and the more you are deſpiſed and ſet at nought, the more I prize you, and the more you are compaſſed about on every Side with Tryals and Afflictions, the more my Soul is poured forth unto the Lord for you, that you may be kept ſtedfaſt in the Faith and Hope in the Lord unto the End, that you may receive his Reward, the Crown of Glory, which is laid up for all them that love the Appearance of our Lord Jeſus Chriſt, and in the Faith do overcome.

And bleſſed and happy are all they that keep their Garments clean in this polluted time, wherein Wickedneſs walks with open Face, and Ungodlineſs with an out-ſtretched Neck, and is exalted in great Height, and doth corrupt many, and the Earth is growing ripe with Wickedneſs for Deſtruction; *for the proud are counted happy, and they that work Wickedneſs are admired and gloryed in, as the only brave Men of theſe times*, which they make evil, through yielding themſelves Servants unto Sin, and their Luſts, Eaſe, and worldly Enjoyments, and immediately drop down into eternal Perdition; and it's time for the Lord to ariſe and plead with all Fleſh, for men make void his Law, and go about to eſtabliſh their own in Oppoſition thereunto; *for Violence, Cruelty and Hardneſs of Heart and Perſecution are the Forerunners of Deſolation and Deſtruction*; theſe things do generally abound, all is ſecure and at Eaſe, Hardneſs of Heart is generally over People, and clearly to me it doth preſage Judgment; Tenderneſs of Heart and Spirit

is

is generaly loſt among people, and the moſt have made Shipwrack of all their Hope, Faith and Profeſſion, to pleaſe the time and men of this Generation, who are perverſe and froward, they have been treacherous to God and to their own Souls, and cannot do Good to his People; keep as much as in you lyes out of their Spirit & Manners, for they are corrupt; and though God's Judgments be abroad in the Land, and his Anger kindled and broken forth, yet few enquire the Cauſe, or ſay, *What have I done?* but if any do enquire, it is generally in that dark Spirit that leads them to Evil, which God hides his Counſel from, and will not be found of, and yet they make Concluſions, and give Judgment, as the *Heathen* of old, if any *Peſtilence*, *Famine*, or *Drought*, or *Judgment* came upon them, they ſaid, *The Chriſtians were the Cauſe*, and ſo ſtirred up Perſecution againſt them; the like the *Dreamers* of this Age in their *Mock faſts* and *Humiliations*, they ſay, *Hereſie is the Cauſe*, and becauſe all do not conform, and are not willing to ſubmit to the changeable Inſtitutions of men, though never ſo repugnant to the Law of God, they tell the Magiſtrates, *The Phanaticks and* Quakers *are the Cauſe*; and ſo they faſt for Strife and to kindle Debate, and to ſtir up Perſecution; and they ſeem to cleave ſo cloſe to the Magiſtrates that will force and exact Gain for them, and give them large Pay, they will cry them up as the higher Power, that all are to ſubmit unto in all things under the Pain of Condemnation; and they will cry them up, and dance, and clap their Hands, and rejoyce, as *Iſrael* did about the Calf, when they had forgotten God; ſo the Lord is provoaked more and more, and they think by rooting out his People, if poſſible, will ſtay his Judgments; it's lamentable to ſee what Blindneſs is over the Hearts of the Seers of this Generation, who cry, Peace, Peace, and how People are given up to believe their Lyes, and to Hardneſs of Heart, and never conſider their own Eſtate, neither the Afflictions of *Joſeph* is remembred.

Another thing alſo hath been in my Heart many Weeks, and a Query hath been in my ſelf, and I know hath been on many Spirits, why in this common Calamity, and in God's Viſitation of the City of *London*, and many other Places of this Nation, that they that have ſuffered ſo greatly, ſo long and ſo faithfully, and have born ſuch a Teſtimony for the Lord, why alſo they ſhould be taken away among the reſt, ſeeing the Lord was able to deliver, and alſo command his deſtroying Angel to paſs over, as it pleaſed him, and ſpare and take away as he pleaſed? and why it ſhould not be wholly upon his Enemies, and upon them that called not upon his Name in Truth and Righteouſneſs? I had many ſad Thoughts of Heart, and have waited upon the Lord concerning theſe things, with Supplications and Tears concerning his afflicted People, and concerning his Name and Truth; and this Satisfaction I have received in my ſelf, and do communicate unto you.

Firſt of all it is ſaid, *That* Paul *ſtayed and preached the Goſpel at* Epheſus *two Years, ſo that not only them of* Epheſus, *but all* Aſia *heard the Word of God, both* Jews *and* Greeks, *and many were gathered unto God, and believed, and the reſt were hardened:* When I conſidered this, that not only two Years, but twelve Years that City of *London* hath heard the Word of the living

God declared and publiſhed plentifully in it, and the everlaſting Goſpel of Chriſt in the Demonſtration of the Spirit and with Power, inſomuch that the Sound went through and through, and many believed, and the reſt were hardened, having loſt the Day of their Viſitation; but alas! it was but a few, conſidering the Labour and Travail, and conſidering ſo many Thouſands who counted the things of God a ſlight Matter; and for them that were worthy, and did believe, they were hated, and deſpiſed, and evilly entreated with the moſt, and ſhut up in Holes, and miſerable Bonds and Priſons, and lingring Torments, which oftentimes were the Cauſe of their Death, whoſe Lives God is requiring at the Hands of that Place; and the Meſſengers of God were mocked, abuſed and evilly entreated, and ſhut up in Bonds till Death, and Wickedneſs did abound, and Peoples Hearts grew hard in Eaſe, Riches, Pride and vain Glory, till the Wrath of God broke forth, and cut down Thouſands in his Diſpleaſure; and this was ſeen and foreſeen full three whole Years and upwards by ſome of the faithful Servants of God, who laid down their Lives in Bonds in that City, and are gathered unto the Lord, and alſo ſome who remain in the Body unto this Day; and it was propheſied of, and the City was warned thereof, Rulers and People, but the moſt made a Mock of it, till the juſt Judgment of God ſeized upon it.

Secondly, The Lord took away theſe faithful Men of God, *Edward Burroughs*, *Richard Hubberthorn* and *George Fox* junior, *who had been much converſant there*, who were faithful Watchmen, and prevailed often with the Lord, till they were ſhut up in Bonds for all their ſore Travail and Labour amongſt the Inhabitants thereof; and that Place being unworthy of them any more, he delivered them, and took them away to himſelf from the Evil to come, that they had ſeen and propheſied of, that they might ſee none of that Miſery that is now come.

Thirdly, They were gathered unto the Lord, as a Token and Sign unto them that believed, of many following after and of their Diſſolution.

Fourthly, The Lord did fore-know and fore-ſee, and alſo had determined Evil againſt that City, and that which is now come to paſs, and that this Generation, notwithſtanding all the Entreaties, Woings, Warnings and Exhortations which they had and ſlighted, and they would proceed on to more Miſchief and Perſecution, in preſumption againſt God and his people, and are yet determined, and have ſaid in their Hearts, *Though the Bricks be fallen down, we will build with hewn Stone*, to fortifie themſelves, that their End might not fail, which the Lord God will blaſt and confound; and though Friends have born their Iniquity, they ſhall at laſt bear it themſelves, and know the Reward thereof, and have none to help; ſo the Lord hath taken away many in his Love and Mercy from the Evil to come, and hath freed them from further Miſery, and hath tranſlated them out of the Reach of all their Enemies.

Fifthly, Seeing they have ſuffered long and faithfully in that place and elſewhere, and have born a living Teſtimony, many to the Loſs of their Lives, and to their ruinating in this World, againſt the Abominations that did abound, and their righteous Souls were vexed, as *Lot*'s was with the

So-

Sodomites; the Lord hath considered, and hath said, *It is enough, your Afflictions I will end, and take you into my Rest and Peace, out of the Reach of the Oppressor.*

Sixthly, For the frustrating of the Purpose of them who decreed that unrighteous Decree for Banishment, that it may not profit them, neither answer their End and Unrighteousness; & the Lord, the Lord hath cut them short of their Purpose, and will cut them short of their Hope, and in the End bring their Council to nought, for that which is formed against the Lord shall not prosper.

Seventhly, For the hardening the Hearts of this Generation, who have devised Mischief from the Womb, and have gone astray as soon as they were born, after so many Warnings and evident Tokens of his Hand against them, and of his Displeasure, which have been set at nought, and yet are resolved to go on to root out the Heritage of God; I say, that their Hearts might be hardened, and their Eyes closed, that they may not discern betwixt the End of the Righteous and the Wicked, nor see a Difference in their States, but as one dyes, so dyes the other as to the outward Appearance; though you beloved know a Difference both in Life and Death; and I do believe many who have laid down the Body, and put off this earthly Tabernacle, have given great Testimony of God's Love unto them, of his Favour, Peace and Acceptation in the latter End; in this which I have said I am satisfied, and therefore could not but signifie the same unto you, that we might not sorrow concerning them that dye in the Faith, and sleep in Christ, as them who are without Hope; for these rest from their Labours, and their Faith, Works and Life shall live, and we have and enjoy their Spirit and Life; so it is only personal Absence of this earthly Tabernacle that we want, so in that be comforted.

Last of all, The Wayes of the Lord are unsearchable, but as he reveals them to them that fear him; and whatever may be manifest to any other, this I am certainly perswaded of, that God will have Honour and Glory through all these things, as it shall be in the End for the Prosperity of the Gospel of Truth; and I am perswaded of this, though the Lord should permit many to be destroyed outwardly of all they enjoy, yet they are resolved to trust in him forever.

And though the Day be dark and gloomy, and the Devil be let loose to try the Faith of them that dwell upon the Earth, and the Wrath of the Wicked be great, yet the Bond is set that they cannot pass; and though we that yet remain alive to this Day were all dissolved and rowled together in the Dust, which is the End of all Flesh, yet that Life and Power which we have believed in, and that everlasting Truth which we have testified of and suffered for shall never be extinguished or rooted out, but shall take up other Persons and Bodies from Generation to Generation, while Sun and Moon endureth; in this be all assured and comforted in the Lord, and chearful in your Sufferings, and comfort and strengthen one another; in the royal Seed of God all live and dwell (which cannot bow to the Seed

of the Bond-woman) which hath the Promise of Life, and Immortality, and everlasting Blessedness; and all look unto the Lord over all and above all the Rage and Wrath of the Enemy, and the Afflictions of this present Life, and feel that which is without End.

The God of Power be with you, & comfort your in the midst of all your Tryals, and preserve you that your Faith fail not, is the earnest Desire of him whose Heart is knit unto the Lord and all his suffering People in the everlasting Covenant of Life and Peace; pray all unto the Lord without ceasing, that you may be able, though through the Valley of the Shadow of Death; the Peace of God fill all your Hearts, that you may rejoyce in the Lord, and trust in him forever.

The 16thof the 8th Moneth, 1665.

Yours in Life or Death,
F. H.

OATHS

NO

Gospel-Ordinance,

But prohibited by

CHRIST

BEING IN

ANSWER

TO

A. SMALLWOOD. D.D.

To his Book lately published, being a Sermon preached at *Carlile*, 1664, wherein he hath laboured to prove Swearing lawful among *Christians*; his Reasons and Arguments are weighed and answered, and the Doctrine of Christ vindicated against the Conceptions and Interpretations of Men, who would make it void.

By a Sufferer for Christ and his Doctrine, *F. H.*

Because of Oaths the Land mourneth, Jer. 23. 10, 11, 12, &c.
By Swearing, and lying, and killing, and stealing, and committing Adultery, they break out, and Blood toucheth Blood, therefore shall the Land mourn, and every one that dwelleth therein shall languish, Hosea 4. 2, 3.

TO THE

READER.

TRuth never had that Advantage nor Countenance from the Men of this World (though Wiſe in their Generation) ſince Sin entered into it, to have the Approbation of the World, neither of the *Powers* and *Potentates* thereof; for it alwayes hated the Truth, *becauſe it bore Witneſs againſt the World, and the Deeds and Works thereof*, which are evil; *for Wiſdom is only juſtified of her Children*, and Truth is juſtified of her Children, neither indeed doth it need any other Patron to ſhelter it ſelf under, but the God of all Truth, from whence it proceeds; neither ſhall I ſeek a Shelter, neither run to any Mountain or Hill for Safety or Protection, nor to the mighty of the Earth, as many of latter Dayes have done, to patronize their Labours, and to make them the more acceptible, and to be the ſooner and more readily received: But ſeeing the Apoſtle ſaith, *Not many Wiſe, not many Rich, not many Noble are choſen, but he hath choſen the Weak, and Poor, and deſpiſed of the World, who are Rich in Faith and good Works, who are Heirs of the Promiſe and of the the World to come*; I chuſe only to be approved to the Witneſs of Chriſt's Light in every Man's Conſcience, and to the Meaſure of his holy Spirit which he hath placed in every Man, to that only I deſire to be either approved, or elſe by it reproved; for wholly unto the Judgment of that in every Conſcience I appeal, and do commend this enſuing Diſcourſe, in the Sight of God, and the Anſwer unto *A. Smalwood*'s Book, who hath ſought to make void Chriſt's Command, for to obey the Command of Men, as is manifeſt in his *Epiſtle Dedicatory* to the *Gentlemen* of *Cumberland*; for it ſeems by his Epiſtle they put him on Work, to preach and print this Sermon, whether upon this Subject or not, I ſhall not determine; but however, he ſaith, *He hath obeyed their Commands*, though he hath laboured, as much as in him lyes, to make the

Command of Christ void and the Apostles Doctrine, by his Arguments which he hath raised, to prove *Christ's Doctrine* one thing, and his *Intention* another; and so would blind the Minds of People, only to establish the Doctrines of Men, and the Traditions of Men in the Apostacy, and hath put divers Constructions upon the plain Words of the Scripture, and Interpretation, to prove his false Assertion that he laid down at the first, *that Christ did not forbid all Swearing*; I say, I could willingly have been silent, rather then to be found over and over again contending with every new Opposer of those old Truths, that have been believed and received long before the *Apostacy* entered in, which hath been answered (by that People I own in Judgment and Conversation) long ago; to let pass those Disadvantages we have adventured upon, our *low*, *persecuted*, *imprisoned*, and in a Manner *condemned Condition*, so that we may expect our Words, how true soever, yet they are not like to gain much Credit against such an eminent Man as *Doctour Smalwood*. *Again*, considering how we expose our selves to the Lash and Severity of a sharp Law, which some Men in their blind Zeal are far more rigid and severe in their Prosecution of it, then I am apt to believe the *Supream Enactors* of it were in their *Intentions* when they did enact it; all which notwithstanding are no Discouragement unto me, forasmuch as the internal and eternal Truth of our God, which we have known received and believed, is very precious in our Eyes, yea, far more then either Life, or Liberty and Estate (which some have forfeited and lost upon Truth's *Account*) or any external Treasure or outward Enjoyment whatsoever, so that considering how the Truth lyes at Stake, we cannot be silent, lest thereby we should appear to some Mens *Apprehensions*, as to be satisfied with what the Doctour hath said, and own his *Arguments* and *Reasons* that he hath laid down for positive Truth, I could do no less then to show our Dislike of his Doctrine, and to manifest the Weakness of his *Arguments* about this Particular of *Swearing at all*, under the Gospel, though he hath strained very hard to prove his *Assertion*, *That Oaths may lawfully be taken by* Christians *in some Cases*, notwithstanding Christ's Prohibition and Command to the contrary; but of how little Effect or Force his Reasons are thou wilt see in the ensuing Discourse, although his Book be looked upon by some to be sufficient Force to convince

vince all Gain-ſayers; and although he ſay, *he hath had divers Papers and Books of Diſſenters, who are of a contrary Judgment, where he found any Reaſon offered againſt what he has laid down for Doctrine, he hath anſwered*, though indeed he hath over-riden the moſt weighty Matters in them, and hath ſaid little but that hath been ſaid before by other Oppoſers of Chriſt's Doctrine; though it's very like the Doctour will count this but a *looſe Diſcourſe*, as he hath done others of very great Weight (yea indeed, of more *Weight* and *Reaſon* in them then any thing he hath exhibited to the contrary) and ſo count it not worth taking Notice of; but though he do not, it's not of much Moment; for that End only have I writ, to bear my Teſtimony for Chriſt's Doctrine, againſt all the *falſe and feigned Interpretations* of Men, being that which I have ſtedfaſtly believed, and is of that Force and Weight upon many Conſciences, & ſo evident by the Spirit of Chriſt, that they can receive nothing of Mans fallen Reaſons and Conceptions, which are variable and changeable, to anſwer or weigh down the Doctrine of Chriſt, and his Apoſtles, and primitive Chriſtians, who walked in the Order of the Goſpel, and obeyed the Commands of *Chriſt* before the Apoſtacy entered in, and the Power was loſt, and the Life and Spirit of Chriſt erred from, and mingled the Ordinances of the firſt and ſecond *Covenant* together, & the Injunctions of Men among them for Doctrine, and then compelled all to receive it, all this long Time of Antichriſt's Reign and the falſe *Church*'s Viſibility, wherein ſhe hath ſitten as a Queen upon the Waters, which are the Nations, Kindreds, Tongues and People, which A. S. brings as a great Argument to prove Swearing in Uſe among *Chriſtians* ſince Chriſt gave out that Command, *Swear not at all*; the Reaſons the very ſtrength of them I have laid down, as *A. S.* hath publiſhed them, without varying from his own Words; the Anſwer thou may'ſt peruſe and read without Prejudice, and weigh with the Meaſure of God's Spirit in thy ſelf, for unto that I appeal, which is a more certain Thing then Councils, or Nations, or Conſent of Multitudes, who have the Name of Chriſtian, and walk not in his Doctrine, neither live his Life, nor do the Things he ſaith: I am ſhut up in a Corner, and have not that Advantage that ſome Oppoſers have of others Labours, as to bring *Authors* of divers *Ages* that denyed to ſwear, though not only ſome there were, but many; but alas! they are condemned by *A. S.* and

Others for Phanaticks and Heterodox, and so their sayings will seem of less Force; but however, I have not much striven, neither shall, to fetch Things from far in the *Apostacy*, but rest in that which makes all Things evident, even the Spirit of God in thy own Heart, and the Scriptures of Truth, which were spoken by the Spirit, which are so clear unto many, that there needs not Multitude of Words to demonstrate this Truth of the Prohibition of all Oaths among true Christians; but I shall not detain thee from the Matter it self, and the Lord give thee an Understanding.

OATHS NO Gospel-Ordinance, But prohibited by CHRIST:

THere being a Book lately publiſhed by *A. Smalwood. D. D.* as I underſtand Doctor of Divinity ; firſt preached in a Sermon at *Carlile*, I ſuppoſe before the Judges at the Aſſizes then holden the 17*th* day of *Auguſt*, 1664. ſince which I perceive many Additions, by Reaſons and Paraphraſes are added thereunto, and Printed at *York*: In which Diſcourſe he hath Vindicated the lawfulneſs of Swearing under the Goſpel, and hath gone about to prove it by many Reaſons, and Authors; how that Chriſt upon that ſubject, *Mat.* 5. 34. *Swear not at all*, did not intend an abſolute Univerſal prohibition of all manner of Swearing under the Goſpel; which Book of his I have peruſed with an upright Heart, and an impartial Eye, ſeriouſly, to the End I might own that which is good in it, not as one being glued to an Opinion or Judgment; but what as carries demonſtration of Truth with it upon my Conſcience and in my Heart; it being a Principle well known and believed amongſt us, to have our Conſciences void of offence towards God, and towards Man: and ſeeing my ſelf and many more are great Sufferers at this day upon this very account, which I look upon, being truly and Conſcientiouſly grounded upon the Doctrine of Chriſt, and conſonant to the *Primitive Chriſtians*, and ſeeing ſo large things have been written by other Hands in aſſerting the Truth of what we have believed, which yet ſtands as a Witneſs unto the Doctrine of Chriſt; notwithſtanding all oppoſition and gain-ſaying, that it hath had by many Hands; I could have been wholly ſilent, and have referred all that hath been ſaid to the Judgment of the Lord, and to that of God in every Mans Conſcience; but that I perceive *A. Smalwood* hath rendred that People which I own in Judgment and Practice, to be in Error, and hath greatly gain ſayed & Villified all ſuch as ever did or do deny *Swearing* upon never ſo Conſcientious account; *As erroneous, and as only ſprung from the Pelagian Hereſie and* Manicheus, *and I know not who*, and have rendred all with Reproach and diſdain, as *Phanaticks* who diſcent from him, with diſdainful, and reproachful Names, to repreſent us as Odious as may be to the Magiſtrate, and at ſuch a time as this, when tender and Conſcientious

People, who fear the Lord in their Hearts, (and desire to live and be at Peace, and seek it with all Men) are Sufferers, and great Sufferers too, upon this very account, whereby many are stirred up to more Persecution & Wrath against us: and besides, this Discourse it seems is cryed up, as the most exquisite that ever was, or can be; and as unanswerable, and that we who deny to Swear, would abolish all judicable proceedings, and make them nothing; this Discourse is printed, as *A. S.* in his 12. page saith, *To induce us to forsake so irrational an Opinion, and to Convince us of our Error*; *and* it seems he himself, besides many other, expects it must effect some great matter.

Reply. I say all these things being considered, were a strong inducement to me, to write something in reply thereunto, though in very deed I love not Contention, neither strife about Words, but seeing it is the Doctrine of Christ, and that which hath been, and is stedfastly believed by divers faithful Professors and Sufferers, both formerly and now, however by *A. Smalwood* accounted and reproached by that disdainful Name of *Phanaticks*; a Word lately invented in the Pit of Darkness, where many of those and the like reproaches come from; I was engaged in my Heart, to bear my Testimony against this said Book, and for the Truth of Christ's Doctrine; not out of obstinacy and wilfulness, but in duty as by Conscience to God & his Truth; which is dearer to me then my outward Liberty or all I have to loose for it, which I and many more at this day choose rather to suffer, then to be found violating the commands of Christ, or deny that which I have stedfastly believed; being perswaded thereunto by the Spirit of the Lord, and evidence of the Scripture of Truth.

The subject *A. Smalwood* hath taken to treat upon, and in the End to gain-say, and pervert; are no less then Christ's own Doctrine, *Mat.* 5. 34. *But I say unto you, Swear not at all*: who would have believed or thought that one who accounts himself a Doctor, a Divine, and a Minister of Christ, should choose Christ's own Words to plead against Christ, and them that do abide in his Doctrine? or that ever any should go about to prove Swearing lawful from these words in Gospel-times, or that Swearing is not forbidden? but what would this Man encounter with, or what would not he oppose, if he hath but the Power of this World on his side? it is a small thing to gain-say what we say, and pervert our Words, and make them seem Erroneous, and to make our intentions one thing, and our words another, when he is so bold as to make Christ's Doctrine, his express words, *Swear not at all*, and his intentions contrary to his words; what do we judge of a Man that speaks one thing, and intends another? it's fearful to think what conclusions some will make to carry on their intended designs; but methinks *A. S.* might have been more considerate then to have taken Christ's own Doctrine and Words, to oppose Christ's intention, or to be so bold as to assert the intention of *Christ* was otherwise then his words import; but rather have chosen some other Subject; but what matter makes many of subjects, for with a Consequence or two, and a little Logick, they will seem to turn things any way, and go about to prove *darkness is Light, and Light is darkness*, and what as in them lyes make it so to appear if they take a matter in Hand; and therefore the Apostle Exhorted *to beware of Philosophy and vain deceit*, for by this Men have been cunning and

and crafty, *and lie in wait to deceive the Innocent and Harmless, and to lead them out of the way.*

In the fourth page he saith, *He will clear his intention, and that there are two sorts of Men that do Violence to this Text; the one winds it up to too high a note, as though Christ had forbidden all Swearing whatsoever.* And in the tenth page he saith, *This error is masked under a fair Colour of a more then ordinary Piety, but tends to overthrow all* Judicatures, *and takes away the decision of all emergent Suites and Controversies; and were it granted, saith* A. Smalwood, *we should be necessitated if not to disown the Magistrates Authority, yet to disobey their loyal command, as having a countermand from Christ,* Swear not at all, *and the other sort of Men are such who in despight of this Text do commonly, rashly, prophanely and falsely Swear.*

Answ. Who doth the greater violence to this Scripture, whether *A. S.* who in his Doctrine he hath raised from these Words to be the Foundation of his Discourse, who makes Christ's plain and express words one thing and his intentions another, I leave to all unbyassed Spirits to judge off; or they that say, *Christ intended what he spoke, and spake what he intended*: I say let all see and consider where the violence lies, and in whom, and whether he doth not wind it up by that note, or contrary to it, to use his own Words, otherwise then Christ intends it, as after will be made more evidently to appear, & we say it's not error but Truth to believe Christ's Words, whoare Truth, more then *A. S.* his conjectural supposition, neither do we believe it, to be error masked, but Truth revealed, and Christ spoke and declared it, that we might believe it, and obey it: And we believe that *A. S.* and many more have put a mask and a vail upon Christ's Words, and would hood-wink all, and lead them blind-fold after their Imaginations, and crooked Pathes, winding and turning this way and that way, that lead into Darkness and trouble, and Confusion, from the Path of Life: And what doth Christ's command, *viz. Swear not at all?* doth it overthrow all Justice and Judicatories? Is it not the Seat of Judgment established in Righteousness and Truth? and they that sit in Judgment ought they not to give Sentence and Judgment in Righteousness and Truth, and as the causes are represented unto them, and brought before them? and may not every Truth be confirmed out of the Mouth of two or three || Witnesses, and all emergent suits & Controversies ended according to the best evidence after diligent Inquisition and Judgment given accordingly, and that without the needless and cumbersome formality of an oath || which is sometime this, and sometime that, and changeable, whenas every true confession and Testimony is equivalent thereunto, in the presence of the God of all Truth: and who ever denyed this? And there is no necessity so to Judge that he that fears to Swear, and take an Oath, yet refuseth not to give Testimony about any matter, whether it doth concern the Lord or his Neighbour, that therefore he denyes the Magistrates Authority, or yet disobeys their legal commands? so that though all Swearing should be denyed, yet that which answers the cause in hand is not denyed, true Testimony; and therefore the Magistrates Authority and their

|| *Without an Oath as under the Law in divers causes where no Oath is mentioned but Witnesses*, Deut. 19. 15.

|| Deut. 19. 6. *In case of Life and Death, no Oath was used we read of.*

lawful commands may well ſtand and be obeyed, and right done unto every Man, and Chriſt's command ſtand alſo, theſe are but the Secret ſmitings and ſuggeſtions of *A. Smalwood* to render them Odious to the Magiſtrates and all People, who diſſent from him in Judgment: And indeed ſuch like Diſcourſes and Inſtigations from ſuch like Mouths and Pens as his is, who is accounted Learned and Eminent, hath not a little added afflictions unto our Bonds, and they have made wide the Wound, and have made the Breach ſeem greater then it is, and the matter more grievous then there hath been any Cauſe for, I deſire they may conſider of it, and Repent.

And in page 13. from this Text, *Mat.* 5. 34. *But I ſay unto you, ſwear not at all,* he layes down this Propoſition or Doctrine, viz. *Our Saviour did not intend by theſe words,* Swear not at all, *an abſolute, univerſal and limited Prohibition of all manner of Swearing,* and goes on to prove it by divers Reaſons.

The *firſt* he gives is, *That the Father and the Son are one in Nature, Power, Wiſdom, Immutability and Eternity, and one in Will and Wiſdom, therefore they cannot give forth contrary Commands; but God the Father hath commanded Swearing in theſe words,* Thou ſhalt fear the Lord, and ſwear by his Name, and ſerve him, *Deut.* 6. 13. *And therefore it is not poſſible that God the Son ſhould forbid it.*

Anſw. Though the Father and the Son be one in Nature, Power, and Wiſdom, and Immutability, and Will, as in themſelves, and alter not, but keep Covenant from Age to Age, and from Generation to Generation, there is no Contrariety in them, yet *there are Diverſities of Gifts, but the ſame Spirit, and there are Differences of Adminiſtrations, but the ſame Lord:* It is granted, that after Sin entered into the World, and Death by Sin, and Diffidence and Unbelief, Variance and Strife, and many Tranſgreſſions, for which the Law was added, and becauſe of which the Law was added, and the Command given forth unto the *Jews*, to ſwear by the Name of God, as *Jerome* ſaith upon *Mat.* 5. 3,37. *It was permitted the* Jews *under the Law, as being tender and Infants (and to keep them from Idolatry, which the reſt of the Nations did run into) they might ſwear by the Name of God, not that it was rightful ſo to do, but that it was better to ſwear by the Lord then by falſe Gods or Devils; but the great Evangelical Sincerity and Truth admits not of an Oath.*

Secondly, For the ending of Strife and Variance, being in the Unbelief, which was the Occaſion of the adding of the Law, and the Cauſe of the Command given forth, *Deut.* 6. 13. with divers more Words, ſpecified by *Moſes* and the Prophets: And though Chriſt came not to deſtroy the Law, but to fulfil it, and to deſtroy that which the Law was againſt (and which it took hold upon) and to finiſh Sin and Tranſgreſſion, and bring in everlaſting Righteouſneſs, and to reſtore to the Beginning; and we ſay, according as we have believed and received of the Lord, and have a Cloud of Witneſſes, both them that are gone before, and of them that yet remain alive: As Chriſt ſaid of Divorcement, *It was not ſo from the Beginning,* ſo we ſay, Oathes were not from the Beginning, but were added after Hardneſs of Heart, and Sin, and Unbelief entered into the World; but Chriſt who was made under the Law, and fulfilled the Law, put an End

to

to the Transgression, Sin, Unbelief, Variance and Strife, in whom all the Promises of God are fulfilled, he is the Righteousness of God; and who are true Christians indeed are come out of Unbelief, Variance and Transgression, and do see and know Christ to be the End of the Law for Righteousness unto them that believe, who exhorted to do the Truth, confess the Truth and speak the Truth, who said, *Swear not at all by Heaven*, and which after more shall be said, God willing, to the Text it self: And so *A. Smalwood* his Reason is made void, and his Impossibility made possible, that God gave forth a Command, and permitted the *Jews* to swear in that Covenant and Ministration, and yet Christ in the New Covenant countermands it, as in the Text, being the Minister of a better Covenant, which stood upon better Promises, who leads to the Beginning, and is the Restorer of all Mankind that do believe; and yet the Father and the Son are one in Will, Wisdom & Power: And though *A.S.* and others cannot understand, or else have no Mind in that Latitude, as generally prohibitive of all Swearing, because he sayes, *God did require it no less then he did his own worship and Service in the moral Law*; these nice Distinctions of Moral, Judicial and Ceremonial have confounded Peoples Understandings, though it is still acknowledged they did vow and did swear in the first Covenant under the Law; but whether he or any other making Swearing moral, judicial or ceremonial is not much matter, seeing that Christ the Righteousness is the Sum and Substance of all, and the End of the Law for Righteousness to them that do believe, and in him is Life and Righteousness enjoyed; *for the Law was given by* Moses, *but the Grace and the Truth cometh by Jesus Christ*, who is the Sum of all Types and Shadows; and therefore the Apostle said, *we are circumcised in him, and baptized in him*; and we do look upon an Oath under the Law to have some Type and Figure in it, notwithstanding *A.S.* sayes, *It was none*, and that *Christ is improperly called the Oath of God*, no more improper then he is a Vine, a Door, a Way, a Shepherd; * for all the Promises are fulfilled in him, and are yea and amen: And as for the Morality of it, so far as it is moral and perpetual to all under the Gospel, is in Confession of Truth, and bearing Witness thereunto, as before the Lord, or in his Presence, and speaking the Truth when there is Necessity, as when any man's Person or Estate, or any Part thereof is in Danger; and this we have ever owned, and do own, and have and are ready to testifie the Truth before the Lord, or in his Presence, as concerning any Matter which concerns the Glory of God, or the Good of our Neighbour, without being pinched or bound up to a certain Form of Words imposed upon us, but according as Necessity requires, so amply and largely as our Words may give Knowledge, and Understanding, and Light in any Matter which is to be desired; but this hath been denyed, and hath not been received by this unbelieving Generation, who seek rather to establish the Traditions and Customs of men, rather then the evangelical Doctrine of the Gospel.

* *For he is called God's Covenant*, Isaiah 53. 5, *and God's Covenant is his Oath which he sware*, Luke 1. 72, 73.

And though Dr. *Smalwood* will needs have it, *viz. Swearing*, neither to be ceremonial or judicial; but for any Proof he brings, for ought I see,

it may be either as well as that he calls moral; for ſure I am that Oaths were uſed || in judicial Proceedings, and Ceremonies were uſed in the Worſhip of God and his Service then, and by Commandment; and the Service of God and his Worſhip, I hope he will ſay is moral, yet ſo as under the Law it was not without Ceremony; and it is concluded by the moſt learned, that there was ſome Ceremony, or Figure, or Sign in that Covenant in all the Worſhip, and ſome Shadows of good things to come (then if Swearing was any Part of the VVorſhip of God) as the moſt do grant and aſſert, and I think *A. S.* will hardly deny, then I argue, it had ſome Ceremony or Shadow in it; but Oh this *A. S.* cannot away with in this Point of Swearing, but it muſt needs be all moral, for Fear he ſhould weaken his Matter that he hath taken in Hand, to war againſt Chriſt's Command; but it is evident that Swearing was uſed in judicial Proceedings, as is manifeſt, *Deut.* 19. 5. about *killing of a Man accidentally*, and *Ver.* 11. about *Murder*, and *Ver.* 14. about *Land-marks*, and *Ver.* 21. *Life for Life, Eye for Eye, Tooth for Tooth, Hand for Hand, and Foot for Foot*, about all theſe things and many more, and in *Ver.* 16. about a *falſe Witneſs* (were to be decided and tryed by VVitneſſes before the Judges) and Judgement was to be given according to the ſeveral Commands about the aforeſaid different Tranſgreſſions, all which Statutes belonged to their Judicial-Proceedings, as this about Swearing, and as is manifeſt in this Chapter; and all of theſe Commands ſeem to have as much Morality in them, as Swearing hath in the Judgment of many, unto whoſe Judgment I leave what I ſay, to be weighed by the Spirit of God in them.

|| *Deut.* 19. 16. *Exod.* 20. 10.

Thirdly, The Law ſaid many things by Way of Precept and Commiſſion (at leaſt Permiſſion) from God, which would be Irregularities groſly reprovable in *Mens Manners, in moral Matters, Converſations, civil Tranſactions and Communications*, ſhould they be uſed among them who profeſs the Goſpel; the Law ſaid, *An Eye for an Eye, Tooth for Tooth, Hand for Hand, Foot for Foot*; the Goſpel ſaith, *Avenge not your ſelves, reſiſt not Evil, ſuffer Wrong, put up, forgive, forbear*; the Law ſaid, *Thou ſhalt love thy Neighbour, and hate thy Enemy*; but *A. S.* will look upon this as an Addition or falſe Interpretation to the Law, it may be; but however, certain it is, that under the Law they made War; the *Jews* with *Amaleck*, with *Moab*, with *Ammon*, and the *Canaanites* and the *Egyptians* might be ſpoiled, but the Goſpel ſaid only; *Love your Enemies, if he be hungry feed him, if he be thirſty give him to drink*; and for any thing I can ſee, the aforeſaid Commands were as moral, and had as much Morality in them as Swearing, whatever *A. S.* ſay or can ſay: In the 7th Section *A. S.* ſayes, *If any argue, that Chriſt aboliſhed the ceremonial and judicial Laws once commanded by God* (he ſayes) *he denyes that Aſſertion; for we were never under the judicial Law, it being ſolely given to the* Jews *for the regulating their Common wealth in the Land of* Canaan, *Deut.* 4. 14. *and they were never obligatory to us that are no* Jews, *nor never dwelt in* Canaan; *and as for the ceremonial, it was meerly temporary, and ceaſed at our Saviour's Death, and was not abrogated, but obſerved by him in his Life, neither can it properly be ſaid to be repealed.*

Reply, Though I do not argue that Chriſt aboliſhed the ceremonial and ju-

judicial Laws once commanded, not abrogated them, yet Bishop *Cauden* doth, who attained, if not to a Degree of Knowledge and Learning, yet to a Degree of Promotion above *A. Smallwood* in his Book which he wrote for the Information of the *Quakers* about Swearing, he saith in his own Words, *Christ came to fulfil the moral Law, however he came in a way of fulfilling to abrogate the ceremonial, yea, and the politick Laws too, belonging to the* Jews *Policy in Church and State*; and herein is the Bishop and the Doctor at odds, the Bishop said, *He abrogated the ceremonial Law and judicial too, belonging to the* Jews *Policy and State*; but Doctor *Smallwood* sayes, *He denyes his Assertion*; *for* (sayes he) *we were never under the judicial Law, and what was never imposed need not be abolished*; so then what remains forme to say but this, if Swearing was any Part of the judicial Law, or did belong to their political Estate, as it is the Judgment of many, but it is evident that Swearing was used by the Witness before Judges in *Israel* in those Dayes, to try out their Matters, according to Commandment given of God, as is evident from *Deut.* 19. in the whole Chapter, and divers other Places; then by this Argument *A. S.* hath made, he hath overthrown himself, for he saith, *We are no* Jews, *nor in* Canaan, *and so never imposed, and what was never imposed needs no abolishing*; and it is, as I have said, manifest, that Oaths had Relation to judicial Proceedings, and to the Service of God too in that Covenant, which was shadowy, and consisted much in outward Signs and Figures, but the Substance is Christ: So then instead of proving Swearing under the Gospel lawful, he hath by his Argument proved it never injoyned unto the *Gentiles*, neither indeed was it either ever commanded or commended unto the *Gentiles* who believed, or they reproved for not observing it, that we ever read of, by Christ or his Apostles or Ministers in the first and purest times of Christianity; *for to* Jacob *he gave his Law, and to* Israel *his Statutes*; to every Nation he did not so, no not to *Moab*, *Ammon*, nor the *Canaanites*, neither the *Gentiles*; and though he seems to plead hard for Swearing under the Gospel, yet he falls short in his Proof, except he took his own Reasons and Arguments, which divers of them are but imaginary; and in the Foundation of his Discourse he hath taken such great Compass, as there is not an universal, unlimited Prohibition of all Manner of Swearing; but what this Manner of Swearing is, it is very uncertain; sometimes he makes it this, and sometimes that; sometimes he saith, *It is no Oath, though in the Form thereof there be not*, I swear, *or God be not named, or* by God *doth not alwayes signifie an Oath*, and other where he seems to affirm it to be an Oath; but when an impartial Eye hath sounded and tryed the Bottom, what this Swearing is, that brings so much Glory to God, and so much Good to our Neighbour, that he so vehemently contends for, that ought to be observed as well as God's Fear & Service; it's but their own Traditions & Inventions, for that under the Law will not serve (*As the Lord lives*) or that he calls Swearing under the Gospel will not serve (*The Lord is Witness*) or *I speak the Truth in Christ*, or *this is Truth in the Presence of God*, or the like, none of these will serve; but though he & the Rulers do say they are Oaths, yet when at any time we have proffered willingly to declare the Truth in this or that particular Cause, or to make as ample Confession in Demonstration for clearing any Cause in Debate, that hath either conduced to the Glory of God, or the Good and Profit of any particular Man in the Nation, among whom we converse,

and not without some Attestation of God, or of his Wisdom, Power and Presence, yet it would never yet be received, but reckoned as Insufficient, though both the Rulers of this Age and *A. S.* have said it, *It might be that in private it might, but in Judicature never was received*, though I do believe the most do believe we dare not lye in ordinary Communication much less in Judicature, yet we have been set aside as Objects of Wrath, as deluded, erronious, factious, seditious, Contemners of Law, Obstructors of legal Proceedings, except we would lay our Hand upon a Bible, and kiss it, and say, *I swear*, and *by the Contents of the Book*, and *so help me God*, or else fined imprisoned for Term of Life, our Lands and Goods confiscated, and we sentensed to be banished, our Wives and Children ruinated, Husband and Wife parted, Children and Parents separated, and such Monsters of Christians have we to deal withal in this Age, and how many brought into this sad Condition in *England*, as little *A. S.* knows as cares: But for ought I know that he and such as he, in such publick Discourses as this of his have blown the Sparks, and have kindled a Flame in the Rulers, and incensed them, and stirred them up to Severity and Harshness against them who fear the Lord, and do maintain Peace with all men, as much as in them lyeth, and keep their Consciences void of Offence towards God, which makes us to chuse rather all this Hardship, then to offend the Lord, who serve and fear his Name, and reverence it more then they who seem to honour it, and pretend God's Honour through their Swearing. But to make amends for this *A. S.* saith, *The Magistrates must act by the Law, and that enjoyns such a Form of Swearing, and they cannot allow it.*

Unto that I answer, it had been a more necessary Discourse for *A. S.* to have exhorted the Magistrates, if the Law had been answered in the Substance, not to be so severe in the Form, and also to have told them where any Law was made contrary to the Law of God, either in Matter or Form; the Consciences of Believers could not yeild Obedience thereunto, when it was repugnant unto the Law of God, and not according to the Form thereof, and in such Cases to be wary; and he and the rest of the Clergy to have advised with the Rulers and Law-makers, and to have informed them from whom they receive such great In-comes and Revenues (for the Preservation and Peace of all Men) that they need not stand so much upon the Form, seeing that so many conscientious People questioned it, so that there needed not such tying up to Form, under such great and heavy Penalties, as Banishment, Confiscation and perpetual Imprisonment, but have informed them so that the Truth might have been found out, and no judicial Proceedings hindered, which I am sure may be without any Swearing, true Testimony never being denyed, when required by any Magistrate, and let but a Penalty be upon him that gives false Evidence, or speaks an Untruth about any Proceedings in Judicature, or otherwise called to bear Evidence in any Controversie, if found, let them suffer as them that swear falsly, and as perjured, and the Case is one; and here all Scruples and Contentions about Swearing would end, and there would not be the least Obstruction in legal Proceedings, or in Administration of Justice; and let me tell Doctor *Smallwood* and the rest of his Brethren, that if they would move such a thing in Parliament, peradventure it would be readily received from them, and in so doing they would do as

ac-

acceptable a Piece of Service, and as well-pleasing to God, and would conduce as much to the Peace and Tranquillity of the Nation, as any thing that ever they will do in their Age, or hath been effected many Ages; and so all these Heart-burnings, Contentions, and evil Surmisings, and evil representing one another would cease and end, and which if not effected, nothing can be looked for but sad Suffering, and great Oppression and Persecution, which will provoke the Lord to Anger, and ever did against all them that were the Cause of it in Ages past: But I come to his second Argument.

Second Argument, *Some without any Colour, Reason or Possibility of Proof, will needs have Swearing a ceremonial Rite, but God ranks it with his Fear and Service, therefore it must needs be moral; and therefore what at all Times, as well under the Gospel as under the Law, as well among the* Gentiles *as the* Jews, *tends to the Glory of God, that is not a ceremonial Ordinance, nor forbidden by Christ; but such is Swearing, and therefore it cannot be thought to be prohibited.*

Reply, It hath been said and often asserted, that all the ten Words and ten Commandments were moral and perpetual, as well under the Gospel as under the Law; then I wonder what *A. S.* and divers others intend to do with the fourth Commandment, if it be moral and perpetual, and to be observed in the same Manner and with the same Service, as then commanded, and the same day and time, then he and most of them who contend most for the Morality of these ten Commandments are great Transgressors; and if he grant there was something ceremonial in it, and typical or figurative, which then was the seventh Day, which was given for a Sign of the World's Rest from its Labour, and of keeping after it an everlasting Sabbath to the Lord, by Man's Cessation from his own Works, as God did from his, *Isa.* 58. and the last of *Hebrews*, *ver.* 4. which *Jewish* Observation of the seventh Day as a Sabbath now, though never so solemnly, as then commanded, will have no Acceptation at all, no more then he, and he as much (that is, none at all) that never so solemnly swears by the Name of God, in such ceremonious Way as the *Jews* did of old, (or goes beyond the bare Asseveration or Testimony of Truth, with some Attestation of God's Power and Veracity, which hath never been denyed) which to do, we do not only think, but know it to be a superfluous Ceremony of *Judaism*, (not to say, *Brat of* Jewish *Extraction*, as *A. S.* doth) now circumcised and cut off from Christians by Christ? And what though God did, *Deut.* 10. 20. rank it with his Fear and Service? was there any Service or Worship in that Covenant that had not some Sign and Shadow in it, and was ceremonial, and was to end in the Substance? was there not Prayer and Praising? and were not these Service and Worship? and had these not the Ceremony of Incense and Sacrifice, which then attended these Services? but the Substance was *lifting up of the Heart unto the Lord, and making a Melody in the Heart*; and *Circumcision is now that of the Heart*, *Rom.* 2. which was outward before; the killing of a Lamb at the Passeover was an Ordinance in that Covenant; the Substance thereof is Christ, the Passeover; the other now under the Gospel would be no more then *cutting off a Dog's Neck*; these were all *Ordinances* of God to be observed, and in their day

and time; & they that did according to the Command of God tended to the Glory of God in that firſt Covenant; but in the ſecond under the Goſpel, whoſoever ſhould obſerve them in the Figure, Ceremony and Shadow, ſhould much diſhonour God and his Chriſt, the Subſtance, and Chriſt would profit him nothing; ſee that Ceremony of Swearing, the Morality that only abides under the Goſpel, is teſtifying the known Truth from the Heart, with ſome Atteſtation of God to witneſs, who is Witneſs of all we do or ſay, and that no more then Confeſſion or Denial by *Yea or Nay*, which is no Oath, is that ſtanding Subſtance and the moral (if *A. S.* will have it called ſo) that remains under the Goſpel, which anſwers that ceremonious Way of Swearing under the Law, which is moſt evident by the Apoſtle *Paul*'s rendering of that Term *Swearing*, as it was ſpoken by Way of Propheſie concerning its Continuance, *Iſa.* 45. 23. *To me every Tongue ſhall ſwear*, under that Term *Confeſſing* only under the Goſpel, *Rom.* 14. 11. *Every Knee ſhall bow, every Tongue ſhall confeſs to God*; *Confeſſion* under the Goſpel is made equivalent with an *Oath* under the Law; but this rendering of it *A. S.* doth not like, but would pervert *Paul*'s Words, to have it *Confeſſion* (but put to his own Addition) *by Oath*, ſo that his Argument is void; Swearing was binding in that ceremonious Way which it was commanded under the Law, but not under the Goſpel, nor among the Chriſtians, who are come to the Subſtance, and to confeſs and ſpeak the Truth in Chriſt, to the Glory of God, acknowledging his Power and Omniſciency, and his Juſtice, in diſcerning whether Truth be ſpoken, and in puniſhing them that ſpeak falſly & his Wiſdom in diſcerning the Secrets of all Hearts; and *A. S.* might as well have ſaid, *That Offerings and Oblations, & Sacrifice tend much to the Glory of God under the Goſpel, as under the Law, as Swearing*; but ſaith he, *Swearing is a Part of God's peculiar Service, that is incommunicable to any Creature*; the like I ſay of the former, *Offering, and Sacrifice, and Incenſe were incommunicable to any Creature, but was due unto God alone*; yet it doth not follow as well under the Goſpel as under the Law, for that were to ſet up the *Figure*, and *deny the Subſtance*; ſo this *ſecond Argument is inſufficient*, and the third is ſomewhat related to it, which I now come unto.

Thirdly, The *third Argument* is, *That if Chriſt's Purpoſe be utterly to aboliſh all Swearing, as an illegitimate Brat of* Jewiſh *Extraction, not to be admitted into the* Chriſtian *Church, then it muſt be either as it is repugnant to our Duty to God, or elſe to our Neighbour*; *for into that ſummary he hath contracted the whole Law.*

Reply. We muſt ſtill diſtinguiſh that which was once a duty to be performed under the Law, becauſe commanded, is not required as a duty under the Goſpel, and the ſtrength of moſt of *A. S.* his Arguments, and the reſt who contend for Swearing under the Goſpel, are grounded upon the *Moſaical* Law, though this of Oaths he will needs have to be moral; it may be he would contend as much for the Morality of Tythes and Oblations, if it had been the ſubject of his Diſcourſe, as for Oaths, and them to be *jure divino*, under the Goſpel, for many ſuch we have met with, and he might bring the ſame Arguments for Tythes and Oblations, they are not repugnant unto God, but bring Glory to his Name; becauſe hereby his Miniſters under the Goſpel are maintained, and are enabled thereby to Preach the

the Goſpel for the Converſion of Souls, which addes much to the Glory of God, and therefore cannot or are not to be prohibited, but theſe only belonged to the Levitical Prieſthood, and continued only to the time of reformation, *viz. to the bringing in of a better Hope and a better Covenant, which ſtood upon better Promiſes; for the Prieſthood being changed, there is alſo of neceſſity a change of the Law, Hebr.* 6.12. by which Tythes was a duty, and they robbed God that detained them, *Mal.* 3. 8. But this being ended and fulfilled in Chriſt, the everlaſting high Prieſt, who by one Offering perfected forever them that are Sanctified, he bid not his Diſciples require Tythes as a due, or duty belonging to God, under the Goſpel, *Eat freely you have received, freely give, and what Houſe ſoever ye enter into that is worthy there abide, and eat ſuch things as are ſet before you, for the Workman is worthy of his Meat*, and this was far more Evangelical, & conduced more to the Honour of God, then Tythes; and the Apoſtles lived more by Faith upon God, who provided for them, who were employed in his Service, ſo that I argue, what was once a duty under the Law, that was to be performed unto God, is not alwayes a duty among Chriſtians, for though Oaths were commanded unto the *Jews* in that time of Infancy, and as being weak, and it was permitted them, as *Jerome* ſaith, upon the *5th Mat. verſ.* 37. *to Swear by the Name of God to keep them from Idolatry, ſeeing all other Nations were given to Idolatry, and Swear by falſe God's, as Chemoſh, Aſhtereth,* and *Baal,* he knew their aptneſs to be led aſide with the Cuſtoms of other Nations, and therefore they were to acknowledge him alone, who was the living God, and no other, and to teſtifie Truth by his Name, as a thing certain and ſure, and therefore one of their Oathes was, *as the Lord lives*, and this among the reſt was one of the Precepts of the Law, which was added becauſe of Tranſgreſſion, to Swear by his Name, which needed not have been added, if Sin, and Tranſgreſſion, and unbelief had not entered in, (mark this) and this Law of Oathes pertained to that part which was in the Tranſgreſſion, and Variance, and Strife, and that led to Worſhip Idols, and this continued while that Nature was ſtanding, but Chriſt was revealed and given to finiſh Sin and Tranſgreſſion, and unbelief, and to do away that part that luſted after Idols, and that led into variance, and he leads out of the occaſion of Evil, and from that which was the cauſe of the Addition of the Law unto everlaſting Righteouſneſs again, which was in the beginning before Sin entred, and they that come to believe in him are not under the Law, but under Grace, moreover the Apoſtle ſaith, *Rom.* 7. 14. *The Law hath Power over a Man ſo long as he liveth, even as a Wife is bound by the Law of her Husband ſo long as he liveth,* (*and no longer*) ſo as long as Man liveth in Sin, *Unbelief, Tranſgreſſion, Diſcord, Variance,* and *Strife,* and *Idolatry,* the Law hath Power over him to correct and reprove him, and judge him, and was to be a limit unto that Nature; but Chriſt leads out of the occaſion of all theſe, for which the Law was added to do the Truth and ſpeak the Truth, and ceaſeth Strife, for which the Law was added.

Again, the Law was added as a cure and a remedy to decide Controverſies, and ill diſtempers, that were entred into the Hearts of Men in the unbelief, and that is one reaſon which Doctor *Gauden* gives, why ſolemn Swearing ſhould and ought to be in *judical proceedings* among Chriſtians, to take away Jealouſies, Diſtruſts, Diſſimulations, frauds, unſatisfacti-

ons and inſecurities; and Quotes *Grotius*, *That Swearing is neceſſary, not abſolutely and morally, or preceptively, but by way of Conſequence and remedy*, as to the ſtate of the *Jews* we ſhall not, nor have not denyed it; but as to the State of Chriſtians who are truly ſuch, we ſay that the cauſe is taken away, and the effect follows, all Jealouſies, diſtruſts, Diſſimulations and ſtrifes, and Inſecurities, and ſo the remedies, to wit, Oathes ceaſe, and the neceſſity of them, and that was one main thing why Oathes were permitted to end Strife, *and Strife is a work of the Fleſh, and variance and diſcord*, and it is inconſiſtent with true love to our Neighbour to hold that which Anſwers the Strife, and that part, for love *fulfills the Law, works no ill to the Neighbour, ends Strife*, and ſo puts Swearing, the means to end ſtrife, and the remedy out of place and date. But *A. S.* goes on and tells us, *That Oaths adviſedly and reverently taken upon neceſſary occaſions are ſo far from diſpleaſing God, or hurting our Neighbour, that on the contrary they are acceptable to the one, and advantagious to the other, for by them Princes are ſecured of their Subjects Allegiance, and Generals of their Souldiers fidelity, Leagues confirmed betwixt Nations, every Man's juſt right maintained, Offenders diſcovered, and duly puniſhed, and Controverſies and Suits decided: and theſe are ſuch great and good Ends that Men cannot be in any Degree of ſecurity or happineſs without them.*

Reply. To this I anſwer, that notwithſtanding all the great and good ends, and the neceſſity of Oathes which *A. S.* conceives that Men cannot ſubſiſt in any degree of ſecurity without, yet we ſee by experience notwithſtanding all the reverent taking, and all the ſolemn taking, and the neceſſity that is put upon Oaths, yet they have never anſwered the end purpoſed, for where perfidiouſneſs and unbelief, and diſtruſt, and jealouſies, and ſtrifes are, which is no where ſo much, as among thoſe that plead for Swearing, yet Oaths do not, nor have not bound them, when they had a mind to be loos'd, and ſee that to ſtand to ſuch Obligations will not be for their profit, or preſent ſafety, many inſtances might be given; what ſecurity had the *Pope* when all the *Nobility* and *Clergy* in *England* were bound to maintain his *Supremacy* by *Oaths?* and no doubt but they Swore reverently, and it was judged both by the then Church and State to be binding, and yet notwithſtanding all the *Obligation*, all was broken, and the *Pope's Supremacy* denyed; in the time of *Hen. 8th.* and *Edward 6th.* in their time all Swore againſt the *Pope's Supremacy*, either in Church or State; and how much ſecurity was the Nation in when Queen *Mary* came to the Crown, though the *Nobles* and the *Biſhopes*, and *Prelates* did all Swear againſt the *Supremacy*! yet behold it was brought in again; and confirmed by Oath again; and yet in the dayes of *Elizabeth* renounced again, and of latter days what Oaths have been exacted, firſt by one, and then by another, and one party contrary to another, though every party fancyed a ſecurity for the time, but it proved of no more effect, neither were they in degree more ſecure then if there had been none at all; for indeed, that frequent Swearing hath made Men, being got into a Cuſtom of it, that it is become a light thing unto them, though otherwiſe they look upon themſelves as bound; Generals how have they turn'd one way, and another way, and Soudiers the like! ſo that one may conclude indeed that Oaths are made no more of but even to ſtand in force, while (that bears up head

and

and is exalted) that to pleaſe the preſent time and Power they ſeem to be devoutly obliged to it, but if it come under any Eccliſe or diminution, then they reckon themſelves no longer obliged; ſo that indeed their Oaths are become of little or no force at all; and for Controverſies, we ſee they begin many, and are the cauſe of much diſention and diſcord, but end few; for why may not all theſe foreſaid ſtates and conditions be ſecured, and as well, and the good and great ends accompliſhed, that *A. S.* pleads for by true evidence of every one concerned in any of the foreſaid relations, by declaring and confeſſing the Truth, and ſpeaking it unto Men as neceſſity requires without Oath?, yea and all the foreſaid States have as much ſecurity, and ſubſiſt as well, if not better, then by all this Swearing, which more properly belonged to the *Judaiſm* then to *Chriſtians*, and there is no ſuch neceſſity of them among Chriſtians if any at all, who dare not Swear for fear of offending Chriſt, or denying his Doctrine, and yet will not Lye, but ſpeak the Truth, and indeed it is the cuſtom of Swearing, that hath been uſed in the Nations ſince the Apoſtacy entred in, that is more looked upon then any thing elſe, more then any legality, neceſſity, or ſecurity, under the Goſpel, ſeeing in the Primitive times, truly ſo called, it was enough to ſay, *Chriſtianus ſum*, and that ſort of Swearing that is impoſed now hath no other Ground but Cuſtom, which *Jer.* 10. 3 is accounted to be vain, neither hath it ſo much as an inch of Ground from the Scripture, and therefore doth not bring ſo much Glory to God as *A. S.* tells on, becauſe whatſoever is added or ſuper-added to whatever God commanded as to matter or Form is but *Will-worſhip* at the beſt, and a making whatſoever was ſaid or commanded, or practiſed before, imperfect, and no way ſufficient, but more of this ſhall be ſaid after, if the Lord permit.

Fourth Argument, *Had Chriſt intended Univerſally to forbid all kind of Oaths in the words*, Swear not at all, *then thoſe amplifications, neither by Heaven, nor by Earth, neither by* Jeruſalem, *neither by the Head, had been uſeleſs, as being generally included in the general prohibition; but had he meant that no Oath ſhould be uſed upon any occaſion, the ſubſequent Words are ſo far from giving Light to the preceding that they much obſcure them, but had he ſaid no more then* Swear not at all, *it might have been ſaid, he diſallowed all Oaths, but he deſcending to th* or that Creature may rationally imply that this purpoſe was only to forbid ſuch Swearing, and not that which was formerly enjoyned, and his concluſion is only Creature Swearing, or Swearing by Creatures is that he would have forbidden.

Anſw. Chriſt knew better what he intended then *A. S.* who would make his words one thing and his intention another; it is evident by the preceding Doctrine, and by that which follows after the Text, that Chriſt prohibits all Swearing, which ſhall be further ſpoken on, when the ſecond part of the Diſcourſe is ſpoken of; ſome ſtumble ignorantly, and ſome wilfully would pervert, and turn aſide from that which they have no mind to receive, and would hold up that which they aſſert, true or falſe, and that makes all this diſputing and reaſoning about the plain Words of Scripture, Chriſt's words; *But I ſay unto you, Swear not at all by Heaven or Earth*, is a general Negative of all Oaths, even of thoſe which before were uſed in the time of *Moſes*, and by Heaven and Earth, and *Jeruſalem*, are

more ample expreſſions of Chriſt to make the *Scribes* and *Phariſees* underſtand his mind of his diſlike of theſe Oaths by Creatures that they frequently uſed, & though theſe and much more were included in the general Negative, *Swear not at all*; yet they are not to be excluded as ſuperfluous, neither do they obſcure the former, *Swear not at all*, but give more Light to the former, to any but them that ſees with A. S. his Eyes, for by Heaven, by Earth, by *Jeruſalem*, are more ample expreſſions of his mind, and a further explication of the former, *Swear not at all*; and though they ſeem to A. S. to obſcure and darken Chriſt's words, if he did intend all Oaths, yet they that ſee with another Eye then he doth, is that they are only more large expreſſions, thereby to make the *Phariſees* underſtand, who were in the unbelief, and dull of hearing, that did not only forbid what the Law had forbid before, but even thoſe Oaths that they frequently uſed, under thoſe terms and forms which the Law had ſpoken of in thoſe Words, as *Heaven*, *Earth*, *Jeruſalem*, *Head* and *Foot*, and therefore he enumerates them as an amplification of his former prohibition, and ſo they are to be joyned, and we ſhall not ſtop as *A. S.* ſayes, *ſome do at the words, Swear not at all, but ſhall joyn that which Chriſt hath joyned*, viz. *Heaven*, *Earth* and *Jeruſalem*, and to be enumerated only and joyned to the former Negative, and ſpoken as to their Capacities in thoſe full and large Terms that they might underſtand his mind, that he prohibited not only by Heaven and Earth and *Jeruſalem*, but even any other Oath which the Law had commanded, or the *Jews* permitted to Swear before; and though A. S. would have it limited, only to Swearing by Creatures, which indeed was forbiden under the Law; but Chriſt who taught a more Evangelical and exact obedience then the Law, he ſaid, *It hath been ſaid of old time, thou ſhalt not forſwear thy ſelf: But I ſay unto you*, (who ſaith more then the Law hath ſaid) *Swear not at all, but let your yea be yea, and nay, nay, for whatſoever is more cometh of Evil.* And of this mind was Bp. *Uſher*, late of *Ardmagh*, who pleaded the Cauſe of the *Waldenſes*, or *Leoniſts*, whoſe Names are famous amongſt the *Reformed Churches*, and were the moſt Ancient and true *Proteſtants*, if any *Reformation* be looked at beyond *Luther*; they profeſſed it no way lawful for a Chriſtian to Swear, and the ſaid Biſhop *Uſher de Succeſ. Chap. 6.* doth eſteem that place of the *5th.* of *Mat. Swear not at all*; and that of *5th. James* to be a ſufficient plea for them againſt the Papiſts, and he pleads their cauſe; and this made *Renerius* and *Janſenius* ſo much Envy the *Waldenſes*, two *Romaniſts*, who ſaid, *Amongſt all the Sects which are or have been, there is not any more pernicious to the Church* (meaning the Church of *Rome*) *then the* Waldenſes; *and that for three Reaſons*, firſt, *their Antiquity*; ſecondly, *becauſe of their Univerſality*; thirdly, *in that they did maintain and hold it no way lawful for a Chriſtian to Swear on any occaſion.*

But it may be that A. S. will tell us that theſe and other were condemned in ſome general or Provincial Council for Hereſie, and if he do, it is no great matter, ſince moſt of theſe have erred, eſpecially ſince all Nations have drunk of the *Whores Cup of Fornication*, and have Erred from the Faith, and have loſt the Power, and then contend for a form, and bind all to receive it upon ſome commination or malediction, or other, or elſe they were Hereticks; And why? who ſaid ſo? the Church hath ſo decreed; and if theſe Canons and ſuch like muſt be binding, A. S. will hardly eſcape their Cenſure

Censure, if he continue in the profession of the Faith he is in, though he and they seem to agree in this particular, about Swearing. But I come to his fifth Argument.

Fifth Argument, *Christ never forbad any thing but that was intrinsecally evil, as may be proved by induction, he forbids anger, abusive Language, he forbids Lust, and divorce, and Swearing by Creatures; and therefore what ever he forbad was Evil, and that in it self, and not meerly as forbidden; but Swearing in general is not, for that hath not only been the practice of Holy Men, but of Angels,* Dan. 12. 7. Revel. 10. 6.

Reply. Was it Evil in it self under the Law if a Man smote out anothers Eye, or tooth, or cut off his Hand, or his Foot, or give one a wound in any part of the Body, *Deut.* 21. 24. *Levit.* 1. 24. 20. *Deut* 19. 11. was it Evil in it self for the Judges in those days to give Sentence, that he that had struck out his Neighbour's Eye, or struck out his Tooth, or cut off his Hand, to pronounce & give the same judgment unto the offender, that he should be so done withal? was this eternally evil or intrinsecally evil for the party so wronged to seek remedy? or was it not an act of Justice equal and good, not only because enjoyned and commanded, but in it self just? and was it or is it an act in it self (intrinsecally evil) if a Man sued a Man wrongfully at the Law, and takes a Man's Coat or Garment away, to seek to defend himself, and preserve his Coat or cloak? if not *A. S.* his Argument is of no moment; for even in the same Chapter, where Envy and Murther, and divorce, saving for Fornication, and abusive Language, and all Swearing is forbidden, so is that forbidden which is not intrinsecally evil by Christ, *Mat.* 5. 39, 40. *But I say unto you that you resist not evil; and whosoever shall smite the one Cheek turn him the other also; and if a Man sue thee at the Law, and take away thy Coat, let him have thy Cloak also; and whosoever shall compell thee to go a mile, go with him twain.* And it is in the new Testament (I hope) written, *Avenge not your selves.* And was it evil in it self, or morally Evil to keep the seventh day of the Week as a Sabbath, or only good because commanded, or was it lawful to fight with *Amalicks, Edomites, Egyptians,* & *Canaanites,* because *Israel* was only commanded, or because they were real Enemies to God in their Hearts; or as *Samuel Fisher* well said in Answer to Doctor *Gauden,* which A. S. quarels with, that *Circumcision, Sacrifices,* and *Offerings, Passover,* and *New-Moons, Fasts* and *Swearing,* was not Evil in themselves but because forbidden; and though A. S. give such a great Challenge to S. F. to produce one Instance that any thing was prohibited by Christ, but what was intrinsecally evil, or else his Argument is in vain, I say the afore-mentioned thing prove it, that something was forbidden that was not Evil eternally & intrinsecally, but because prohibited, and again in the same Chapter, *ver.* 44. *But I say unto you, love your Enemies, bless them that Curse you*; though under the Law they did fight, and might fight with the aforesaid Enemies, the *Canaanites,* and *Gentiles*; but now I say, *put up, forgive, love your Enemies,* Peter *put up thy Sword, he that takes hold on it shall perish by it*; *Avenge not, go not a Law one with another,* 1 Cor. 6. 7. *suffer, forbear, forgive if thy Brother sin against thee, seventy times 7. times.* And though A. S. says, *That nothing was forbidden by Christ, or in all the New-Testament but what was in it self Evil, or in some respect conducing thereunto*; methinks he hath given too bold a

more ample expressions of Christ to make the *Scribes* and *Pharisees* understand his mind of his dislike of these Oaths by Creatures that they frequently used, & though these and much more were included in the general Negative, *Swear not at all*, yet they are not to be excluded as superfluous, neither do they obscure the former, *Swear not at all*, but give more Light to the former, to any but them that sees with A. S. his Eyes, for by Heaven, by Earth, by *Jerusalem*, are more ample expressions of his mind, and a further explication of the former, *Swear not at all*; and though they seem to A. S. to obscure and darken Christ's words, if he did intend all Oaths, yet they that see with another Eye then he doth, is that they are only more large expressions, thereby to make the *Pharisees* understand, who were in the unbelief, and dull of hearing, that did not only forbid what the Law had forbid before, but even those Oaths that they frequently used, under those terms and forms which the Law had spoken of in those Words, as *Heaven*, *Earth*, *Jerusalem*, *Head* and *Foot*, and therefore he enumerates them as an amplification of his former prohibition, and so they are to be joyned, and we shall not stop as *A. S.* sayes, *some do at the words, Swear not at all, but shall joyn that which Christ hath joyned*, viz. *Heaven*, *Earth* and *Jerusalem*, and to be enumerated only and joyned to the former Negative, and spoken as to their Capacities in those full and large Terms that they might understand his mind, that he prohibited not only by Heaven and Earth and *Jerusalem*, but even any other Oath which the Law had commanded, or the *Jews* permitted to Swear before; and though A. S. would have it limited, only to Swearing by Creatures, which indeed was forbiden under the Law; but Christ who taught a more Evangelical and exact obedience then the Law, he said, *It hath been said of old time, thou shalt not forswear thy self: But I say unto you*, (who saith more then the Law hath said) *Swear not at all, but let your yea be yea, and nay, nay, for whatsoever is more cometh of Evil.* And of this mind was Bp. *Usher*, late of *Ardmagh*, who pleaded the Cause of the *Waldenses*, or *Leonists*, whose Names are famous amongst the *Reformed Churches*, and were the most Ancient and true *Protestants*, if any *Reformation* be looked at beyond *Luther*; they professed it no way lawful for a Christian to Swear, and the said Bishop *Usher de Succes. Chap. 6.* doth esteem that place of the 5*th.* of *Mat. Swear not at all*; and that of 5*th. James* to be a sufficient plea for them against the Papists, and he pleads their cause; and this made *Renerius* and *Jansenius* so much Envy the *Waldenses*, two *Romanists*, who said, *Amongst all the Sects which are or have been, there is not any more pernicious to the Church* (meaning the Church of *Rome*) *then the* Waldenses; *and that for three Reasons*, first, *their Antiquity*; secondly, *because of their Universality*; thirdly, *in that they did maintain and hold it no way lawful for a Christian to Swear on any occasion.*

But it may be that A. S. will tell us that these and other were condemned in some general or Provincial Council for Heresie, and if he do, it is no great matter, since most of these have erred, especially since all Nations have drunk of the *Whores Cup of Fornication*, and have Erred from the Faith, and have lost the Power, and then contend for a form, and bind all to receive it upon some commination or malediction, or other, or else they were Hereticks; And why? who said so? the Church hath so decreed; and if these Canons and such like must be binding, A. S. will hardly escape their Censure

Censure, if he continue in the profession of the Faith he is in, though he and they seem to agree in this particular, about Swearing. But I come to his fifth Argument.

Fifth Argument, *Christ never forbad any thing but that was intrinsecally evil, as may be proved by induction, he forbids anger, abusive Language, he forbids Lust, and divorce, and Swearing by Creatures; and therefore what ever he forbad was Evil, and that in it self, and not meerly as forbidden; but Swearing in general is not, for that hath not only been the practice of Holy Men, but of Angels,* Dan. 12. 7. Revel. 10. 6.

Reply. Was it Evil in it self under the Law if a Man smote out anothers Eye, or tooth, or cut off his Hand, or his Foot, or give one a wound in any part of the Body, *Deut.* 21. 24. *Levit.* 1. 24. 20. *Deut.* 19. 11. was it Evil in it self for the Judges in those days to give Sentence, that he that had struck out his Neighbour's Eye, or struck out his Tooth, or cut off his Hand, to pronounce & give the same judgment unto the offender, that he should be so done withal? was this eternally evil or intrinsecally evil for the party so wronged to seek remedy? or was it not an act of Justice equal and good, not only because enjoyned and commanded, but in it self just? and was it or is it an act in it self (intrinsecally evil) if a Man sued a Man wrongfully at the Law, and takes a Man's Coat or Garment away, to seek to defend himself, and preserve his Coat or cloak? if not *A. S.* his Argument is of no moment; for even in the same Chapter, where Envy and Murther, and divorce, saving for Fornication, and abusive Language, and all Swearing is forbidden, so is that forbidden which is not intrinsecally evil by Christ, *Mat.* 5. 39, 40. *But I say unto you that you resist not evil; and whosoever shall smite the one Cheek turn him the other also; and if a Man sue thee at the Law, and take away thy Coat, let him have thy Cloak also; and whosoever shall compell thee to go a mile, go with him twain.* And it is in the new Testament (I hope) written, *Avenge not your selves.* And was it evil in it self, or morally Evil to keep the seventh day of the Week as a Sabbath, or only good because commanded, or was it lawful to fight with *Amalicks, Edomites, Egyptians,* & *Canaanites,* because *Israel* was only commanded, or because they were real Enemies to God in their Hearts; or as *Samuel Fisher* well said in Answer to Doctor *Gauden,* which A. S. quarels with, that *Circumcision, Sacrifices,* and *Offerings, Passover,* and *New-Moons, Fasts* and *Swearing,* was not Evil in themselves but because forbidden; and though A. S. give such a great Challenge to S. F. to produce one Instance that any thing was prohibited by Christ, but what was intrinsecally evil, or else his Argument is in vain, I say the afore-mentioned thing prove it, that something was forbidden that was not Evil eternally & intrinsecally, but because prohibited, and again in the same Chapter, *ver.* 44. *But I say unto you, love your Enemies, bless them that Curse you;* though under the Law they did fight, and might fight with the aforesaid Enemies, the *Canaanites,* and *Gentiles;* but now I say, *put up, forgive, love your Enemies,* Peter *put up thy Sword, he that takes hold on it shall perish by it; Avenge not, go not to Law one with another,* 1 Cor. 6. 7. *suffer, forbear, forgive if thy Brother sin against thee, seventy times 7. times.* And though A. S. says, *That nothing was forbidden by Christ, or in all the New-Testament but what was in it self Evil, or in some respect conducing thereunto;* methinks he hath given too bold a

Challenge; what will he ſay to all the former things mentioned? and what evil had *Circumciſion* in it, or the *Paſſover*, or *Sacrificing*, or *New-Moons*, and the Sabbath days, or what tendency had they to Evil, but rather were good for the end they were ordained, to be Signs and Types, and Figures of holy things to come, like as Swearing was among the reſt, what-ever A. S. ſay or Argue; and yet when the ſubſtance of the good things was to come to them that had believed, and received him who was ſum of all; the Apoſtle ſaid, *Gal.* 5. 2, 3. *If you be Circumciſed Chriſt profits you nothing*; after he was offered up: And *Gal.* 4. 9, 10, 11. *You obſerve new-Moons, and Holy days and Sabbaths*: And theſe things that were once as really good as ever Swearing was, conſidering the End wherefore they were enjoyned, and theſe things were never Evil in themſelves, yet the Apoſtle reckoned them beggarly Rudiments, and told them, *they had begun in the Spirit, and now ſought to be made perfect through the Fleſh*; and ſo ſtood in doubt of them that his labour had been in vain, and thereof if A. S. or any other will needs uphold Swearing, becauſe commanded to the *Jews*, (before the Seed Chriſt was revealed) I ſay he is, *Gal.* 5. 34.) *a debter to the whole Law*; and is as much bound to keep it in all other points as this, or elſe he is a Tranſgreſſour, and is one of thoſe that would be laying Yoaks upon the Diſciples Necks, unto whom they were never intended, for if the Ceremonies, and Rights, and outward obſervations, which properly did belong to the *Jewiſh* Church and State, to obſerve till the fulneſs of time, when the partition Wall ſhould be broken down, and the *Jews* and *Gentiles* ſhould be one, and one Shepherd and one Fold for them both, (and no longer) and they were never given to the *Gentiles* to obſerve; and therefore, for ought I can perceive many would have the gentile-Chriſtians, who never were under the Law, neither the Ordinances of the firſt Covenant, neither ever given to them, yet *they would compell the Chriſtians to live as do the Jews*, and *to obſerve their Ordinances; and therefore are greatly to be blamed*, *Gal.* 2. 13, 14. Therefore we do not look upon any Swearing to be now a duty under the Goſpel among true Chriſtians, truly ſuch, as ſome Swearing was once under the Law, but affirm all Swearing to be now a Sin, becauſe forbidden by the poſitive Law of Chriſt under the Goſpel, who by his Death ended the right of that, and many more legal Rites and Rudiments, which whoſo doth obſerve now as Chriſtians doth it not without Sin, and Guilt, and Superſtition; and therefore *S. Fiſher* that faithful Servant of God, (who ſuffered in Bonds till Death for his Teſtimony even in this particular) ſaith well, *That that ſort of Swearing which was not Sin ſimpliciter in its Nature under the Law, is now a ſin upon the account of Chriſt's Univerſal prohibition of all Swearing*; who was of Authority to put to an End as he did by his Death unto the Law: And therefore that ſort of Service and Worſhip which ſtood in outward Obſervations, which was duty becauſe commanded under the Law, and no Sin, in their own Nature, neither were Evil in themſelves, nor in any reſpect conducing thereto, as they were obſerved, but had ſome ſingle good in them once, and yet who obſerves them now, as Service of God, maketh Chriſt of ſo little effect to himſelf, *as that he profits him nothing at all*; I hope A. S. will not deny but theſe things as forbidden in the new Teſtament, which ſometime were not Evil in their own nature, but now are evil when the Subſtance is come, in whom they all End; and

therefore S. F. his Argument is not vain but of force: And yet let *A. Smallwood* know that there were many things obſerved and done not only by the *Jews*, but by them that believed in Chriſt, and thought well of him, while he was preſent with them, and yet did not ſee to the end of thoſe things which were Shadows and Signes, and good, as once commanded, and had no Evilin them, but were Good, as commanded, and for the end for which they were ordain'd, which afterwards in the more full growth and Knowledge in the Myſtery of Chriſtianity they came more to be ſeen through, and that was felt in which they all ended, and though Chriſt came not to deſtroy the Law, but to fulfill it, and to obſerve the Ordinances commanded in that Covenant to fulfill that which was written of him *Pſal.* 40. 6. *In the Volume of the Book it is written, I am come to do thy will O God:* And further he ſaid himſelf, *It behoveth us to fulfill all Righteouſneſs,* and that which was commanded: but this was before he was offered up, and was as a middle diſpenſation betwixt the ending of the Law and publiſhing of the Goſpel; yet howbeit Chriſt knew it, and did ſpeak of it at ſome time, that thoſe things that had been ſometime commanded, *Deut.* 12, 5. and weregood as they ſtood related to the end wherefore they were commanded, inſtance the Worſhip at *Jeruſalem*, and the Service there, and the place where God had promis'd to place his Name, yet Chriſt ſaid, *as foreknowing the End of all, the aforeſaid Worſhip which appertained to that Covenant*, and therefore he ſaid to the Woman, *Joh.* 4. 23. *but the Hour cometh and now is, when the true Worſhipers ſhall Worſhip the Father in Spirit and Truth, for the Father ſeeks ſuch to Worſhip him, and* 24. *verſ. God is a Spirit, and they that Worſhip him muſt Worſhip him in Spirit and Truth,* 2 *Cor.* 3. 17. From hence it is clearly evident (for this was before he was offered up, that then was the time) that neither at *Jeruſalem*, nor in the Mountain of *Samaria*, it ſhall be only ſaid, *they worſhip the Father, though at* Jeruſalem *was the place, Deut.* 1. 1, 2, 5. of Worſhip formerly, and the *Jews* held it then, and the Worſhip was that which was commanded, to wit, Sacrifices, and Offerings, and many other legal Services, which belonged to them to perform according to the command of God, and if Swearing or Oaths was any part of the Service of God, as in that Covenant, as we with A. S. do grant, *Deut.* 10. 20. *You ſhall fear the Lord and ſerve him, and Swear by his Name*, then I ſay, that Swearing amongſt the reſt of the Worſhip is included, but ſaith Chriſt, *neither at* Jeruſalem, *nor this Mountain, but they that worſhip ſhall Worſhip the Father in Spirit and in Truth*, ſo that the time was (then) but came on more afterwards to be fulfilled, that both the place, and the worſhip, and Service that belonged to the place, they ſhould no more Worſhip the Father (with and in), but in the Spirit and in the Truth, and this may be in Anſwer to that which A. S. makes a great adoe with in his Book, how that Chriſt ſaid, *Swear not at all*, it was before his Death, and therefore they that Argue, ſaith he, *That ſwearing was prohibited only and ended in Chriſt's death, cannot plead that all Oaths were prohibited, but that command of Chriſt*, Mat. 5. *becauſe he ſpake this in his Life time, I ſay ſo did he this, Jo.* 20. 21, 22, 23. And he may as well Argue that Chriſt deſtroyed the place of Worſhip at *Jeruſalem*, and the Worſhip alſo, and came not to fulfill it as he ſaith he did, and why? but becauſe he ſpoke this before he was Crucified, and ſo did he, *Swear not at all*, and why may not A.S. conclude with us that this is a commodious place to interpret and explain Chriſt's mean-

ing in thoſe words? in the 5*th. Mat.* 23, and 24. and ſo the Words may truly be underſtood thus, *ye have heard that it hath been ſaid of old time, thou ſhalt not forſwear thy ſelf, but ſhalt perform unto the Lord thine Oaths, Exod.* 20. 7. and *Deut.* 5. 11. but the Hour cometh and now is, (*when I ſay unto you*) that ſay more then the Law hath ſaid, *Swear not at all, neither by Heaven nor by the Earth, but let your Yea be yea, and your Nay nay, for whatſoever is more then theſe cometh of Evil*; and yet whatever may or can be ſaid *A. S.* will needs conclude, *That all Swearing is not forbidden,* and why? *becauſe it hath been the practice of holy Men, and alſo an Angel,* this Argument is of little force, ſo was it the practice of holy Men to offer Sacrifice, and burn Incenſe, and as for the Swearing of the Angel, *Dan.* 12. and *Revel.* 10. 6. to prove the lawfulneſs of ſome Swearing, theſe have been anſwered, over and over, and over again, though *A. S.* will take no notice of it, though I perceive he hath read the Arguments that have been uſed as Anſwers to theſe things, though he will not ſeem to take notice, nor to reply to confute the Arguments, but rather minds his own, and to aſſert what may ſeem to make for his purpoſe, as to the matter he hath taken in Hand, but as for good Men's Swearing, and the Angel's Swearing, if their Example would juſtifie the lawfulneſs of Swearing, yet they could not be any preſident to us, who are under the Goſpel of the *Son, that is greater then the Angels*, (by the diſpenſation of whom) the Law for *Oaths, Tythes, offerings, oblations*, and other legal Rights, and Rudiments were given, which *Son alſo all the Angels of God are bid to Worſhip*; for the Apoſtle ſaith, *Hebr.* 2. 5. *For unto the Angels hath he not put into ſubjection the World to come*, but that is committed unto the Son, under whoſe Miniſtration and ſubjection we are, who ſaid, *Let your Yea be yea, and you nay nay, and ſpeak the Truth, and do the Truth, and bear witneſs to the Truth,* who ſaid, *Learn of me,* and theſe things we have learned of him unto whom all Power is committed, for he is counted *Hebr.* 3. 3. more worthy of Glory then *Moſes*, though *Moſes* was faithful in his Houſe as a Servant, but Chriſt as a Son, which is that great Prophet that *Moſes* Propheſied of, which all are to hearken unto, with whom the Father is well pleaſed, *being made ſo much better then the Angels*, Hebr. 1. 4. *as he hath by Inheritance obtained a more Excellent Name then they*, verſ. 5. *for unto which of the Angels ſaid he at any time thou art my Son, this day I have begotten thee?* verſ. 6. *Again when he bringeth the firſt begotten into the World, he ſaith let all the Angels of God Worſhip him; of the Angels he ſaith, he makes them miniſtring Spirits, and a Flame of Fire, but unto the Son he ſaith, thy Throne oh God is forever and ever, the Scepter of Righteouſneſs is the Scepter of thy Kingdom, for if the words ſpoken by Angels wer ſtedfaſt, and every Tranſgreſſion received a juſt recompence of reward, how ſhall they eſcape* (Hebr. 2. 3.) who do not only neglect the command of Chriſt, but labour to pervert, through their Strength of their own reaſon the miniſtration of the Son, who is the ſum and ſubſtance of all Shadowy and Typical Miniſtrations; and therefore A. S. and all concerned look to it who would introduce Judaiſm and the Moſaical Obſervations upon the Neck of Chriſts Diſciples, and as Laws in his Kingdom, and whether would not this prefer the Servant before the Son, yea or nay, and his Miniſtration before the Miniſtration of the Son, though the one is not againſt the other, but the one pointing at the other, and in the latter the firſt is fulfilled, the Truth declared, the Truth

ſpoken,

ſpoken, the Truth lived in, and the Truth confeſſed in every matter wherein any Chriſtian is concerned, which is the ſum and the matter, which all Oaths in their higheſt and greateſt Ordination could or can effect.

In the 40*th.* page of his Book he ſaith, *our Saviour ſaith Amen, Amen*, 24. *times in* John's *Goſpel*, which he ſaith, St. *Ambroſe will needs have to amount unto an Oath*; and he cites *Apoc.* 3. *Theſe things ſaith the Amen*, compares it with *Iſa.* 65. 16. where he concludes, *that Amen ſeems either to be a Name or an Epithete of God*, and this he ſayes, *Is the Opinion of our Church in the Homily againſt Swearing, that our Saviour did ſwear divers times*; and further ſayes, *it cannot be denyed that God himſelf ſwore*, Pſalm. 110. 4. *The Lord hath ſworn, and will not repent*; and ſo concludes, *that Chriſt forbad not all Swearing*: Unto this Bp. *Gauden* though he ſtraines and ſcrues very hard as A. S. doth to make all things to bend to their inclination will needs have *Amen*, or verily, verily, to be an Oath: Doctor *Gauden* in his citation of *Capellus* out of *Rabby Johnas*, ſayes, *In veritate, firma jurandi apud Judeos*; but he concludes doubtfully, and ſayes, *It is only the next degree unto an Oath*; but *A.S.* thinks, *He hath put it out of doubt with his reaſon and his Authors, that verily, verily, is an Oath*, which if it were true this would only prove Swearing lawful in Sermons, and not in Controverſies, which is the great good end he ſo much pleads for, and if this were true would ſerve his turn. The Magiſtrates exacting Oaths he ſeems to prove out of the *Moſaical Law*, and the Prieſt's Swearing lawfully out of *Paul's* Epiſtles and Chriſt's Sermons, but this his covering is too ſhort, and is but trifling in the weighty things of God, not diſtinguiſhing betwixt the firſt Covenant and the ſecond, and the Ordinances thereof; for the firſt he hath no Adverſary, *viz.* that they did Swear though never exacted under Penalties, the ſecond we conclude to be no Oath, *viz. Amen, Amen, or verily, verily*, which is no more then *truly, truly, I ſay unto you*; and if this be an Oath, why hath it not, and why is it not accepted as ſuch? for we have ſaid more then this, and can do in Truth, which we look upon to be far from amounting to an Oath, and yet it would never be received as ſuch, which Argues plainly that what *S. F.* and *R. H.* hath ſaid, though *A. S.* quarrel with it, that ſurely the *Magiſtrates in England* do not believe the Prieſts Doctrine, for if they did, why are ſo many ſentenſed to perpetual Impriſonment, with confiſcation of all Lands and Goods, to the ruinating of many poor Wives and Children, which *A. S.* knows little of? and for ought I know ſuch a diſcourſe as this may add affliction to their Bonds, and miſery to their Sufferings, and yet theſe have never been received; as if we ſay, *verily, verily*, or *truly, truly*, or *God is our Witneſs*, or *we ſpeak the Truth in God's preſence*; yet notwithſtanding this would never give ſatisfaction to any Magiſtrate in any Judicature that ever we knew or heard of in *England*; and though he tells us of *I. Penington*, how that he gave ſatisfaction, and that it found acceptance with the *Court, and alſo to the King*: We are not ignorant of what *I. P.* hath written, which is wholſome, juſt, and good, and ſound, and condeſcendingly as a Chriſtian Man could do as about the premiſſes to pacifie & ſatisfie all whom it concerned. that they might not proceed in ſuch a rigorous manner againſt the truly Conſcientious, and ſo in letting them know what we could do, and what we could not do, yet notwithſtanding what ever any might ſeem to own as ſufficient in private, we never found

it in publick, or in any caſe of concernment, but rather they knew beforehand what would enſnare us, have ſet the ſnare, and run us into it; but notwithſtanding all this that A. S. will have to be Oaths, as God is Witneſs, and I ſpeak the Truth in Chriſt; and verily, verily, it will not ſerve, for he ſays, *The Law will not allow of it, for inferiour Magiſtrates are ſworn*, he ſays, *to act according to Law, and the Law preſcribes in what manner, and with what formality Oaths ſhall be taken; and therefore the Magiſtrates are not at liberty to accept thereof, becauſe they are tyed up to the Rules of the Law*: as I ſaid before, ſeeing that Oaths are a matter of great concernment unto many, it had been a more neceſſary Diſcourſe for A. S. to have told the Magiſtrates, that theſe things in Teſtimony which were ready to be given had been ſufficient, and that they ſhould not ſo much have ſtood upon the formality, ſeeing that which anſwered the ſubſtance of the Law was not denyed, though we except againſt the formality which is now uſed, and hath no example or preſident in the Scriptures of Truth as they are uſed; and therefore let A. S. tell the Rulers, that the Rules of the Law in this caſe are too ſtrict, and the Penalty exceeds the Tranſgreſſion far; as for a Man for not holding up his Hand, or laying it upon a Bible, and Kiſſing it, and ſaying after a Clark or a Cryer, *I ſwear*, and the like needleſs Ceremonies, which are not without (at leaſt) a ſhew of Evil in them, yet for not doing and obſerving theſe Formalities, though thoſe things which A. S, and others calls Swearing, we have condeſcended unto; yet it's reckoned as inſufficient, though themſelves ſay, *it is an Oath*, yet it is not called ſo, nor accounted ſo, except the aforeſaid needleſs trifles be obſerved, and is not this a hard thing, and far from Equity, Juſtice, and Reaſon, that a Man ſhould be expoſed to ſo great a Penalty as *Confiſcation of Lands and Goods, and perpetual Impriſonment*, for want of obſerving of theſe trifling, groundleſs, needleſs Ceremonies and Formalities, wich is not at all beſeeming Chriſtians; and whether the Law had not need to be rectified in this Caſe, which expoſeth ſo many to ſo great ſuffering, which we in Conſcience do except againſt as well as Oaths, and ſee that the Penalty far exceeds the Crime, if it were any; but we look upon it to be none at all, but rather a duty incumbent upon Chriſtians to keep to *yea and nay*; or that which amounts to it in all their Communication both publick and private, and not to *Swear at all*, but to abide in Chriſt's Doctrine, and walk after the Primitive Chriſtians example, to teſtifie the Truth and not to Swear: And as for *Amen, Amen*, or *verily, verily*, is no more then *truly, truly*, and is no more then an ardent, and a fervent ſpeech from the Heart of him that ſpeaketh, wherein he would be believed, or it is Truth from which and in which he ſpeaks; and as for comparing *Amen* with the 65. of *Iſa.* and 16. where he is called the *God of Truth*; this proves nothing at all, he is called the God of Truth in oppoſition to falſe Gods, which were Lyes; and in oppoſition to the Heathenish Gods. which were not true Gods, which had Eyes and ſaw not, &c. and could not ſave; he might as well ſay, when *wiſdom, Holineſs, Righteouſneſs*, or Immortality is named or mentioned, that therefore it is an *Oath*, as when Truth is ſpoken, for theſe are as much epithetes of God as truly or Truth; and though your Church in a Homily againſt Swearing, do ſay, *That Chriſt did often Swear*, becauſe he ſaid, *Verily*, we judge you have concluded upon too ſlender a Ground: And as for *Pſal.* 110. *The Lord hath*

Sworn

Sworn and will not Repent: It is not denyed though the Lord Swore once, yea more then once by himſelf; this was in condeſcenſion to the State of Man in weakneſs and unbelief; and as to the State of the *Jews*, *Gal.* 3. 19. before the Seed was revealed, which was the Subſtance of all Figures, and Gods Example of Swearing is no example for us now to imitate, and was in no wiſe a confirming of that old legal Ceremony of Oaths, as a practice *legimate to his Saints forever*, as A. S. would make us believe it was, for his Oath, *viz.* (God's) ended in Chriſt, *in whom all the Promiſes confirmed by Oath, were yea, and in him Amen*, was alſo to end all Strife between him and Men, and to put an end to all Strife and Oaths alſo that are among Men to end Strife; *Ambroſe* ſaith upon that 110. *Pſal. Let him then ſwear who cannot Repent of his Oaths*; a little after the ſame *Ambroſe* ſaith, *Do not imitate him in ſwearing whom you cannot imitate in performing*; and indeed the principal ſolution he gives is not to Swear at all: And *Theophilus* upon the place in Controverſie whom A. S. ſays, *was not cautelous enough*, and it ſeems among the reſt of the Fathers that A. S. ſets as judge of, he ſaith, *Learn hence that under the Law it was not Evil for one to ſwear, but ſince the coming of Chriſt it is Evil, as is Circumciſion, and in ſum, what ever is Judaical, for it becomes a Child to ſuck but not a man:* So that it appears he amongſt the reſt of the Fathers did not only declare againſt Oaths in general or private Communication, but alſo diſtinguiſhes betwixt the firſt Covenant and the ſecond, and the Ordinances thereof; and though the holy Ghoſt bear witneſs that both Angels and Men, yea, and good Men, and the Creator himſelf in that firſt Covenant did Swear, ſo that A. S. concludes *That is not morally Evil of its own Nature*; In the firſt we ſhall not much quarrel nor diſpute as under the Law, but that which was obliging then, as by command, it is not always obliging, but Chriſt the end of the Law for Righteouſneſs ſaid, *Let your yea be yea, and your nay, nay, for whatſoever is more* under the Goſpel (then amounts to this) *comes of Evil*; therefore there is no neceſſity to put any other ſence of Chriſt's Words then this Univerſal prohibition of all Swearing as under the Goſpel, (ſeeing that ſpeaking the Truth, confeſſing the Truth, declaring the Truth) and nothing but the Truth in any matter wherein any Chriſtian is concerned either in reſpect of God, or a man's Neighbour, this Anſwers the very Subſtance of the Law, and the very end & purpoſe thereof, as ever an Oath did among the *Jews* in the firſt Inſtitution; foraſmuch as ſpeaking the Truth acknowledgeth God's *Omniſciency* and preſence, and Power, and Wiſdom; ſecondly, it doth any Office to any Neighbour, as in bearing witneſs to any Truth, and again to find out any Tranſgreſſour, or Tranſgreſſion; and this is done, may be done, and ought to be done by all true Chriſtians; and therefore no neceſſity of that formal Ceremonious way of Swearing as under the Law, neither is there any neceſſity for ſeeking any other ſence of Chriſt's Words and the Apoſtles Words, *Swear not at all by Heaven or Earth, or any other*, ſeeing all the main ends and good ends, & good purpoſes are Anſwered in the full, which the Law in the full Latitude and morality thereof did require, or for which it was given.

His ſixth Argument is, *That either theſe Words*, Swear not at all, *muſt be interpreted as not to forbid any Oath though taken upon juſt accaſion, or elſe*

Paul *never knew the meaning of this Text, or elſe contrary to his knowledge, and that upon good deliberation he acted againſt it, and that in the very writings wherein we all believe that he was infallibly aſſiſted by the Holy Ghoſt; for his Oaths,* ſaith A. S. *are upon record,* 1. Theſ. 2. 5. *God is Witneſs;* ſee Rom. 1. 9. *Now to call God to witneſs is the very ſubſtance of an Oath* ſaith A. S. and as *Auſtin* tells him, and he ſayes, *He hath not read of any of a contrary opinion except ſome Phanaticks, which if they would yield to as much as* Paul *ſaith, God is Witneſs of the Truth of their aſſertions, it might be wiſhed out of condeſcenſion to their weakneſs, that they might be diſpenſed withal, if the Law would give leave as to the external formality of an Oath.*

Anſw. What A. S. will call a juſt occaſion I know not, it appears to me he would have a large compaſs, and a larger then the moſt contenders againſt Chriſt's Doctrine that we have met with, or what he will account a juſt occaſion I know not, though otherwiſe he ſeems to condemn ſometime needleſs and vain Oaths in ordinary Communication, though I know ſome without reflection upon A. S. who uſe them too too frequently, and are not only Members but Paſtours ſo called of the Church of England, and though he ſeems in his Diſcourſe here & there to be againſt cuſtomary and vain Oaths, yet for all that what he calls a juſt occaſion upon ſome Ground, ſome calls it a needful occaſion when they are called before a Magiſtrate and ſome when any buſineſs is in Controverſie betwixt man and Man calls it a juſt occaſion, where ſometimes I have ſeen a *Curate* adminiſter that which he called an Oath upon a Book, what Ground he had I ſuſpect either from Commandment, or example of Primitive Miniſters, (is certain he had none) but it may be A. S. will conclude it was upon juſt occaſion, but what COMPASS he will have for his juſt Occaſion is doubtful, ſeeing he hath put no Termination or end to it; but for ought I can perceive would leave liberty for every Man to exact an Oath upon another when he would, and call it a juſt occaſion, and account it a point of duty in the other to obey, even in ordinary Communication. And as for St. *Paul* we deny thy Argument, as that he never knew the meaning of this Text of Chriſt's prohibition; ſecondly, that in his Writings he acted contrary to his knowledge, and upon ſet deliberation; for though God was his Witneſs whom he ſerved with his Spirit, in the Goſpel of his Son, that without ceaſing I make mention of you always in my Prayers. Alſo, that which A. S. calls an Oath, 1 *Theſ.* 2. 5. *For neither at any time uſed we flattering Words as ye know for a Cloak of Covetouſneſs, God is witneſs.* Though we know and infallibly believe with A. S. that he was infallibly aſſiſted by the Holy Ghoſt, when he publiſhed the Goſpel of Chriſt among the *Gentiles*, and wrote both unto the *Jews*, and to the *Gentiles*, who believed, that his calling God to witneſs, was not any Oath, neither was there any neceſſity or juſt occaſion, whatever A. S. may call juſt occaſion we cannot, for he hath left ſuch a great compaſs for himſelf to turn in, though here and there he ſeem to diſallow of cuſtomary Oaths and frequent Oaths; yet notwithſtanding his Diſcourſe rather tends to an allowance of Swearing frequently and unneceſſarily; for we reckon it to be a piece of ordinary Communication for a Chriſtian Miniſter to write a Letter of admonition, or Exhortation, or an Epiſtle unto the believing Hearers, and that there is no neceſſity of Oaths in ſuch a Diſcourſe; for what-ever A. S. ſayes this would make the Apoſtle guilty of frequent, and unneceſſary, and common Swearing, which

we

we are far from believing; foraſmuch as they did believe through the word of Life declared by the Spirit of God in him, neither through his Epiſtles written, being aſſiſted by the Holy Ghoſt, they were not like to believe him for Swearing if he had Sworn; but ſaith A. S. *If his words had really been believed which he ſpoke and wrote, what occaſion would there have been for him to have written ſo to the* Roman's, Rom. 9. 1. *I ſay the Truth in Chriſt, I Lye not.*

The Apoſtle knew what occaſion he had to ſpeak theſe Words, and the occaſion was this, that the *Jews* ſought to be juſtified by the *Righteouſneſs of the Law and by the Works thereof*, and would needs look upon themſelves as the Children of God, becauſe they were of the ſtock of *Abraham* according to the Fleſh, but the Apoſtle knew and alſo gave them to underſtand that the Children of the Promiſe were counted for the Seed; and again, *for they are not all* Iſrael *which are of* Iſrael, *Rom.* 9. 6, 7, 8. And thus he ſpake Truth unto them, as it was revealed by Chriſt, whom the Father had revealed in him, and why might he not ſay, *I ſpeak the Truth in Chriſt*, ſeeing that Chriſt was in him, and he in him? *I Lye not*, my Conſcience alſo bears me Witneſs in the Holy Ghoſt, he might alſo as well ſay, that *Paul* Swore by his Conſcience, ſeeing that he took it for a witneſs; away, away, with ſuch perverting and ſtraining of the Scripture beyond and beſide the mind of the Holy Ghoſt, for God is witneſs *and I ſpeak the Truth in Chriſt*, they are no more then ardent and Zealous, or fervent expreſſions, as the Spirit of God at ſeveral times did ſtir up in his Heart both to ſpeak and write, for the end that they unto whom he ſpoke or wrote might believe; and therefore we conclude not as A. S. would needs have it, that the Apoſtle ſpoke theſe fervent words unneceſſarily, for we know and ſee his end and purpoſe was good, and therefore he ſpoke with fervency, and with boldneſs the Spirit of the Lord bearing witneſs in his Conſcience that he ſpoke the Truth, which we are far from believing, is either juration or abjuration, and for ought can be perceived by A. S's diſdainful Spirit all that do diſſent from him in his Opinion he calls *Phanaticks*, and *Paul* ſhall hardly go free, nor divers of the ancient Fathers, as, *Origen*, *Chryſoſtome*, *Jerome*, *Theophilact*, and others, who denyed not only Swearing in private Converſation, but to *Swear at all*; but now theſe muſt be called *Phanaticks*, who diſſent from all men but themſelves, by A. S. and ſuch as he, who Sail with Wind and Tide, and exalt and applaud that which hath praiſe among men, and hath not the praiſe of God; and ſo the laſt of all he makes this Concluſion, *that ſo help me God*, is the moſt certain expreſſion of an Oath; which form of Words that though he count them certain, we find not either under the Law or under the Goſpel, and I look upon it more as a piece of flattery in A. S. becauſe this is the Form and the Cuſtom which is now called Swearing, which is in uſe in this Nation, and it's ſtrange to us that they will reckon this ſo great a piece of peculiar Service, which is incommunicable to any Creature but only to God, whenas indeed we never find it written or commanded, either among the *Jews*, or commended or uſed amongſt all the writings of Chriſt and the Apoſtles that hath relation to Chriſtianity; Indeed I remember that I have read that in the days when the *Pope's* Authority was in full Power here in *England*, how that the Chancellour then of *England* ſaid to one of *John Wickliff's* followers being brought before him, in

Examination he said unto him, *Lay thy Hand upon the Book thou Heretick and Swear, so help me God and holy doom:* An old Superstitious Popish Form I look upon it to be, and hath no consistance with an Oath in its true matter and Form under the Law, when it was commanded; and for ought I see A. S. will rather take part with the Church of *Rome* and her Members, who Persecuted, rather then *Wickliff* that famous Reformer, who had his Bones taken up and burned 41. Years after his Decease, and his Books, and these Articles condemned by the Council of *Constance*, who also burned *John Hus*, and *Jerome of Prague* for holding *John Wickliff*'s Opinions, which was, *That all Oaths under the Gospel be unlawful.* I say A. S. might have been more modest then with the Council of *Constance* condemn them for Error, seeing they were the only People in their Age and time that opposed, and suffered for opposing the Church of *Rome* in the Apostacy, seeing that they are fain to own them if they look for any Reformation before *Luther* to be their Witnesses against the Church of *Rome*, which I have heard many Protestants say, that they were on their part against the Church of *Rome*; and though A. S. tells us of a Generation of People, *quos non persuadebis, etiam si persuaseris*, who as they will not be perswaded, so they will not be counselled, who will have nothing else to be the formality of an Oath but by God; but this he sayes only of his own Head, except he knew some People that we know not of; for we say, to Swear the Lord liveth as an Oath, and again, as the Lord lives is an Oath, or by the Lord that lives forever and ever is an Oath; and yet we must needs deny that *Paul* Swore in the 1 *Cor.* 15. 1. when he said, *by your rejoycing I die daily:* And we never said A. S. mistook himself in saying that, by, as the only mark and Character of an Oath; and if *Austin* said upon these words of *Paul* as A. S. tells us, *per vestram gloriam juratio est*, upon *Paul's* words, I suspect his judgment, and therefore shall not so much regard it: But A. S. seems not to be at Unity in his Book with himself notwithstanding all his raveling out where he seems in his 41. page to dislike of *Nicholas Fuller*'s Judgment, *viz. that there is no Oath where God is not interposed*; and yet in the 56. page he saith, *That the Substance of an Oath consists in the attestation of God*, and in the 89. page he saith, *that Christ answering to the high Priest, I am, and thou hast said, is an Oath.* And in the 91. page *it was enough that Christ denyed not to Swear*, and from this he imagines that he did Swear; and when we enquire what the Oath was, it amounts but to this, *thou hast said I am*; and where was the attestation of God here named, or mentioned, or spoken on by Christ? were his Words any more then his own Doctrine which he taught before, *Let your yea be Yea, and your nay, Nay*? when the high Priest said, *Art thou the King of the Jews*? he answered *I am*; and is this any more then yea, though not in the same Syllables; and *Mat. 26. 63. I adjure thee to tell us whether thou art the Son of God or not*? and he answered, *thou hast said:* And is this any more then yea, or I am. or it is Truth. But indeed if one should traduce A. S. in his Discourse and of his definition of an Oath, it is so uncertain one shall hardly know what to pitch upon to be his Judgment, sometime it is this, and sometime it is that, and sometime it is neither this nor that, sometime he says, *It is an Oath where God is interposed*, one while an Oath consists in the ATTESTATION of God; another while it consists in saying truly, truly, and sometimes, *I call God to witness is an Oath*; and sometimes thou hast said is an Oath, sometime because God

is

is named in a Sentence, therefore he concludes it must be an Oath, otherwhiles when he is not named it must be an Oath; and thus he twines up and down, leaving People in the dark, and leading them after his Imaginations. And I shall conclude the Answer to this reason, and neither impute ignorance nor wickedness to the great Apostle, nor conclude, that Christ's words as he saith, *doubtless the Apostle did*, must be understood in a limited Sense, and limited only to Creatures, and not to all Swearing; and why so? but because the Apostle said, *God is witness*; and I speak the Truth in Christ, which is no contradiction of Christ's prohibition, *Swear not at all.*

His seventh Argument is this, *If some Swearing be enjoyned in the third Commandment, then all Swearing is not forbidden by Christ in these words*, Swear not at all, *because he came not to destroy the Law, but some Swearing is there enjoyned, or else the Law written by the Finger of God in Tables of Stone cannot be vindicated from imperfection; and therefore in this Negative precept the affirmative must needs be included, thou shalt Reverence the Name of the Lord and, Swear by it, whensoever it is not vain but necessary, which is required by a lawful Magistrate for the Glory of God, and for maintaining of Peace, punishing Offenders, and ending of Controversies, and all these are necessary Ends but not attainable, at least not so well by any expedient, yet put in Practice as by interposition of Oaths, so it cannot reasonably be believed, that Christ would forbid them being of such important use.*

Reply. The substance of this is answered before, but however A. S. how he can make this third Commandment, Thou shalt not take the Name of the Lord thy God in vain, to prove the continuation of Swearing under the Gospel among Christians we do not see, If Bishop *Gaudens* Words be true (as they are) who sayes, *A true Christian's Oath is needless, his word being as firm as it*, page 41. *and an evil Man's Oath is worthy of no more credit then a Lyar*, *pag.* 17. Since upon that account whosoever Swears by the Name of God Swears in vain and to no purpose, whether he be a true Man, or one deceitful, his word amounting to as much as his Oath: And why A. S. mentions the third Commandment to prove Swearing lawful under the Gospel except for the morality of it, which he looks upon Christ came not to destroy, and doth he look that every Letter & Syllable of all the ten Commandments is so moral in all respects unchangeable & uncapable of any annihilation by Christ's coming? he much forgets himself; for all these things contained in the first Table are not so moral or perpetual without some ceremoniality and subjection to alteration by Christ's coming, as he imagins if he had but remembred the fourth Commandment the next unto it, Remember that thou keep the holy Sabbath day, which then was the very 7th day of the Week which God had Sanctified, was but a Type and Sign, and Shadow, and Figure, and a Ceremony of the 7th. day of the World's rest from its Labour, and of the everlasting Sabbath as I said before, *Heb.* 4. and I might as well Argue if the 7th. day of the Week was commanded in the fourth Commandment, then the seventh Day is not prohibited, neither by Commandment, example, or practice of Christ, the Apostles or Primitive Christians; and I might add this as a reasou, because Christ came not to destroy the Law but to fulfill it; and further I might add the 7th. day was enjoyned in the 4th. Commandment, (and they used to call

it as moral as the third) and therefore it ought to be so under the Gospel, or else the Law written in Tables of Stone cannot be vindicated from imperfection, and what would all my arguing prove, even as much as A. S. his arguing, the continuation and necessity of Oaths from the third Commandment, and that is nothing at all; and the Law of God needs not A. S. nor any Vindication, *it is Perfect, and endures forever, Psal.* 19. 7. and the Ceremonies, and Types, and Shadows that were joyned with, and unto the Substance of the Law, do neither add nor detract from its perfection, but it is the same in it self forever; and though we cannot own Swearing in that Ceremonious way as the *Jews* did use it till the Seed came, unto whom the Law and the Prophets bore witness; yet we do not make void the third Commandment, we take not his Name in vain, but Reverence it, and speak well of it, and Sanctifie it in our Hearts; and as the Apostle said, *Do we make void the Law through the Preaching of Faith? God forbid.* So do we make void the Law, or the Perfection of it, by speaking the Truth, and bearing witness to the Truth; though as I said, we cannot own those Typical Ceremonious ways of Swearing as it was in the first Covenant; nay, it is established, and the third Commandment is established, for he that speaks the Truth and bears witness in and from the Truth, honours God's Name, and Reverences it, forasmuch as he is called the God of Truth, and as we have said, being lawfully called before a Magistrate to bear Testimony in any thing wherein the Glory of God, or our Neighbour is concerned, or the decision of Controversie, seeing that true Testimony is a medium that concerns as much to that purpose now as Swearing did under the Law, therefore we have still been and are ready to answer all these necessary ends, and as well; and this is as good and expedient to be put in practice among Christians as interposition of Oaths, enjoyned by God in the first Covenant, and far more Evangelical, and therefore shall conclude with that of *Jerome*, *The Gospel Truth admits not of an Oath.*

His eighth Argument is, *That Christ did never any things without some Ground of reason, but no reason can be shewed, why all manner of Swearing should be forbidden in a due manner, and upon a just and necessary occasion, and therefore we may well believe that such Swearing was neither here or any where else forbidden.*

Reply. We shall not much dissent or disagree about terms with A. S. that Christ did never any thing without some Ground or Reason, but yet we must deny his Conclusion, that no Reason can be given why all manner of Swearing should be forbidden; first of all, there was a time since Man had a being in this Creation when he was in the Image of God, and stood in the Covenant of God, when there was no Oath, neither any necessity thereof, Man being endued with Power from God, which was placed in him, so that he was in a capacity to fulfill, obey and serve, and believe his Maker without an Oath; for unbelief or Sin had not entred, and this was before the Fall, *Gen.* 1. 26, 27. Secondly, Christ the unspeakable gift of God, who is the Mediator of the everlasting Covenant, yea, the Covenant it self, who is given for a Leader to the People, and who is made a Propitiation for Sin and Transgression, to end both Sin, Transgression, and Unbelief, which was the cause of the Addition of the Law, who leads to the beginning

again,

again, all that truly do believe, and are worthy to be called true Christians, or by the Name of Christ to have Union with God again, in that Life, Power, Truth, Righteousness and Wisdom, in which the Image of God truly consists which was before Sin and Transgression, *and before the Law which was added because of it, which was commanded four hundred and thirty Years after the Promise was made*, *Gal.* 3. 17. Thirdly, After Sin was entred, and Death by Sin, an unbelieving part got up in all the Sons of *Adam*, so that they could not believe God nor his Promises, and yet such was his love unto Mankind, considering the State into which they were plunged for confirmation of his Word unto Man, he Swore by himself, this was the Lord's condescension unto their low and unbelieving Estate all that time, and no way exemplary for Christians (truly such) who are come into the Faith, and to the Truth in it self, who do believe that all the Promises are fulfilled in Christ, yea, and Amen, *who is the Author of Faith and of eternal Salvation to them that believe*, *Heb.* 9. 12. who prohibited that by his command, *Mat.* 5. 23. which sometimes was permitted, yea, and commanded, yea, and added because of Transgression, and for which the Law and the command for Oaths was only added (which he did not destroy) because he leads from under the Power of that which the Law came against (which is just and good, and Holy) and the Seed fulfills it, and hath Unity with it, and with him who is the Judge and Law-giver, and Saviour of all that do believe in him from Sin and Transgression. Fourthly, At that time when the Law was given forth at Mount *Sina*, *Exod.* 19. 20. generally all the Nations were given to Idolatry, and to serve and Worship strange Gods, as *Baal*, *Ashtaroth*, *Chemosh*, *Rimphan*, and many others, as the Gods of *Samaria*, which were said to be according to the number of their Cities, and their Idols were called the Sin of *Samaria*; *Amos* saith, *They Swear by the Sin of* Samaria, *that did say, thy God O* Dan *lives*; *and the manner of* Barsheba *lives*, *even they shall fall and never rise again*, *Amos* 7. 14. Which was no other then the *Calves* which *Jeroboam* set up at *Dan* and *Bethel*, which they feared, Worshipped and Swore by; therefore God having chosen a peculiar People to himself to Worship and serve him, and honour him, who should not walk after the manner of the rest of the Nations who knew not God; he commanded them to serve him, and Worship him, and Swear by his Name, as *Jerome* saith well, to keep them from Idolatry, and that they should not Swear by the Gods of the Heathen, as the rest of the Nations did round about; yet still this must be considered that this State of the minority of the *Jewish* Church, wherein God gave them Ordinances suitable to their State, but it doth not follow, neither can it be reasonably concluded that these Ordinances were to be perpetually binding unto all future Generations, especially when Christ the Seed unto whom all the Promises are, in whom the Law is fulfilled, and in whom the former Ministrations end, that his Disciples and true Christians should always be bound to these things once commanded, especially seeing Christ their Master, in whom the Father is well pleased hath prohibited this about Swearing, and also did Propheſie of the time to come after his Resurrection and his Ascension, that those Visible things which were as a Ministration for a time, should end as to the outward exercise and Typical and Figurative appearance of them, and that all these things should be revealed within by the Spirit and felt in

the Power of God in all that did believe, when the Holy Ghoſt ſhould be poured forth, and the Promiſe of the Father be made manifeſt. Fifthly, Now conſidering that the Name of God is believed in, and he is confeſſed unto, and his Chriſt, and that there is not that Idolatry (eſpecially outward) as there was in the Nations before and after the Flood, eſpecially in that which is called *Chriſtendom*, though we dare not conclude that all are *Iſrael* that are of *Iſrael*, or that all are Chriſtians that have the Name, yet generally I ſay, the Name of God and his Chriſt is acknowledged and worſhipped, and not Idols and falſe God's; therefore there is no neceſſity of Swearing by the Name of God, as there was at the time of the giving forth of the Law, but eſpecially among them that the Father will reckon as truly his ſubjects and Diſciples of Chriſt, who are partakers of his divine Nature, here is not that neceſſity among them, for they through the Law being dead to it, it hath no more Power over them; and therefore no reaſon that they ſhould be kept as under Tutors and Governours, ſeeing that the Age and Ages is come, which the Apoſtle ſpoke of, *Eph.* 2. 7. *wherein Chriſt is revealed the hope of Glory, and whom he makes free are free indeed, Joh.* 8. 32, 36.

Sixthly and laſtly, The command of Oaths was given for the ending of Strife and Controverſies among Men, *Heb.* 6. which hath relation to the Law, and to the State of the *Jews*, and their Political proceedings, the Apoſtle brings but that in as an inſtance or an example, and it is but *A. S.* his Groundleſs ſuppoſition that it ſeems it was uſed in the Apoſtles time, the Apoſtle ſpeaking of an Oath only as among Men, and not of Saints, who as concerning Strife the occaſion of Swearing, and conſequently concerning Swearing ſhould not walk as Men, 1 *Cor.* 2. 1, 2, 3. but A. S. ſhould conſider this as every one ought, that when men that have been once in Strife and Contention, and Variance, come once into Chriſt, and to be in him New Creatures, (Chriſtians) to walk no more as Carnal, not as Men, but as men of God, and as ſpiritual, and as true Saints and Chriſtians, they come both out of Strife and Swearing, which was added to end Strife; and whatever A. S. may conclude, we ſay theſe and divers more are great and weighty Reaſons wherefore Chriſt did prohibit all Swearing, and puts it out of uſe and date, and no neceſſity of it as among true Chriſtians, ſeeing that every true ſaying or Teſtimony is equivalent with an Oath.

His ninth Argument is, *That either theſe Words Swear not at all muſt not be extended to a total prohibition of Swearing, orelſe Chriſt thereby gave a new moral command; but Chriſt gave no new moral command, for that had been contrary to God's expreſs will, thou ſhalt not add unto the word which I command; and beſides he ordained no new Law in the matter of the 6th. and 7th. Commandments; and ſhall we think that he who vindicated the other Commandments from the leud depravations of Men, hath abrogated this only, as though it had not been framed by the ſame Wiſdom and acted by the ſame God? and further, Chriſt's oppoſition is only againſt the Phariſaical Miſ-interpretations of the Law, and if only ſo, then Chriſt did not forbid ſuch Oaths as were lawfully before enjoyned.*

Reply. What ever *A. S.* calls a new moral command, ſure Iam, he commanded that which was more exact then the Law, ſo that Doctor *Gauden* himſelf

himself sayes, *That Christ gave many singular precepts of more eminent diligence, Patience, Charity, Mortification, Self-denyal, Sincerity, and the perfection of obedience required now under the Gospel is above whatever the Letter of the Mosaical Law seemed to exact, or by the Pharisaical interpretation were taught by the Jews, &c.* in which he speaks the Truth: it was said in the 21. of *Exod.* and 42 of *Levit. an Eye for an Eye, and a Tooth for a Tooth*; but in *Mat.*5.39.Christ commanded that which the Law had not spoken of and not only a further thing, but another thing, *But I say unto you that ye resist not ill, but whoever shall smite thee on the right Cheek turn to him the other also*, ver. 40, 41. *And if a Man sue thee at Law, and take away thy Coat, let him have thy Cloak also*; where said the Law this, *And whosoever shall compel thee to go a Mile, go with him twain*; where did ever the Law of *Moses* command this? and though the Law said, *Levit. 19. Thou shalt love thy Neighbour, and hate thine Enemy*; which he saith, *was but a Pharisaical innovation*, which if it be, I query of A. S. where in the Law it is written, *Love thine Enemy?* and as was said before, whether did not *Israel* fight with their Enemies, and kill them, and destroy them, and whether they had not a command so to do, yea or nay? as in *Deut.* 2.24. *chap.* 3.3. *Numb.* 21. 23, 24.25. *Josh.* 10. 19, 23. And whether this be not another thing that Christ saith, *ver.* 44. *But I say unto you, love your Enemies, bless them that Curse you, do good to them that hate you, &c.* But it is manifest that in the second Covenant under the Gospel that a more Evangelical and exact obedience then was expresst in the Letter of the Law, which so far as it was Typical, was only a Temporary dispensation; for as I said before the Letter of the Law of *Moses* permitted to be avenged on Enemies, *Egyptians, Amalekites, &c.* And I hope that *A. S.* will not conclude that they killed them in love to them, and they might be avenged and take an Eye for an Eye, and a Tooth for a Tooth, whose Gospel in other points which the Law had not said forbids and condemns rash, anger, Lust after Women, Polygamie, divorce, except for Fornication, and yet it was indulged and connived at as under the Law, yet the Lord saith, by the Prophet *Malachy, Mal.* 2. 16. *He hateth putting away*; while the Letter condemned no more but actual murder, and Adultery, indulging and conniving Polygamie and divorce: And though under the Law, Stripe for Stripe, Wound for Wound was permitted; but under the Gospel resist not Evil, avenge not, forbear, forgive, for the whole Law of *Moses* was given by the dispensation of Angels in the Hand of that Mediator for a time; and so some Swearing and such Swearing as even by God, was used in order to end Strife, where it was yet standing, yet Christ the Mediator of a better Covenant, in whose Hand the Law is now unto all Christians, he forbad not only that which the Law allowed, and indulged, connived at and commanded in divers things, as is manifest in this fifth of *Matthew*, where he prohibits all Swearing; so that it is evident that Christ doth not only reprove the false glosses, and the abusive loose interpretations of the Law which they allowed, but even divine indulgence dispensed with and connived at in the things before-mentioned, because of the hardness of their Hearts: And let *A. S.* or any Man living shew us wherein Christ requires a Righteousness or Perfection that exceeds that of the Law, for the Law said, *Swear not by any Creature but only by God, and forswear not*, and if Christ said no more but Swear not by any

Creature, as Heaven, and Earth, and *Jerusalem*, where is that high State of Perfection, and that Righteousness which exceeds that of the Law, and of the *Scribes* and *Pharisees*.

And though *A. S.* will not grant that he ordained a new Law in matter of the 6.th & 7.th Commandments, no more will he grant of the fourth, which I suppose A.S. doth not keep as it was commanded under the Law where ever he will have his dispensation I know not; so to conclude in answer to this, he did more then reprove the erroneous tenets and vicious manners of the *Jews*, and their false interpretations and glosses which they had given upon the Law, but he doth disallow also something which the Law had allowed before, as is proved before, and that he disallowed something yea divers things which the Law had allowed and connived, and indulged, as divers Polygamie, killing Enemies, or in seeking revenge upon them that had done Ill unto us, which the Law allowed as an act of Justice, *Deut.* 19. 21. *Eye for eye, Tooth for tooth*; but this Christ exhorted unto, *Overcome Evil with good, avenge not, resist not, do good to them that hate you, and Pray for them that despightfully use you, and Persecute you: Likewise the Law*, Deut. 42. 1, 2. *When a Man takes a Wife, and it comes to pass she finds no favour in his Eyes, because he hath found some uncleanness in her, then let him write her a Bill of Divorcement, and send her out of his House, and when she is departed out of his House, she may go and be another Man's Wife:* But Christ saith, *Mat.* 5. 32. *who shall Marry her that is divorced, commits Adultery:* Which is a clear prohibition of that which the Law allowed, and what A. S. will call this, whether a new moral command, or promulgation of a new Law I know not, but it is evident enough that some things were prohibited by Christ, which the Law commanded, or at least allowed, and therefore we conclude from the 23. and 24. Verses of the 5th. of *Matthew*, that Christ did prohibit all vain Swearing and unlawful Swearing, which was disallowed before under the Law, but even all Swearing which was commanded, or at least permitted under the Law, for the reasons and ends given before, and this will stand as Truth, notwithstanding A. S. his Argument.

His tenth Argument is, *That if the high Priest charged Christ to Swear, and he without exception answered upon Oath, and that some Years after he had said*, Swear not at all, *from hence follows that when the Magistrate imposeth an Oath, the Person charged to Swear may lawfully answer upon Oath as Christ did, notwithstanding his prohibition of* Swear not at all.

Reply. First that was a time when the administration of the first Covenant was not fully ended, for Christ was not yet offered up, and so the high Priest as being a *Jew* might from the Commandment or permission of the Law as being one that sate in *Moses* Chair might require Christ to speak upon Oath, as presuming he had Authority so to do, being he looked upon it as a Work of God; and what though it was some Years after Christ had said, *Swear not at all*; what doth A. S. infer from this, Christ knew that the high Priest and *Pharisees* were about the work of their Father the Devil; and though the high Priest did say, *I Adjure*, which *A. Smallwood* *tells

* tells us is, I command thee to Swear to us; Christ answered in his own Authority, and in the Power and Wisdom of the Father; and if he had answered as taking notice of the high Priests adjuring who was about to Crucifie the Just, which was not the Work of God, neither was jurations or Oaths, ever intended to be instrumental in the Devil's work, then I Argue, that if Christ had answered to his adjuring, knowing the end was to ensnare him the Son of God, then Christ had consented unto his Evil work, which were blasphemy to think or speak, and therefore as it was Propheſied of him, he was led as a Lamb to the Slaughter, sometimes he opened not his Mouth, the other sometimes he did in the Authority and Power of the Father which was with him, and in him, and though the high Priest charged Christ, *By the living God, that thou tell us whether thou be Christ the Son of the Living God, Mat.* 26. 63, 64. Jesus answered, *thou hast said*, and what is this the Oath that Christ Swear, *A. S.* tells us before that *an Oath was an attestation of God to the Truth of what was said, but now the Words (thou hast said) barely of themselves without any attestation of God is an Oath*; if the high Priest had said, art thou *Peter*, or art thou *John* that was with Jesus of *Gallile*, and *Peter* and *John* had answered, I am *Peter* and I am *John* that was with him; what will A. S. conclude now that *Peter* and *John* hath Sworn? away with such perverting and straining & screwing of the Scriptures from their genuine sense only to uphold that which was added because of Transgression; now when Sin & Trangression is finished, the end of Christ's coming is Witnessed to uphold that which Christ came to end, to wit Sin, and also an Oath which was added because of Sin and Unbelief, and the hardness of their Hearts only to remain till that part was done away, and until the time of Reformation, *Heb.* 9. 10. to wit, the bringing in of everlasting Righteousness, and it cannot be reasonably concluded, that because Christ answered the high Priest, *thou hast said*, that therefore he took notice of commanding to Swear, or at least approving of his adjuration, knowing that he was about an Evil work, and doing the Work of the Devil, which must needs be judged that Christ did neither approve of, nor consent unto, what ever A. S. may say or think, but only in his own Authority spoke the Truth, & made a good confession as he did before *Pontius Pilate*, to the Glory of the Father, who had sent him, whose will he came to do: And *Luke* 22. 70. *Art thou then the Son of God?* and he said unto them, *ye say that I am*; and *Pilate* was as much a Magistrate as the high Priest, and he asked, *Art thou the King of the Jews?* and he answered him, and said, *thou saveſt it*: And *Herod* was as much a Magistrate as either *Pilate* or the high Priest, and he questioned with him in many Words, but Christ answered nothing, so that he did not so much take notice of their Questions or examining or charging, or adjuring as *A. S.* would make seem of it, but according to the Wisdom and Power of God which was in him spoke, and answered in his own Authority, without taking so much notice of them as he would infer, he knowing what they were going about, though they had

* *Adjure doth often signifie to charge or Oblige, by bare Promise, as well as Oath: for if the phrase, I adjure thee by God, be a command to Swear by God, then this would make* Acts 19. 12, 13. *absurd; when the Exorcists did adjure the evil Spirit in the Name of Jesus, (not to Swear) but to come out, or depart out of the Man.*

had the Name, and bore the title of Magiſtrates, yet were out of the Power of God (in the Perſecuting Nature) which is the Ground and Foundation of all Authority which is of God, but *A. S.* ſayes, *Mark* 14. 62. *relates plainly that Chriſt anſwered, I am*; but yet neither *Mark*, *Luke*, nor *John* take ſo much notice of the high Prieſts adjuring, or make ſo much for A. S. his Argument as he would have them; *Mark* ſaith only, *Mark* 14. 61. *The high Prieſt asked him and ſaid unto him, art thou Chriſt the Son of the bleſſed*, he doth not ſay, *I adjure thee, or I charge thee to Swear unto us*, as A. S. would have it; but though *Mat.* 26. 63. ſay, (*I adjure thee to tell us whether thou be Chriſt the Son of God?*) is not much material; for A. S. hath made more matter about it then is to any great or good purpoſe, but I ſay he was as much bound to anſwer *Pilate* or *Herod* as the high Prieſt, and as much directly to one as to another, we ſee his Anſwers were not all alike, but I would not have A. S. nor my ſelf neither ſit as Judges over Chriſt's Anſwers, and ſqueeze and ſcrue them beyond or contrary to Chriſt's intention; for the ſum of the matter is this, *thou haſt ſaid, I am, and thou ſayeſt I am a King*; and is Chriſt's anſwers to the high Prieſt and *Pilate*, and nothing to *Herod*; and A. S. might as reaſonably have concluded, that the high Prieſt rent his Cloaths and cryed Blaſphemy, not ſo much at, *thou haſt ſaid*, or *I am*; as of this the next words, nevertheleſs I ſay unto you, *ye ſhall ſee the Son of man ſitting on the right hand of the Power, and coming in the Clouds of Heaven*; for then the next words are, *then the high Prieſt rent his Cloaths and cryed, Blaſphemy*; and then A. S. goes on, *It was enough that Chriſt denyed not to Swear, and the ſum of all or the moſt that he can make when he hath twined about with many Circumſtances to prove that he did Swear or conſented to Caiaphas adjuring*, and anſwered his adjuring, this is all, *I am*, and *thou haſt ſaid*; and therefore what either may or can be ſaid A. S. hath concluded Chriſt did Swear; & yet Sect. 27. he tells us, that the eſſence of Swearing is in *calling God to witneſs*, and how or where did Chriſt call God to witneſs? then this overturns his own Argument, ſeeing we do not read that Chriſt ſaied any more in his anſwer, then as is aforeſaid, *I am*, and *thou haſt ſaid*; and he ſayes, *To alledge that Chriſt Swear not, becauſe he laid not his Hand upon a Book or kiſſed, or lifted up his Hand is but to trifle*, yet he ſays, *that Ceremony is Ancient*, as *Chryſoſtome* tells him, that it's above 1250. years ſince; if it be but to trifle, why are ſo many Conſcientious People in bonds this day in England, under a Premunire for theſe trifles? a very ſhame to Chriſtianity; for where any or all of theſe have been denyed, though they have anſwered the Truth, and the whole Truth, and as much as A. S. calls an Oath, yet this hath been counted inſufficient, and we know *Juſtinian* the Emperour, ordain'd the Ceremony, *that Men ſhould Swear by the Goſpel or Book, and lay their hands thereon and kiſs*, or the like; *and though it be ſo many Years ſince it was ordained*, as A. S. ſayes, this adds nothing to the warrantableneſs thereof, but Cuſtome is proof enough to ſuch a Ceremonious Age as this, when Formalities, Ceremonies, Geſtures and Poſtures are more regarded then the power of God and Godlineſs; and we ſay ſuch a Ceremony about Swearing is not without the Appearance of evil; for the Bible is a Creature. made up of many Creatures, and laying the Hand, and kiſſing, and ordering it in ſuch manner is I know looked upon by many to be Swearing by it, and ſo the moſt takes it, and this were unlawful

lawful, and therefore better to be wholely avoided then ſo many ſuffer becauſe thy cannot do it, beſides as I ſaid, the evil appearance of it; for it is not any Goſpel Inſtitution, but an innovation ſince the Apoſtacy entred in; and if God had ever judged any neceſſity thereof, or that it had rendred an Oath more ſolemn, the Law would have ſaid ſomething of it, and it was never a practice among the Primitive Chriſtians, and therefore a vain Humane tradition crept in ſince, which ought to be avoided; and and though A.S. ſays, to reply that Chriſt Swore not, (though *Caiaphas* adjured him is vain) for an examinate is to anſwer both in matter and Form, according to what is propoſed; I ſay it's A. S. his vain ſuppoſition and preſumption without Ground ſo to judge that Chriſt Swore, I ſay ſometime he held his Peace, that it might be fulfilled, which was ſpoken by the Prophet of him before, that he ſhould be as a Lamb dumb before the Shearer, as ſometime he was, both to the chief Prieſts and Elders, to *Pilate*, and to *Herod*, which were all in ſome Authority, and ſometime he anſwered them in the Wiſdom of God, and ſometime he ſpoke and bore witneſs to that, and Propheſied unto them, which was not at all either as to the matter or form of the high Prieſts adjuring, for the very next Words. (*but thou haſt ſaid*) *nevertheleſs I ſay unto you, hereafter ſhall you ſee the Son of Man ſitting on the right hand of the Power, and coming in the Clouds of Heaven*) *Mat.* 26. 64. and therefore theſe ſhow A. S. his Argument to be frivolous and vain; and *Mark* ſaith, *the chief Prieſts accuſed him of many things*, *Mark* 15. 3. but he anſwered nothing either to their accuſations, or took notice of the high Prieſts adjuring to anſwer him in matter and form, as A. S. would have it, neither did he look upon himſelf ſo oblig'd, but anſwered ſometime, and ſpoke the Truth alwayes when he ſpoke, and that which alwayes diſpleaſed and diſſatisfied the *Jews* when he anſwered, and for ought can be perceived by his arguing that every Examinate is to anſwer directly to every matter and form to any that pretends Power to adminiſter an Oath, or to adjure, he goes about to eſtabliſh the Popes Inquiſition, and create matter, as ſometime they did here in *England*, in the height of the Popes domination forged matter out of their own wicked Hearts to enſnare the Lambs of Chriſt, and then to require them to Swear that they might deſtroy them and accuſe them out of their own Mouths, even as the high Prieſt ſought to deſtroy Chriſt and to enſnare him, which methinks A. S. hath ſaid too much in Vindication of his adjuring, and will needs have Chriſt to be of his mind, and at laſt concludes that Chriſt Swore, but its but upon his own preſumption and ſuppoſition, and is more then ever he is able to make evident from what is written. And A. S. tells us over and over again, *Swearing was a part of God's Worſhip, wherein God's wiſdom, Power, and juſtice is acknowledged*, and then incommunicable to any Creature or falſe God, as is anſwered before, ſo was Circumciſion then, and the Oblations, and Burnt Sacrifice, and Offerings, and new Moons to be performed only to the Lord, and were peculiarly to be performed unto God, and not communicable to any Creature; and we ſay and prove, *Deut.* 6. 13. 10. 20. that theſe were a part of the ſervice and Worſhip of God, and which as we ſhall grant that an Oath under the Law was commanded as well as theſe Services, or in his own terms an Oath was equally commanded with his ſervice as is proved above; In this he hath no Adverſary; but what doth this prove in reſpect

of his Argument which makes it more (then equally commanded) for he will yield that these services were but temporary, but Swearing is perpetual, and so he hath given it a priority above the rest, his Argument all along hath been chiefly drawn from the *Mosaick* Law, that it was joyned equally with Fear and Service under the Law, and so hath striven without an Adversary, but now it must needs be above the service of God then, and yet from the same command he would only prove it, for he hath no better strength nor Ground; and we may as well alledge as he doth, and say consequently to this sort of Service that was commanded by the Lord as well as Swearing, for God hath joyned them together in the Text above said, and obligeth equality at all times, as well under the Gospel as under the Law; yet then A. S. would call this absurd if it be so as it is indeed, then we may as well conclude the other absurd, because one is standing as well as the other, and binding as well as the other by the vertue of this command, although he tells us that an Oath in its Substance hath not any Type at all, so we say; for the substance is Christ, the Oath of God, in whom all the Promises and Oaths are fulfilled, and this is its substance; but as under the Law it was a Type of the Substance, and not the substance it self, and that Circumcision, the Passover, and the legal Offerings under the Law had as much goodness in them as Oaths had, what-ever A. S. sayes: and served to as good ends and purposes in that Ministration as they were ordained, and conduced as much to the Glory of God, and were subservient to, but not against the morality of the Gospel; for the shadows were not against the substance, nor the Ceremonials against the Morals, though the Apostle says, *the Law is not of Faith*, yet not against it, for as ministerial as the Ordinances of the Law were to the Gospel then, yet the Gospel may be and now is without it.

But to conclude this Argument, *A. S. Were it so indeed that Oaths were Ceremonial, then it follows that Christ in this Text did not forbid them; for he did not forbid the Ceremonial Law, but observed it all his Life, eating the Passeover with his Disciples the Night before his Death, unless some would Interpret his words*, (I command you that you do not Swear) yet I am content for a Year or two you may Swear by Heaven or Earth as you have been accustomed, but after my Crucifixion and Resurrection Swear no more, *and there let these that disallow Swearing as a part of the Ceremonial Law, Argue no more the unlawfulness of Swearing from these words* (Swear not at all.)

Reply. Though Christ did observe the Ordinances of the Law, as being that Ministration appointed by God until the time of Reformation and the bringing in of a better Hope, *Heb.* 9. It became him to fulfill all Righteousness, so was he Circumcised, and eat the Passover, and was Baptized, washed the Disciples Feet, which were not enjoyned by the Law, (though not against it) and that Ministration not fully ended, though he see it must end, and spoke of a further thing, and of the time then, and also it should be ministred more afterward after his Resurrection, *Joh.* 4. 20, 21, 22, 23. *The time cometh and now is, neither at* Jerusalem, *nor this Mountain, but they that worship the Father shall worship him in Spirit and Truth*; so that he Propheſied of the end of all those things, and of the cessation of them, which were sometime commanded, respecting both the place and the Worship,

and

and to them that did believe the Disciples, unto whom it was given to know the Mysteries of the Kingdom of God, (then was the time) to them it was come, even (then) before Christ suffered; and therefore A. S. his Consequence is not true (that Christ did not forbid all Swearing from this Text) and though he had both Propheſied of a clearer Miniſtration, and laid down in Doctrine a more Evangelical precept then the Law, yea, and more ſtrict obedience, yet notwithſtanding many did ſtill hold up theſe things, which the Law commanded, though they believed well of Chriſt, yea, after his Suffering and Reſurrection, and that a long time, though that the Apoſtles told them the Subſtance was come, and that there was no more Offering for Sin, nor Oblations, neither legal Obſervations to be minded any more, yet ſtill many obſerved them, and doubtleſs as to that formal Swearing that was among the *Jews*, and that vain Swearing too many did continue in it afterward notwithſtanding Chriſt's command, but then not ſubmitting, made not his command void in it ſelf, and there is no neceſſity to make ſuch an abſurd Interpretation as that he permitted them to Swear for a Year or two, by Heaven and Earth, and then at his paſſion to Swear no more, for after he gave forth the command there was no Permiſſion, and yet afterward, as I ſaid, the Apoſtles declared againſt the Shadows, and preached up the Subſtance, and as A. S. confeſſeth the types ceaſed of themſelves, but let him know there was a time of Dying to them, and they ceaſed not all at once to them that had obſerved the Law, neither were the Myſteries revealed all at once, but as they grew in Faith and Knowledge, for the Righteouſneſs of God is revealed from Faith to Faith, and though the legal Obſervations were obſerved in Chriſt's time, ſo were they after, by many, but by right ended in the ſubſtance, and when he was come, though many did not ſee it till afterward: But I come to his 11th. Argument.

Eleventh Argument, *No expoſition of the Text or any other is to be admitted, that puts inconſiſtency betwixt the Old Teſtament and the New, ſeeing both are Inſpired by the ſame God, who is incapable of falſhood or alteration; whereupon if we be not ſo atheiſtical as to deny, the veracity or immutability of the moſt high*, Tit. 1. 2. *it muſt be granted that his word is of eternal Truth*, Jam. 1. 17. *his Promiſes yea and Amen, his precepts more unalterable then the Laws of the* Medes *and* Perſians, *nor did our Saviour come to deſtroy, but to fulfill the Law, thereupon he enjoyns obedience to the commands of the* Phariſees, *as ſitting in* Moſes's *Chair*, Mat. 23. 2, 3. *from all which it is apparent that the Old Teſtament is ſo far from being contradicted, that it is fully confirmed in the New; therefore I may well draw this concluſion, that theſe words* (Swear not at all) *ought not to be interpreted as to render all Swearing unlawful*, Deut. 6. 13. Pſal. 63. 11. *not without Promiſe of reward*, Jer. 12. 16. *and it was Propheſied before by* Iſaiah *that Chriſtians under the Goſpel ſhould Swear*, Iſaiah 19. 18. *and* 4. *and* 23. *and I look upon it as a piece of Manichiſme, and extremely derogatory both to the Scripture and God himſelf, therefore what moral duty one Man was commanded in the Law, another ſhould be condemned in the new.*

Reply, 'Tis true, no expoſition of this Text or any other is to be admitted, that puts ſuch a difference betwixt the old and new Teſtaments in matter of Subſtance, but ſhall agree with *Auſtin*: *The Law is the Goſpel vailed, and*

the Gospel is the Law revealed; and what was Propheſied and typified in the firſt is fulfilled in the latter; but what ſhall be thought of them, that hold up the Types and Figures of the firſt, as though they were not fulfilled, or as though the Promiſe was not come, and he made manifeſt in whom all Shadows end? and though God be unchangeable in himſelf, and incapable of falſhood or alteration, and I know none who denyes the veracity of his word, or the immutability of the moſt high: yet notwithſtanding I cannot ſet up the changeable Prieſthood, and Covenant, and the Ordinances belonging thereunto, againſt the unchangeable and everlaſting Prieſthood and Covenant, and as hath been ſaid before, as though that all the precepts therein were ſo unalterable, as that of neceſſity they muſt needs continue, as obligatory to Generations, I might truſs up together many Scriptures, and thwack them one on the Back of another, which belong to the *Jews* and the firſt Covenant moſt properly (till the Seed Chriſt was revealed, and offered up) and I might bring in Scripture to prove, that many things were commanded by the immutable God, and by him who is uncapable of alteration, and multiply many words, as A. S. doth to little purpoſe, and ſay what was written in the old Teſtament was by the Inſpiration of God, and that his precepts are no more alterable then the Laws of the *Medes* and *Perſians*, and therefore they muſt needs ſtill be obſerved by all Chriſtians to the World's end, or elſe conclude they that do not are atheiſtical, and deny God's veracity, and make the Law of God void; and what would all this in arguing prove, nothing at all; the *Jews* will confeſs as much, and plead as hard as *A. S.* can, who yet have not believed in him of whom the Prophets propheſied, neither have received him who is the Subſtance of what *Moſes* and the Prophets bore witneſs, and in whom the Law is fulfilled, and the Promiſes made good, and confirmed with, and in whom all the Shadows end, and the vail done away, and all the Worſhip & precepts belonging thereunto, who hath manifeſted and revealed the Father in all that believe, who is the new and living way, whoſe Worſhip is not now in the Letter, nor in the Shadows, nor Types, nor in any outward Obſervations, but in Spirit & truth is he worſhipped, for he ſeeketh ſuch to Worſhip him; for the great Promiſe of reward was to, as ever was to Swearing; yet when they reſiſted him whom the Father had ſent, all their obſervances though never ſo ſtrict did not avail; but their Circumciſion became Uncircumciſion, and their Worſhip and ſervice became Prophaneneſs, when they deſpiſed the ſubſtance by whom Grace and Truth came to all the Children of promiſe: and we grant with *A. S.* that he came not to deſtroy the Law, but to fulfil it, and to end both Sin and Tranſgreſſion, and the Law which was added becauſe of it, and to bring in everlaſting Righteouſneſs, and it to rule in the Hearts of all that believe; and againſt ſuch there is no Law; and though Chriſt enjoyned the Diſciples, *Mat* 23. to obſerve what the *Scribes* and *Phariſees* bad them, who ſate in *Moſes*'s Chair and read the Law, and performed thoſe ſervices in part commanded; that was the time before he was offered up, and the Miniſtration of that Covenant was not fully ended; yet I hope A. S. with us will grant that they were not to heed them or to obey them in their vain traditions and falſe gloſſes, and Interpretations and Evil manners, which he cryed wo againſt, *Mat.* 23. 13, 14. neither after his Reſurrection did he

he enjoyn them to hear the *Phariſees*, neither to obſerve the Legal Ordinances of the firſt Prieſthood, but they declared againſt them and their practice, which continued in the Obſervation of thoſe things, which did not make perfect as pertaining to the Conſcience, *Heb.* 8. 9. *Heb.* 9. 9. and for all theſe Texts he alledges out of the Old Teſtament, *Mat.* 6. 13. *Pſal.* 63. 11. *Jer.* 12. 16. unto theſe it hath been anſwered that this proves nothing that Chriſtians under the ſecond Covenant ſhould Swear as they di din the firſt; for theſe Precepts were only to keep them from Idolatry: for *Jer.* 12. 16. *If you will diligently learn the wayes of my People to Swear by my Name* (*the Lord liveth*) *as they taught my People to Swear by* (Baal) *then ſhall they be Builded in the midſt of the People*: And the 6th. of *Deut.* 13. 14. is to the ſame Effect, *You ſhall fear the Lord and ſerve him, and Swear by my Name*: And Verſe the 14. *Ye ſhall not go after other Gods.* All theſe only prove that the Nations went after other Gods, and Sware by them, and ſerved them, and *Iſrael* too prone to follow their manners did ſo alſo, and therefore he gave them theſe Precepts to ſerve him, and fear him, and acknowledge him, to keep them from Idolatry, as hath been ſaid, in the ſtate of their Minority and weakneſs, and that before the Seed was revealed; and that which A. S. calls a Prophecy by *Iſa.* 19. 18. of Chriſtians Swearing under the Goſpel, it's no ſuch thing, but a Propheſie of *Egypt*, his joyning to the *Jews*, and owning their Worſhip, and their God, and acknowledge him; *and do Sacrifice and Oblation, yea and vow a vow unto the Lord and perform it*, *ver.* 21. Which clearly hath relation to the Law and the Worſhip of the *Jews*, and not to the Goſpel; ſo that A. S. might have as well ſaid it was a promiſe how Chriſtians under the Goſpel ſhould offer Sacrifice and Oblations as under the Law, as well as Swear. But the Doctor hath traverſed many Paths which are crooked, winding, and turning, to gather ſomething together, and hath fetched it far, to prove Swearing under the Goſpel, but all his proof falls ſhort of his matter by much: And that of *Iſaiah* 5. 23. is a Prophecy of *Iſrael's* return out of the Captivity of *Babylon*, in the days of *Cyrus*, whom the Lord called his Anointed, and ſhepherd, *Iſa.* 44. 28. 45. who made a Decree for all *Iſrael* to go out of *Aſſyria* to *Jeruſalem*, and build their City, and their Temple, and Worſhip their God according as he had commanded; as may be ſeen at large in the Book of *Ezra* and *Nehemiah*, and this was fulfilled (then) when they builded the City and the Temple in thoſe days, (long before Chriſt was manifeſt in the Fleſh) and then did *Iſrael* return, and every Knee did bow, and every Tongue did Swear by the Lord, which before the Captivity had not bowed, nor ſerved, nor acknowledged his Name, but Idols which provoked the Lord, and therefore gave he them into the hand of the *Babylonians* for ſeventy Years till they were humbled, and then brought them back according to *Jeremiah*, *Iſaiah*, *Haggai*, and *Zachariah's* Propheſies, for this was fulfilled; then is ſpoken by *Iſaiah* in this Propheſie, *Iſaiah* 5. *ver.* 23, 24, 25. (without contradiction to Chriſt's command) and his command entrencheth not upon this propheſie, neither doth this make the Goſpel thwart the Law, beyond all terms of Reconciliation, as A. S. vainly ſuggeſts in his margent, for this Propheſie was fulfilled long before Chriſt gave forth this command, *Swear not at all*: Moreover, if this propheſie have any relation to the ſtate of the Chriſtian Church (as *A. S.* ſuppoſes,

upon what Ground I know not, saving his own affirmation) then we shall consider and see how it is fulfilled under the Gospel, and what the Gospel allows of in this particular; the Apostle *Paul* a Minister of the Gospel, not of the Letter, as he saith himself, which some interpret to be the Law, citeth this Prophesie of *Isa.* 45. 23. compare it with *Rom.* the 14 *ver.* 11. for it is written (where? in *Isaiah* before cited) *As I live, saith the Lord, every Knee shall bow unto me, and every Tongue shall confess to God*; and in *Philippians* the 2. 10, 11. *That at the Name of Jesus, whom the Father hath sent, whom all is to obey*, unto whom all Power is given in Heaven and Earth; the Apostle citing again the very words of the Prophet says unto him (*viz.*) *Jesus, every Knee shall bow*; and ver. the 11. *and that every Tongue shall confess to the Glory of God the Father*; so that it cannot be reasonably thought or judged, that if God had required Swearing by his Name among Christians as among the *Jews*, that the Apostle thus should alter the words, as to put confessing instead of Swearing, seeing he sayes, he used always plainness of Speech, for this had not been plainness, and we have better reason to believe the Apostle, unto whom the Gospel was committed, whom the Son was revealed in, who declared the whole Counsel of God, and yet never either commanded or exhorted any to Swear, or reproved them for not Swearing by the Name of God (as the *Jews* did) in all his writings that are extant, I say we have better Ground to believe him and his rendering of the words of the Prophet to be according to the mind of Christ, where he puts in confession to the Christians (which before was Swearing to the *Jews*) as being acquainted with the command of Christ, *Mat.* 5. 23. *Swear not at all*:) and what-ever *A. S.* look upon it as to be *Heresie*, and derogatory both to the Scriptures and God himself, it is not much matter of Man's Judgment, he might as well accuse Christ and the Apostle, the one forbidding to Swear, and the other for deminishing from the Scripture, and altering the Prophets words; and though it seems strange to A. S. yet it is not to us, that some Men were commanded in the Old Testament for observing some things, yea, many things, which are condemned in the New, and yet God is not dishonoured, neither the Scripture broken; if we see the end of every command, and the time for which it served, and the Service for which it served, as this about Oaths, hath been sufficiently declared before, to keep the *Jews* from Idolatry, to end Strife among them where it was; (but among true Christians, indeed) Strife is ended, and Peace is come, and they seek it with all Men; and that is done away (for which the Law was added) to wit, *Sin and Transgression, diffidence, and Unbelief, and Strife*, and no necessity of them among them; and all the morality that doth remain is confession, or saying, or Testimony in true words in any matter is that which is equivalent with an Oath, and is that which is the most conform to Christ and the Apostles Doctrine, under the Gospel: but I come to his last Argument.

Twelfth and last Argument, *The consent of the Christian World, the practice of* Emperours, Kings, Princes, Councils, Bishops, *and People of all sorts, confirm this Truth that Christ notwithstanding these words*, (Swear not at all) *had never forbidden Swearing as altogether unlawful*; *'Tis true, some of the Fathers in their Homilies, and to the People inveighed much against Swearing*,

ing, as though it had been altogether unlawful, but it was only against Customary Oaths; Chrysostome *in his Homily to the People of* Antioch *preached so much against Swearing that the People were offended*; *he told them, he would never leave that Sermon till they would leave that prophane Custome of Swearing*; *but the Fathers were less cautelous, but with great Vehemency enveigh'd against common Swearing in ordinary Discourse*; *but not at all intending to take away necessary Oaths*; *but* Origen *in his first Book against* Celsus, *God is witness of my Conscience*; *and* Athanasius *yet vehemently declaimed against prophane Swearing, yet in his Apology to the* Emperour Constantius, *he Sware again and again, the* Lord is witness, *and his* Christ is witness: *All which clearly shews they did not disallow the voluntary taking an Oath, much less in* Judicial proceedings; *and the Reformed Churches, and the Church of* England, *and the whole Catholick Church in all times and places approved this Doctrine, that all Swearing is not unlawful*; *so that it follows that the Church in all Ages was so ignorant as not to understand Christ's meaning, or so wicked as to Teach and Practise quite contrary, or else Christ never meant to forbid all kind of Swearing, (to assert the former) were to profess all that went before either Dunces or Devils.*

Reply. Whatever A. S. concludes & thinks, he hath not such a consent among Christians, as he makes a great flourish of; it's manifest by what hath been said, Christ prohibited it amongst his Disciples, *Swear not at all*; and likewise *James* the Apostle agrees in the same Doctrine, and the rest of the Apostles, also all the *Primitive Christians* were esteemed so strict, exact, and cautious of their asserting, or promising, that there was no need of an Oath among them, they kept up the sanctity, credit of their Profession, yea, among Unbelievers, that it was security enough in all cases to say, *Christianus sum*, I am a Christian, as *Justin Martyr* asserts; and if they were urged any further to any Oath, for matter or manner, they repeated this as the only satisfaction they could give, there needed no more then the Veracity of their bare record; and thus much Bishop *Gauden* confesseth, and also in the 36. page of his Book he says, *The Ground or Foundation for Swearing now is the Wickedness and unbelief of Men*; but Christians (truly such) are brought out of Evil and Wickedness, Unbelief and Distrust, and there is no necessity among them either publick or private to Swear at all: *Polibus* observes, in the better and simpler Ages of the World, *Oaths were seldom used in Judicatures, but after Unbelief and Lying increased, Oaths increased*, as a only remedy to cure and restrain those Evils: (but let it not be said that those are Christians that name Christ's Name and depart not from Iniquity) and since the perilous times came on that the Apostle spoke, that Men would not abide sound Doctrine but be lovers of themselves, that should have a Form of godliness and deny the Power thereof; such went out of the Truth, and went into the World, and the world went after them, and the false Church began to rise to dignity, and have the Name of Christian, though she consented not to the *wholsome Doctrine of our Lord and Saviour Jesus Christ*, *Swear not at all*, but perverted this, as she hath done many other Doctrines, and beguiled the *Kings of the Earth, and held out her Golden Cup of Fornication*, and made Emperours, Kings, and Princes drunk with her Fornication, *Rev.* 17. 18. Councils, Bishops and People Err in their Judgments, & by Tradition one Age after another have holden that lawful which Christ did not prohibit; but what doth all

this prove, for it's manifeſt that moſt of the Ancient Fathers of the Church as *Origen*, *Chryſoſtome*, *Theophilact*, *Hillary*, *Athanaſius*, *Jerome*, *Theodoret*, *Laurentius*, and others in their Sermons and Homilies to the People, vehemently and frequently enveighed againſt all Swearing without any Limitation, without any reſerve amongſt Chriſtians Swearing as to private Converſation, yet they did not diſallow the voluntary taking an Oath, much leſs in *Judicature* he ſays; but thoſe are but terms of his own ſhuffling in, and what he ſpeaks only of his own Head, by mingling his own words with theirs, for his own ends, for there is no ſuch diſtinction made by them, as he makes, as lawful Swearing and prophane Swearing, and voluntary Swearing, and Swearing in *Judicature*; and it's to be deſired that A. S. had but produced their Teſtimonies, and have cited only their own Words without adding to them, that they would have made much againſt him, for it's plain their Judgment and Witneſs was againſt all Swearing what-ever. But A. S. tells us, *Chryſoſtome* in his Homily to the People of *Antioch* preached ſo much againſt that prophane cuſtome of Swearing, that the People were offended, and he told them that he would never leave that Sermon till they did leave Swearing; It were to be deſired that more in this Age who pretend to be Chriſtian Miniſters would follow his example, for the like I believe hath not been in any Age; Oh! what cuſtomary, vain, raſh, prophane, ungodly Oaths (in their Acceptation) take God's holy Name upon every trivial Occaſion in vain in their Mouthes, and daily inventing new Oaths and Execrations, even daring God to confound them and damn them; yea, it grieves my Heart to think, and the Spirit of the Lord in me to conſider what ſounded in my Ears not long ſince, which I mention with Deteſtation and Abhorrency, that ſome when they had ſworn even all the cuſtomary Oaths, and all the new invented Oaths, did proffer ten Shillings to any that could invent ten new Oaths, even glorying in Sin, and making a Mock at it; and indeed it is fearful to hear, how without any Reverence unto God, or Dread of his Majeſty, Oaths, theſe late Years, are broke out like a Land-flood over all the Banks; and no where ſo much to be found, nor no where ſo common as among them that reckon themſelves conformable Men (Loyal) and Members of the Church of *England*, which is one crying Sin, that draws down the Judgment of God upon this Land; and what Credit can we give to ſuch Men in Judicature? ſhall we not ſay as St. *Auſtin* ſayes, *It diſpoſes Men to falſe Swearing and groſs Perjury, nor can indeed much Credit be given any more them to a Lyar to any Man that ſwears never ſo ſolemnly, and in Judicature, who is a common Swearer*; but inſtead of beating down that for which the Land mourns, *Jer.* 23. 10. many are even Propagators of it, and Pladers for it, and glory in it, and it's become almoſt the only Mark of a conformable Man: Oh what a ſad Time are we fallen into, and what a ſad State, that they that depart from this great Iniquity are become a Prey; I ſay, it had been more time for *A. S.* to have uſed his utmoſt Endeavours this Way, rather then to have oppoſed Chriſt's Doctrine, and added Affliction to the Bonds of conſcientious Sufferers, who dare neither ſwear nor lye.

But not to digreſs, A. S. he would make the Fathers, as he doth with Chriſt and the Apoſtles, he would make all dance after his Pipe, and make them all of his Mind, and conſtrue and interpret all their Words unto his

End

End, though never intended, and therefore he ſayes, they were not cautelous enough, and ſo doth with them as he doth with Chriſt, he makes their Words one Thing and their Intentions another; *though* (ſaith he) Origen *in his* 25th Tract upon Mat. *ſayes, that Chriſt did forbid all Swearing, yet he himſelf ſwears in his Book againſt* Celſus, *for he ſaid,* God is Witneſs of my Conſcience; *and* Athanaſius *though he declaimed againſt Swearing, yet in his Apology to* Conſtantius *he ſwears again and again*; and why? he wrote as the Apoſtle did, *the Lord is Witneſs*, and *Chriſt is Witneſs*, and theſe muſt needs be Oaths, and voluntary Oaths; it's not probable that they ſhould uſe voluntary Oaths, when they declaimed againſt all Oaths; and therefore *Origen* ſaith, *It behoves not a Man who lives according to the Goſpel to ſwear at all*; and *Jerome, the Goſpel Truth admits not of an Oath*; likewiſe *Chryſoſtome* who was Biſhop of Conſtantinople (in Commendations of whom much is ſaid in the Eccleſiaſtical Hiſtories, *Acts and Monument vol.* 21. *fol.* 72.) blames them greatly who bring forth a Book to ſwear upon, charging the Clerks, that in no wiſe they conſtrain any Body to ſwear, whether they think a Man ſwear true or falſe, ſaying, *it's a Sin to ſwear well*; ſo that not only Swearing upon a Book was reprehended, but even all Swearing, ſuch as A. S. calls lawful: *Theophilact* upon the Place in Controverſie, *Learn hence that under the Law it was no Evil for Men to ſwear, but ſi ce the coming of Chriſt it is evil, as Circumciſion, and in ſum whatever is Judaical*; to omit *Wickliff, John Hus* and *Jerome* of *Prague*, who were faithful Men and righteous in their Generation, which the reformed Churches are beholding to for their Teſtimony in other weighty things againſt the Church of *Rome*, though A. S. will not own them in this, but rather takes Part with them who burned his Bones 41 Years after his Deceaſe, and burnt his Books, and theſe Articles condemned by the Council of *Conſtance*, who alſo burned *John Hus*, and *Jerome* of *Prague*, who maintained his Articles, *that all Oaths that be made for any Contract or civil Bargain betwixt Man and Man be unlawful under the Goſpel*; and *Walter Brute*, whoſe Teſtimony with many others was, *that as the Perfection of the old Teſtament was not to forſwear themſelves, ſo the Perfection of Chriſt was not to ſwear at all, becauſe they are ſo commanded of Chriſt, whoſe Commandment in no Caſe muſt be broken*; the Teſtimony of many worthy Men and godly Sufferers at this time are ſuitable to many of the Fathers before-mentioned; but this A.S. calls Error; who ſaid ſo? the Church of *Rome*, and the Council of *Conſtance*, with whom A. S. joyns, rather then the Sufferers of Chriſt, and they who hold it an Error not to ſwear at all, and yet no Error to break when they have a Mind, and diſpenſe with it, as the *Papiſts* do to this very Day; and theſe Fathers of the Church (doubtleſs) were the beſt of Men in that declining Age, and were neither Dunces nor Devils, but underſtood by the Signification of God's Spirit in them the Doctrine of Chriſt) and that which was conſentaneous thereunto) was witneſſed by divers in after Ages before-mentioned, which A.S. would condemn as Hereticks, and why? the Church of *Rome* hath called them ſo, and them that ſate at the Stern, who alwayes called themſelves Orthodox, and others Heterodox, that did not ſing to the ſame Tune in Swearing, and every Thing elſe, when once they had got up into pompious lordly Dominion over Mens Faith; but what doth this prove? nothing at all; and what doth this prove that A.S inſerts in his

marginal Notes, that the Miniſters who are inferiour in *Hungary* and *Tranſilvania* ſwear Canonical Obedience to their Biſhops, or the Church of *England*, or the Confeſſions of *Helvetia*, *Baſil*, or others whom he calls reformed? what of all this? what doth this prove from the Scripture of Truth, or as to the Convincement of them who hold it unlawful to ſwear under the Goſpel, becauſe Chriſt hath prohibited it by his Doctrine? what is all that A.S. hath ſaid in his Arguments to Diſſenters Satisfaction? who know Hundreds of Things wherein as much as they fall out and fight even to Blood with each other about their fancied Formalities, they all agree in againſt the Light and Power of Godlineſs, and againſt the very Appearance of the Image of him in his Holineſs, who is the ſubſtantial Truth it ſelf, we ſay, what is all this to ſome, that diſſent from A.S. his Judgment, and others he calls reformed, whoſe Faith ſtands higher then the Wiſdom and Thoughts of Men, who cannot conſent ſo as to lead their Faith and Reaſon captive after them, to try this or any other Truth, ſeeing it is the Gift of God, and the Inſpiration of the Almighty gives Underſtanding; and though the Church of *Rome* and you agree in this, though you damn one another in other Matters, what is this to us? It ſhews only they erred from the Doctrine of Chriſt and his Apoſtles, & you in this and many other Things are not ſeparated from them; and thy Concluſion which thou accordeſt with is falſe, that though God in the old Teſtament commanded it, yet it doth not follow that Chriſt in the new did not forbid it (neither that Chriſt and his Apoſtles practiſed it) who were under another Covenant, and for ought can be perceived by A.S. by that he calls voluntary Swearing, which he hath no Ground for, though in other Places he ſeems to condemn vain Swearing and cuſtomary Oaths, yet in this he looks not like himſelf, but ſeems to tolerate a kind of Oaths we find no mention made of in the new Teſtament, and yet we ſhall not conclude, as A.S. ſayes, that all were ſo ignorant as not to underſtand Chriſt's Mind, nor ſo wicked as to teach the quite contrary to his Mind; for it is manifeſt many have been of the Mind of Chriſt in former Ages and latter, though we ſhall never ſtrive to bring in all the World, or the *Heathen*, or Nations that became as Waters after the Publication of the Goſpel, nor that Rabble which he calls the Chriſtian World, which hath wondred after the Beaſt, *Rev.* 13. 4. and yet there hath been ſtill ſome Teſtimony born through Ages unto the Doctrine of Chriſt; and Chriſt's Doctrine ſtands in Force, and in that Latitude that he intended it, notwithſtanding A.S. his Reaſons and Arguments and many more, as to forbid all Oaths in the ſecond Covenant to his Diſciples (truly ſuch) in theſe Words, *Swear not at all:* Many Inſtances might be brought of particular Biſhops, as *Otho* Biſhop of *Bamberg* in *Germany* and *Baſilius* of *Chalcedon*, who refuſed to ſwear; and though A.S. cannot trace it beyond *Pelagius* or *Manicheus*, yet we know that both Chriſt and the Apoſtles confirm it; and alſo the *Eſſeans* among the *Jews* did refuſe to ſwear at all, even in Judicature; for *Joſephus* a *Jew* ſaith of them *Whatſoever they ſay is as firm as an Oath, and to ſwear among them was counted a Thing ſuperfluous*; *likewiſe* St *Baſil* commends *Chinas* a famous *Greek*, that he ſuffered a Fine of three Talents, rather then he would ſave it by Swearing, to the Loſs of his Honour; and ſhall *Chriſtians* (truly ſuch) with whom Truth abideth, and in whom it dwelleth, come ſhort of that Exactneſs

actneſs that was among ſome of the *Jews*, and the beſt and moſt virtuous of them called *Heathen*; ſhall not this kind of *Chriſtianity* which is profeſſed in this Day, who are in Unbelief, Frauds, Infirmities, Contentions be condemned by theſe? ſhall not this Circumciſion become Uncircumciſion? and ſhall not they that fear to ſwear, and deny all Oaths be ſet above this, whoſe Yea is Yea and Nay Nay in all their Communication, according unto Chriſt's Doctrine? ſhall not this inherit the Promiſe? and is not this more Goſpel-like, to ſay, ſpeak, teſtifie & do the Truth, rather then to go back to *Judaiſm*, or into Contention, Strife, Emulation and Diſtruſts that the Swearers are in (falſly reputed Chriſtians) and yet abide not in his Doctrine? But having done with A.S. his negative Part, I come to his affirmative Part, which is no other then hath been anſwered over and over again, yet he thinks he hath ſaid more in clearing of it then others have ſaid, that Chriſt only forbad Swearing by Creatures, and that indeed is the Sum of his affirmative Diſcourſe, and the Phariſees Interpretation; and he brings the Judgment of divers Expoſitors upon this Text; *Firſt*, promiſary Oaths are here chiefly forbidden; *2dly*, Others think that Chriſt here forbad ſuch Oaths as then were uſed in common Diſcourſe; *3dly*, others ſay that prophane, falſe, raſh and vain Oaths are generally here prohibited; *4thly*, Many underſtand that by theſe Words of Chriſt all Swearing by Creatures is forbidden, but not that by God himſelf, and laſt of all A.S. gives his Thoughts, which are as follow.

That Chriſt did not forbid what the Law had commanded, but only the Phariſaical corrupt Gloſſes thereon, and the irreligious Practices of the miſ-informed Jews (and cites *Origen* and *Chryſoſtome* who ſay upon this Place, *they were accuſtomed to ſwear by Heaven and by Creatures*) and A. S. further ſayes, *The Phariſees taught them to affirm whatever they had promiſed, ſwearing by God; they under a ſpecious Pretention, that they would not take God's Name in vain upon a ſlight Occaſion, fell to ſwear by Creatures, which* Grotius *ſhows out of* Philo Judeus, *which the* Phariſees *did not diſallow, the eaſier thereby to delude ſuch credulous People as believed thoſe Oaths which themſelves neither thought obligatory, nor meant to keep; and it's certain the Scribes and Phariſees taught the People, that to ſwear by ſeveral Creatures, as by the Temple and Altar was not binding, Chriſt reproves them as blind Guides upon that Account*, Mat. 23. 16. *and further they taught, it was Perjury indeed to break an Oath if a Man had ſworn by God, but not if he had only ſworn by Creatures; in Expoſition of which Chriſt forbids all Swearing by Creatures, and teacheth contrary to the* Jews *Rabbies, that ſuch Oaths ought not to be taken, yet being taken are binding in Reſpect of Creatures Relation to the Creator, and Chriſt reckons them among ſinful Oaths, and teacheth them to uſe only bare Affirmations or Denyals in their Communication:* And this is the very Sum of his Judgment; and the Words of Chriſt are only to be limitted to this Senſe and no further, that is, *not to ſwear at all by Creatures in their mutual Converſe or Communications*; and this he hath repeated over and over in his Book, and this is the furtheſt Latitude that he will allow unto Chriſt's Prohibition, *Swear not at all*; and this Interpretation before-mentioned he looks upon to be the genuine meaning thereof, and is the Judgment of Doctor *Gauden* alſo, who hath contended as hard for ſome Swearing as A. S. hath; and I perceive that A. S. hath read the Anſwer to Biſhop *Gauden*, publiſhed by that precious

Servant of the Lord *Samuel Fiſher*, who finiſhed his Life in Bonds for the Goſpel-Truth againſt all Swearing, whoſe Anſwer ſtands firm, and his demonſtrative Arguments of Force, and are yet unanſwered, though A. S. hath a little here and there carped at, and hath bitten at the Heel, but hath not made void at all his Anſwer, which will live as a living Teſtimony in Generations to come, as conſonant unto Chriſt's Doctrine, wherein he prohibits all Oaths under the Goſpel.

Reply, Though there be ſome Truth in the different Authors that are alledged, and alſo in A.S. his Words, that ſwearing by Creatures, as Heaven, and Earth, *Jeruſalem*, and vain Oaths, is forbidden, and cuſtomary Oaths, and the corrupt Gloſſes of the *Phariſees*, and the falſe Interpretations, yet all this comes ſhort of Chriſt's mind, and of the true genuine ſenſe of the words & the ſcope of Chriſt's Sermon as is manifeſt in the Chapter, and in his Teſtament, and all he hath ſaid will not help him to carry on that Work he hath undertaken, (*viz.*) the Juſtification of any, or the lawfulneſs of any Swearing, or the defence of that limited ſenſe, he would put upon the Univerſal terms in the 2. Texts, wherein Chriſt and the Apoſtle forbids all Swearing: And though A. S. often tells us, Chriſt did not forbid what the Law had commanded, neither gave any new poſitive Law before his Death; he ſure hath forgot himſelf much; what will become of the two great Ordinances ſtill upheld, as *Baptiſm*, and breaking of *Bread*? and whether was this a new Inſtitution of Chriſt, or was it an Inſtitution in the Law? and if it was an Inſtitution of Chriſt (as the Church of *England* doth hold) and not of the Law, nor of *Moſes*, (as indeed it was not) then A. S. his Argument is fallen to the Ground, that he gave no new Commandment, neither inſtituted any new Ordinance? and then what is become of theſe two great Myſteries as they have been called? but he hath ravelled out and ſpun out his Threed ſo long, that he often runs off his Legs; and though A. S. does often urge, that he came not to deſtroy the Law, but to fulfill it; and therefore hath ſaid falſly, that Chriſt Sware before the High Prieſt after he had given forth this Commandment, *Swear not at all*, which if it had been true it had been no more preſident for Chriſtians then eating the Paſſeover; and though he ſometimes urge that ſuch Oaths as were commmanded under the Law are not forbidden by that Text *Mat.* 5. 38. becauſe it was ſpoken ſometime before his Death, and the Miniſtration of the firſt Covenant was not ended till his death; and therefore he concludes, *That all Oaths would not be forbidden by Chriſt in this Text*, for ſaith he, *Chriſt did not forbid what the Law commanded*; but though this prohibition was given out before his Death, yet with reference *to the Goſpel-times after his Death*: It is evident by the Texts before it and behind it, (*viz.*) of divorce and of deportment towards injurious Ones and Enemies ſo in this of Oaths Chriſt prohibites and condemns not only thoſe groſs Abuſes of thoſe things that they had a Diſpenſation for under the Law, and that by Divine indulgency, which abuſes crept in by the Phariſaical falſe Gloſſes, too much looſing the meaning of God's Law by *Moſes* by their depraved examples or popular Cuſtomes; but Chriſt *condemned and prohibited thoſe very things*, which in regard of the hardneſs of their Hearts, diſtruſt and wicked Cruelties, *God himſelf in that very Letter of the Law indulged them* in, and gave them both a *diſpenſation*, and a precept for, *in the Law*;

Law; for the Law said of *old time*, before the false gloss of *Scribes* and *Pharisees* came in some things; so *as it was not said from the beginning*, when Man was in Innocency, and was merciful as his Heavenly Father was merciful, and the Law said, *Deut.* 24. 12. *whosoever shall put away his wife let him give her a Bill of divorcement, & then she may go & be another man's wife; but I say whoso putteth away his wife, causeth her to commit Abultery; and whosoever shall marry her that is divorced committeth Adultery*, *Mat.* 5. 32. So that not only the corrupt Glosses and irregular Practices of the mis-informed *Jews* are forbidden; but even that which the *Law not only permitted and allowed, and dispensed with, but commanded, is for bidden*; (and another thing injoyned) and in cause of injury as he hath done, so shall it be done unto him: ye have heard it hath been said, *an Eye for an eye, and a Tooth for a tooth, this was the Law*, Exod. 21. 44. Levit. 24. 20. Deut. 19. 20. and this was commanded: But Christ saith, *I say unto you that ye resist not Evil, whosoever shall smite thee on the one Cheek turn the other also, and if a Man sue thee at Law and take away thy Coat, let him have thy Cloak also, and whosoever shall compell thee to go a mile go with him twain*, *Mat.* 5. 39, 40, 41. So here is not only a further thing, but even *another thing commanded* by Christ. Further, the Law said, *Exod.* 20. 14. *thou shalt not commit Adultery*; but Christ the wisdom of God saith, *Mat.* 5. 28. *whosoever looketh upon a Woman and lusteth after her, hath committed Adultery with her in his Heart*, again, *ye have heard that it hath been said that thou love thy Neighbour and hate thy Enemy*, though A. S. sayes, *That is not found in the Law, but a corrupt Gloss of the Pharisees*; I say that is found which amounts to as much, as hath been shewed: for the *Jews* that were of the Law, might and did spoyle their Enemies, the *Gentiles* and *Canaanites*, and *Egyptians* and *Amalekites*, *and had a command so to do, and kill them, and Root them out*, and yet to help his Enemies Oxe or Asse under a burthen, if he were belonging to a *Jew* that personally hated him, and not an *Amalekite* one of that cursed race; but this is a ridle to many; *But I say unto you love your Enemies, bless them that curse you, do good to them that hate you, and pray for them that despightfully use you and Persecute you*, *Mat.* 5. 44. and the Apostle exhorted, give no offence to *Jew* or *Greek*, so that his Doctrine went *beyond the Law, put up, pass by, forgive, forbear*; again, you have heard it hath been said of old time (where?) *Exod.* 20. 7. *Deut.* 5. 11. *Numb.* 30. 2. *Mat.* 5. 33. *Thou shalt not forswear thy self, but shalt perform unto the Lord thine Oathes, but I say unto you*, Swear not at all, *neither by Heaven for it is God's Throne, nor by the Earth for it is his Foot stoole, neither by* Jerusalem *for it is the City of the great King, neither shalt thou Sweare by thy Head, because thou cannot make one hair white or black, but let your Communication by Yea, yea, and Nay, nay, for whatsoever is more then these cometh of Evil*: It's most evident that Christ prohibits *somewhat more here* then was forbidden under the Law, yea, what ever Oaths were lawful under the Law, therefore it must be *all Swearing* at all, or else *none at all*, either all such Swearing as was used lawfully, and allowed as a Type for a time, in the Law, Oaths made *lawfully and acceptably to God*, or else *nothing more at all then what was forbidden in the Law: for all false Swearing and forswearing, and all Swearing by Creatures, or breaking of solemn Oaths*, made as unto God, were forbidden in and by the Law; therefore Swearing it self is forbidden or nothing: but saith A. S. *The grand objection falls of it self*, which

is either all kind of Swearing is forbidden, or elſe Chriſt forbids nothing which was not forbidden before, *which is utterly improbable, ſaith he*; and he grants that God had formerly prohibited all falſe and vain Oaths, *and all Swearing by Creatures*, ſaith he, which I grant to be true, then how is the grand Objection fallen, for is not *Heaven, Earth*, Jeruſalem, *the Head, Creatures*; and this is the moſt that A. S. and divers others affirm, that it is only *Oaths by Creatures*, ſuch as before mentioned that Chriſt only prohibits: and vain Oaths, and Swearing by Creatures, A. S. ſayes, *Chriſt reckons among ſinful Oaths*; then if ſo, as they are indeed, had not the Law forbidden this before, in general terms, wherein *all Creatures are included*? therefore the reaſon ſtands ſtill in force, and the Objection, that either Chriſt *forbad all Swearing*, or elſe he forbids *nothing but what the Law had forbidden before*: It's manifeſt it ſtands ſtill in force, for Chriſt forbad even thoſe Oathes the Law required, and all vain Swearing, and Swearing by Creatures, and all Swearing whatſoever, *Mat. 5. Ye have heard it hath been ſaid by them of old time*, not of late by the *Scribes* and *Phariſees*, only putting their falſe Gloſſes on the Law, as A. S. intimates *Pareus* and others, in his Annotations, and hence conjectures, that by them of old time is only meant, the *Scribes and Phariſees*, and not *Moſes* and the Law, and of old time muſt be meant (a good while ago) or not very long, as Commentators underſtand it, leſs then (twenty Years) and thus he twiſts and twines to make the true ſenſe of *Chriſt's words void*: it's evident of them of old time, is *Moſes* time, the place before cited, *Numb.* 30. 2. is the place Chriſt allude s to, you have heard it ſaid thou ſhalt not forſwear thy ſelf; ſo ſaith the Law in forty places, but perform unto the Lord thine Oaths, *But I ſay unto you, Swear not all*; no not by *any Oath at all*, note the oppoſition in the particle [but] which is between the *old, lawful legal Swearing*, and no Swearing at all, not between no Swearing, and ſuch prophane Swearing as was unlawful *under the Law*: the whole ſum is this, the Law ſaid, *break no Oaths*, but I ſay, *take none*; for if Chriſt intended no more in theſe phraſes (*Swear not at all*) not by any Oath, then thus, *Swear not vainly, prophanely, ordinary, or by Creatures* in your *Communication, forſwear not your ſelves*, what forbids he more then the Law forbad? for Heaven, and Earth, *Jeruſalem*, A. S. ſays, *Chriſt reckons among ſinful Oaths*; and theſe are Creatures, and Swearing by Creatures was forbidden by the Law, *I grant* quoth A. S. *Then this reaſon ſtands ſtill good, he either forbad all Oaths, or he forbad no more then the Law forbad*; and though it be granted that the *Jews* Swore by the Creatures, as the *Temple, Altar, Jeruſalem*, and therefore Chriſt prohibits them, and reproves them for theſe things, and likewiſe all Swearing whatſover; what doth A. S. gain by this? for it's evident in divers paſſages of his Sermon in the *5th. Chap.* of *Mat.* that he teaches a Righteouſneſs which exceeds that of the Law, as I have ſhewed before, which he came to fulfill and not to deſtroy, by taking away the *Ceremony of Swearing*, and eſtabliſhing the ſubſtance in its ſtead, which is *ſpeaking the Truth*, as in the ſight of God in uprightneſs of Heart; yea, we ſay again, what ſaith he more to his Diſciples elſe, then the *Scribes* and *Phariſees* to theirs? they ſaid, *Swear not falſly, prophanely, but by God only, Swear not falſly*: For Biſhop *Gauden* cites for his Author *Druſius*, among the *Jews* all thing sin *Judicials* were confirmed by the Religion of an Oath, wherein

the

the *name of God was interpoſed*, therefore Chriſt ſays more unto his Diſciples in expreſs terms, Swear no Oath at all, otherwiſe how would their Righteouſneſs exceed that of the *Scribes* and *Phariſees*; which except it did, they could in no caſe enter into the Kingdom of God; the *Perfection* and *Righteouſneſs of the Law* therefore in this point of *Swearing* was not forſwearing: the *Perfection* and *Righteouſneſs* of the *Goſpel*, in the ſame is not Swearing at all, ſo though the Goſpel be not againſt the Law, yet the Goſpel exceeds the Law in every point; the Law ſaid, *kill not*, the Goſpel *be not angry*; the Law, *commit not Adultery*, the Goſpel, *look not on a woman*, luſt not; ſo in all the prohibitions of Chriſt; the Commandments of Chriſt went beyond the Law, alſo in this of Swearing, yet it did not if now there be any Swearing at all among Chriſtians and Diſciples of Chriſt, yet we ſhall alſo with A. S. agree that Chriſt not only forbad all Swearing (even that commanded by the Law, ſometime lawful) but he alſo forbids and reproves, and condemns Swearing by Creatures, and vain Swearing in all Communication, and their perverting of the Law, and too much looſing it by Traditions, and making it void by their falſe Gloſſes, and counts them blind Guides, which ſaid, *To Swear by the Temple, by the Altar, by Heaven, was nothing*, he pronounced a Wo againſt them, and concluded, they were bound to keep thoſe Oaths, though they ought not to have Sworn them, for as much as he that ſwears by the leſſer ſwears alſo by the greater; as he that Swears by Heaven ſwears by the Throne of God, and him that ſits thereon, *Mat.* 23. 16, 17, 18, 19, 20, 21, 22. We confeſs with A. S. this was but a *ſinful prophane Creature Swearing*, *an irregular form of Swearing*; by the Name of God the *Jews* indulged themſelves in, but what doth *A. S.* gain by this? it's evident enough that ſolemn Oaths *by God himſelf*, as thoſe familiar Oaths by Creatures, in which they tacitely Sware by God are forbidden by Chriſt, *but I ſay unto you, Swear not at all.*

But A. S. tells us as *Grotius* tells him out of *Philo Judeus*, *That the* Phariſees *taught them to perform what-ever they had promiſed Swearing by God*, they *under a ſpecious pretence that they would not take God's Name in vain upon ſlight occaſions fell to Swear by Creatures*, *which the* Phariſees *did not diſallow to cheat People withal*, *which they themſelves neither thought obligatory*, *nor meant to keep.* The name *Elohim* and *Jehovah* they might poſſibly ſcruple at, but that name *Adonai* they oft, as ſuperſtitiouſly, repeat in their much babling as they ſuperſtitiouſly decline mentioning of the other, but that in ſerious caſes of concerns of Juſtice and Equity, and in Judicature in matter of debate, or ending of Controverſies, that they ſhould wave and forbear ſwearing by the Name of God, when their Scriptures was ſo expreſs for it, and they ſhould chuſe that way of Swearing, that is no reaſon at all to believe it, ſeeing *Druſius* ſayes, *among the* Jews *all things in Judicature were confirmed by Oath*, *wherein the Name of God was interpoſed*, as above mentioned. 2dly. That they ſhould wave Swearing by the Name of God in matters of concernment, which they all believed were binding, and ſhould Swear by Creatures in order to the giving ſatisfaction to one another, and ſecurity of each other, and by ſuch Oaths as they judged not to be obligatory, and never meant to keep them, ſeeing A. S. ſays, *It was in pretence of Reverence to God, they Swear not by God but by Creatures, to cheat and never meant to keep,*

they knowing this that he that so Swears by Creatures *meant not to keep but to cheat and not perform*; such Oaths were not very probably used in Judicature among them, neither in serious cases, for such Oaths instead of giving satisfaction and putting an end unto Jealousies and Distrusts would have sure created them more then before; forasmuch as he that so Swears believes himself not to be bound thereby, then if he had not Sworn at all, and he unto whom he Swears also knows the same, that such Oaths (as A. S. tells on that they did Swear) is not binding, neither can any more credit be given to them then to a Lyar, because in this sort of Swearing there was no security; it is not probable I say, that they should chuse this in Judicature or any serious case of Controversie: And if it be that Swearing that Christ only prohibits by Heaven, Earth, and Creatures, which the *Pharisees* indulged them in, wherein (as to the point of Swearing) *does he prescribe a Righteousness and Perfection above or beyond Moses* his Servant whom he was to exceed; for God by *Moses* in the Law it self had Universally forbidden all other Oaths, either in *general terms*, or sometime *more particularly*; but still all *false oaths*, *vain oaths*, and Oaths by Creatures are included, save only solemn Swearing by his own Name that there was no more Swearing left for Christ to forbid his Disciples, but Swearing by God himself, which the Law allowed of.

Besides moreover, the Opposition then which lies intimated in that Particle [But] being not between false Swearing and prophane Swearing, and Swearing by Creatures, as A. S. would have it, but between Forswearing then and No Swearing now, shews Christ's Intent to be to prohibit all Swearing; for it is indeed as if he had thus said, God under the Law commanded you to swear by his Name, and when you had sworn in Truth by him, to perform the Oaths you made by him, whether to him or any other; but I say, now God allows you not to swear at all, not by Heaven, Earth, or any other, no not those Oaths which ye did and might make of old unto the Lord your God in things lawful, but no Oath by a Creature did God account as an Oath made to him, provided ye performed it when ye had done, any more then he counted their solemn Fastings to be to him, *Zachariah* 7. 5.

Again, Christ's own Expressions in the affirmative Part shew his meaning in the negative to be a Prohibition of all Swearing as well as any; *but let your Communication be Yea, Yea, Nay, Nay*; so the Negative of his Words, *Swear not at all*, must be understood in such an universal exclusive Latitude as admits of no Oaths whatsoever among his Disciples; and as hath been said, that Particle [But] which stands between these two Prohibitions, of *Moses*, saying, *Forswear not, but perform to God thine Oaths*, and of Christ, saying [*But*] *I say unto you, Swear not at all*, doth manifest that Christ forbids all Swearing as much as any, even such Swearing as was not indulged to them by the *Pharisees* only, but by *Moses* and God himself, who by his Servant dispensed with them in, and instituted even their Swearing by God's own Name, who never indulged or dispensed with any of that Creature-swearing, as A.S. speaks of, but threatned Woes to it under the Law; and by the Law again, if it be said, *Christ only prohibited all such voluntary Oaths, which they sware to perform to the Lord by any Crea-*

ture,

ture, as Heaven, Earth, in their Communication and mutual Converſe (as A.S. ſayes) *but not ſolemn Oaths by God in Courts, or before Magiſtrates, and not between Man and Man, and Matter of Deliberation*, as ſome others ſay, and have interpreted the Words, *Let not your whole Converſation be interwoven with Oaths.*

Reply, Chriſt doth indeed forbid all ſuch voluntary Oaths as were uſed by the *Jews* and *Phariſees*, and all Swearing by any Thing beſides God or below God, alſo all Swearing in common Communication and ordinary Converſation, where Yea and Nay ſhould ſerve, yea, and that which is called ſolemn, and by ſome ſacred and lawful, even by God even all Swearing by God commonly, frequently or generally, which is now in Courts, and impoſed by Juſtices and Magiſtrates, then which nothing almoſt is more ordinary, frequent and common; if our Communication and Converſation ſhould be without Swearing, and our mutual Converſe one with another among men ſhould be without Oaths of any kind whatſoever; is not this excluſive of Swearing in Courts, and before Magiſtrates as well as other men, whether in Courts and Conſiſtories as well as other Places, where men have their Converſation and mutual Converſe with each other as ordinarily and commonly as elſe-where, which being conſidered I have with other often muſed why ſome men have been ſo inconſiderate as to interpret Chriſt's Words and Prohibition, as excluſive of mens Swearing in their ordinary Converſe in Courts, where Oaths are as ordinary, frequent and common as in any Places whatſoever, eſpecially that ſome men plead ſo much for Oaths in Courts, and before Magiſtrates only (as though they were ſacred and ſolemn there, and no where elſe, and holy and lawful only there) and yet can bring no better Proof under the Goſpel for them nor of their Right to impoſe them upon Chriſtians more then others? among the many falſe Inſtances they bring of *Paul* Swearing frequently to the Churches in his Letters; and ſuch pitiful Proof as A.S. offers of Chriſt being charged by the high Prieſt (as he ſayes) to Swear; though he Swore, for I deny that (*I adjure thee*) proves not that Chriſt Swore, it being not his, but another's Charge upon him; and it's ſilly to think, that Chriſt, who ſaid, *Swear not at all, no not by Heaven, for it's God's Throne, which who-ſo Swears by*, Mat. 18. *Swears by God that ſits thereon*, that he ſhould Swear by the living God, he was the Chriſt, at the Command or Charge of the High Prieſt, who was his Inferiour (though he had been a better Prieſt then he was) as being but the Type of himſelf; but indeed there was no ſuch matter as A.S. and others have affirmed; for when the High Prieſt barely asked him only whether he were the Chriſt or not? he anſwered, *I am*; beſides the Law was not in the Shadow of it fully ended, although Chriſt had inſtituted divers Things among his Diſciples, which were not in the Law, and yet not againſt it; but all theſe Inſtances which A.S. with many Oppoſers, hath brought of the Apoſtles and Chriſt's Swearing, are but Shrouds and Shelters they make for themſelves, becauſe they have a Mind to obey the Commands of men rather then Chriſt's Doctrine, for avoiding of Perſecution and Suffering, and therefore would make all Things they take in Hand look like their own Image; but having diſcour-

sed of this before, I come to A. S. his last Part of his Discourse, and his Interpretation upon *Mat.* 5. and *Jam.* 5.

In his 41 Section he sayes, *If any still urge the Universality of the Expression* (*Swear not at all*) *and that of* Jam. 5. 12. (*Above all Things my Brethren Swear not, neither by Heaven, nor by Earth, neither any other Oath*) To the first he sayes, *It's plain that they that thus argue break off our Saviour's Sentence in the middle, and suffer him not to come to his Period; for he saith not,* Swear not at all, *there fixing a Point, but* Swear not at all, neither by Heaven, nor by Earth, &c. *and for that of* James *must of Necessity be understood with Restriction,* quotes *Austin* upon the Text, *it cannot be that Swearing is worse then Forswearing, Theft, Adultery, Murder, these are hainous Crimes,* nulla autem culpa est verum jurare; *but if no Sin to Swear the Truth, why then* Above all Things Swear not, *not that Swearing is so great an Offence as many others but lest we contract a Habit thereof, then probably by rash Oaths we shall offend God by false Swearing, which is no more then in an especial Manner, forbear forswearing, and* any other Oath *must be restrained in a limited Sense, for there is not meant any Oaths whatever, but such as the Apostle speaks of, neither by Heaven, by Earth, nor any other Oath, that is, any Oath taken by other Creatures, for so must they be understood, unless we interpret his Words to make them contradict God's, and set the Servant in a manifest Opposition to his Master.*

Reply, We who are of a contrary Judgment to A.S. do still urge the Universality of the Text, *Mat.* 5. 33, 34, *&c.* and we shall not break off Christ's Sentence in the middle, *Swear not at all, &c.* but shall render it as it is, neither was it ever intended otherwise, but for Brevity sake, because the Enumeration of Heaven and Earth, &c. are only inclusive in the Prohibition; and we shall speak on, and what Christ hath joyned we shall not separate, but read the Words as they are, *Ye have heard it hath been said of old Time, thou shalt not forswear thy self, but shalt perform unto the Lord thine Oaths; but I say unto you, Swear not at all, neither by Heaven, for it is God's Throne, neither by the Earth, it's his Footstool, neither by* Jerusalem, *for it's the City of the great King, neither shalt thou Swear by thy Head, because thou cannot make one Hair white or black; but let your Communication be yea, yea, nay, nay, whatsoever is more then these cometh of Evil.* James 5. 12. *But above all Things my Brethren Swear not, neither by Heaven, neither by Earth, neither by any other Oath, but let your Yea be Yea, and your Nay, Nay, lest you fall into Condemnation*: In which two Texts we say (in the Affirmative) all Manner of Swearing is forbidden, for the Truth of which many Reasons have been and may be given.

First, Because all Manner of Swearing is here expressly instanced in these two disjunctive Clauses, which are expressly conclusive, and consequently (because spoken by Way of Prohibition) exclusive, exceptive of all Swearing that can be thought on, *Swear not, Swear not at all*, sayes the Text, yea, that none may imagine, as A. S. would make men do, that this general Rule admits of any Exception; but all know the Prohibition is so strict as to allow of no Permission in the Point to swear by any Thing but God, he adds, *neither by Heaven, neither by Earth, neither by* Jerusalem, *neither by*

by thy Head; and these are only more ample Expressions of that Prohibition, and are not exclusive or disjunctive from the Prohibition, but conclusive of the Prohibition of all Swearing whatever.

But lest any should think he forbids only and no more then extravagant Oaths of such as swear by Creatures, as Earth, *Jerusalem*, the Head, and such like, whenas whosoever swore lawfully under the Law was to swear by none but God himself; but that there be no Root at all for any reasoning for Swearing against the flat Prohibition of it, *James* 5. he concludes and shuts up all in these universal Terms, and excludes all Oaths, and all possible Pretence of Plea at all for any Swearing, adding *neither by any other Oath*; what Words more plain Words can be uttered, or can be more expressly exclusive both of all Kinds or Sorts of Swearing, and of all sorts of particular Oaths of every Kind; and by Heaven, and by Earth, and by *Jerusalem*, are so far from signifying that those Oaths by Creatures are only the Oaths that Christ prohibits, that they are but only Enumerations and Amplifications of the former Part of the Prohibition, *Swear not at all*, which we grant were spoken to reprove the *Pharisees* and the *Jews* Practice about their vain Swearing.

And why must those Words of *James* 5. needs be understood with Restriction? *Above all Things Swear not, neither by Heaven, neither by Earth, &c.* why, St. *Austin* scruples at the first Words, *Quare ante omnia jurare est quam furari, &c. quam adulterare, &c. quam hominem occidere*, it cannot be that *Swearing* is worse then forswearing, then Adultery, Theft, Murder; we do not say it is, but if it be not, or that be not the Reason why he sayes, *Above all Things Swear not*, because *Swearing* is a Sin above all Sins, can no other Reason but that be rendered? yes, yet we shall agree with *Austin* and A. S. too, if their Judgment be one, thus far, that it was not Sin to Swear the Truth, when called unto it, under the Law; *why then Above all Things Swear not? not that Swearing is so great an Offence as Murder or Adultery, but lest we contract a Habit thereof, and then possibly by rash Oaths, we should offend God, which is no more* (saith he) *then in especial Manner, forbear Forswearing*; *and* any other Oath (saith A. S.) *must be restrained in a limited Sense; for there is not meant any Oath whatever, but such as the Apostle speaks of, by Heaven, by Earth, &c.* Though there be some Truth in what is said, yet it's too short to answer the Apostle's End and Scope, and the Reason falls short that is rendered; but the main Reason is, they were *Jews* unto whom he wrought, the twelve Tribes scattered, whom we deny not but were run into that Custom of vain Swearing by Creatures, as *Heaven Earth, Jerusalem, Head* and *Temple, &c.* but that is not all, though we grant it is some Reason; but they being *Jews*, who might under the Law Swear serious or solemn Oaths, and were not so fully informed of the End of the Law in Christ, under which among them some Oaths were lawful, they were apt to think, they did as well in swearing so now as they did before; so though *Adultery* and *Murther* may be as bad & worse then Swearing, yet the Law being so expressly against them, which yet in *its time allow'd some kind of Swearing* in some Cases (it was more hard to bring them of from some Ceremonious services of the Law that were once lawful, as is evident long after Christ's Ascension, the Apostles had much to do with them about

the Rites of the Law, as Circumciſion, *and Times, and Dayes, and new Moons, &c.* then from ſuch Sins as were known and hated by them, and held accurſed, by the very *Letter of the Law*; and therefore he ſays) *Above all things my Brethren Swear not*; that they might not only take hold of all vain Swearing, and Swearing by Creatures, that was ever unlawful; but if that they might know that now to be unlawful which in former times was accounted lawful for them: and ſo it's ordinary to ſay to Men, above all things take heed of that to which they have been long accuſtomed, and with which (through heedleſneſs of the *unlawfulneſs* of the thing) they are apt moſt eaſily to be overtaken.

Again, It is by *Solomon*, who ſpoke by the eternal Wiſdom of God, and in it to fear an Oath is made the Character of a righteous Man that Sacrificeth acceptably to God (to Swear (at all) is more the Character of a wicked and unclean Sinner, *Eccleſ. 9. 1, 2.* for howbeit Men ſhall once return, and diſcern the happineſs of him that ſerves God, from his woe who ſerves him not, yet he is *one event to the Righteous and the wicked, to the good and clean, and to the unclean, to him that Sacrificeth, and him that Sacrificeth not, as is the good ſo is the Sinner, as he that Sweareth ſo he that fears an Oath,* and ſo as above all things Swear not, is to be taken not only of thoſe Oaths which were ever unlawful by Heaven and Earth, but even of thoſe that ſometime, were lawful under the Law, in the Type which now when the Subſtance the Oath of God is come, and the Covenant of Light given to all Nations, *Iſa. 5. 5. Luk. 1. 72, 73.* who ends all, not only vain Oaths, but all Oaths, and is the Subſtance of all, even to the ſubſequent, neither by any other Oath is not only to be taken of ſuch Oaths neither by Heaven, neither by Earth, which were ever unlawful; but even of thoſe ſometime lawful, even all Swearing and all Oaths; and the Servant is not in oppoſition to his Maſter, but knew the mind of his Maſter Chriſt, and therefore taught like Doctrine and the ſame: but whatever Chriſt or *James* had ſaid, A. S. would make them, if he could to mean as he means, to ſet their plain expreſs words againſt their mind: But ſo much hath been ſaid by many others who fear the Lord and an Oath too, and ſo many Demonſtrative and weighty things have been offered to the Conſciences and publick view of all, which A. S. I perceive hath ſeen ſome of them, though he come not ſo much as near as to anſwer them, but only aſſerts his own, being a work it ſeems he was put upon by others to plead for Swearing; ſo that ſomething he muſt ſay on that behalf, and draw that way, and to make all things look towards that end, and to concur together (to juſtifie them, and the lawfulneſs of Oaths under the Goſpel, and their Work who Perſecute the Servants of Chriſt for abiding in his Doctrine, who ſpeak the Truth and dare not Lye nor Swear at all; I ſay I ſhall be the more brief becauſe I know many things are extant by others, & of weight, which have not yet been anſwered, nor are by A. S. though here and there a little in his Annotations he craps ſometime upon ſmall Ground, although he hath aſſerted nothing but that which hath been anſwered over and over again: But I draw on to his laſt Refuge and plea, his anſwer to both the *Texts Conjunction.*

That

That theſe Propoſitions, ſays A. S. (*How Univerſally ſoever expreſt*) *ought not in equity to be extended beyond the intention of the Apoſtles, but be limited according to the ſubject matter*, Swear not at all (*ſays Chriſt*) neither by Heaven, nor by Earth, &c. *That is*, I Univerſally forbid you all thoſe Oaths which you were wont to uſe frequently to wicked purpoſes; *and further he ſayes*, all vain and falſe Oaths by God, even by the acknowledgement of the *Phariſees* were ſufficiently forbidden before, *ſo there was no need either for Chriſt or* James *to ſpeak of them again, others places of Scripture moſt of neceſſity be thus interpreted*, 1 Cor. 10. 23. Mat. 15. Luk. 2. 1. Mat. 12. Luk. 8. 47. *how Univerſally ſoever expoſed muſt be reſtrained according to the mind of the Speaker, and ſo muſt theſe words Swear not at all.*

Reply. It's freely granted that theſe two Texts ought not to be extended beyond the intention of the Speakers, but be limited according to the ſubject matter, as for *General terms and Univerſal prohibitions*, admitting of exception they do ſo, we grant now and then they do, and of reſtrictions, but when they do theſe exceptions and reſtrictions are uſually in one place or other of the ſame Teſtament, where they are made, or at leaſt manifeſtly amplified by him that gave out theſe general prohibitions, and ſo are moſt of theſe generals and reſtrictions that A. S. hath inſtanced, 1 *Cor.* 10. 23. *All things are lawful for me to eat, that which was ſold at the Shambles was lawful*, but that which was Sacrificed to Idols, *ver.* 12. there he mentions the reſtriction himſelf, and ſo *Luk.* 1. 3. *It ſeemed good to me alſo, having perfect underſtanding of all things from the very firſt*, the ſubject matter whereof he writes and the things are expreſt, and the exceptions, in the 2 Chapter, and in *Mat.* 12. 31. *All manner of Sin and Blaſphemy ſhall be forgiven unto Men, but the Blaſphemy againſt the Holy Ghoſt ſhall not be for given*, there in the ſame Verſe Chriſt makes the exception and reſtriction, and *Exod.* 20. 10. *Thou ſhalt do no manner of Work*, it's abundantly expreſſed elſewhere in the Law; where the Prieſts ſervice on every Sabbath are appointed them, and the exception of dreſſing what every one was to eat, and was expreſſed, and the exception of doing good, and of works of Mercy, in ſaving the Life of Man or Beaſt was to take place ever againſt the *Typical Sabbath* (*I will have mercy and not Sacrifice*) and that of *Luk.* 8. 47. and the Woman that was healed by touching the border of Chriſt's Garment, ſhe declared unto him before all the People; what ſaith A. S. before all the People of the World, or before all the People of the *Land?* no there is none ſo ignorant as to underſtand it, for *Mark.* 5. 21. manifeſt the exception before all the People, only that were with him nigh unto the Sea; when he returned from the County of the *Gadarens*, or before all the People of his own City that came out to meet him, *Mat.* 9. 3. *Mat.* 8. 34. many more I might add to what A. S. hath inſtanced, that Chriſt uttered many Truths in general terms which muſt admit of exception, *Luk.* 13. 10. all the Sinners Chriſt ſpoke to about him, in the general terms, *ye ſhall Periſh*, but this was not without exception of ſuch as ſhould Repent; but that exception was not without expreſſion, *viz. except ye repent*, again he ſaid unto his hearers, *Ye cannot enter the Kingdom of God*; that was not without exceptions, nor theſe exceptions without expreſſions, *viz. except ye be con-*

verted; yea, in the verses immediately before, *this Universal prohibition, Swear not at all, Mat.* 5. 30, 31. Christ sayes, *'twas said of old, if any put away his wife, let him give her a Bill of divorce; but I say, whosoever shall put away his Wife, causeth her to commit Adultery*: But this admits of an exception and that exception is thus expresst, *viz. saving for the cause of Fornication*; but though all this be granted, even these and many more Universal terms admit of exceptions and restriction, yet we cannot grant that these two Texts admit of any such exceptions or restrictions as A. S. would interpret them. My reason is this, because in this *general term and Universal prohibition, Swear not at all*, it cannot in Equity be taken and limitted in that sense which A. S. puts upon it, nor with that restriction, for that sense would make it short of the subject matter where all Swearing is forbidden as well as any, because Swear not at all by Heaven, Earth, &c.

Because there is not only no Expression made any where after of any such Exception or Restriction, but a fuller Amplification of it by such Particulars as are enumerated, and are more particularly exclusive of all kinds of Oaths, and of all Oaths of any kind, not only of those that they used to wicked Purposes, but even those they solemnly used sometime to good Purposes before the Seed Christ was revealed; and the Apostle, *James* 5. 12. *neither by Heaven, neither by Earth, neither by any other Oath*, which is a Re-inforcement and redoubling of the said universal Prohibition; whereas if Christ had intended any Exception here, he might as easily have expresst, and would as assuredly as he did immediately above in the Cause of Divorce, by (*except in the Cause of Fornication*) and have so said, *Swear not at all, except it be solemn and sacred Oaths, and by the Lord, to good Purposes in Courts, where ye are call'd to swear before a Magistrate*; so *James* if he had intended, as A.S. will needs inforce, yet without any Ground, a Limitation and Restriction, *Above all Things my Brethren Swear not, neither by Heaven, neither by Earth, neither by any other Oath, except ye swear solemnly by God to good Purposes in Courts or before Magistrates*; but as I said, instead of excepting any Exception, he adds that which more strengthens and clears beyond all Exception the Universality of his Prohibition; and if all vain Oaths by God were forbidden before, and all Swearing by Creatures, so that there was no need either for Christ or *James* to speak of them again, as A.S. sayes, then this is still matter for the Argument on our Part, that some Oaths were prohibited by Christ and *James* which were not prohibited before, and of which there was Necessity for them to speak, as there was indeed, not only about those Oaths and other Things which the Law before had prohibited, but even of those Things that it had allowed and indulged, because of the Hardness of their Hearts; so we say, there was a Necessity of Christ and *James*, not only to mention those Things again which the Law had spoken of before, and disallowed, which we have instanced before, and is manifest in that *Chap.* 5. which the *Pharisees* had perverted and loosened by their false Glosses and Traditions, but even those Things which were permitted, indulged and commanded under the Law, and suffered to be, because of the Hardness of their Hearts, and Strifes, Unbeliefs, Insecurities; and therefore Christ teacheth and informeth his Disciples as it was in the Beginning before those Things entered, and in

this Cause about Oaths among the rest prohibits all Swearing without Limitation, not only that which was once forbidden, but even that which was once permitted, and commanded, and indulged; and therefore *it hath been said of old Time, thou shalt not forswear thy self* (under the Law) where? in *Numb.* 30. 2. *Deut.* 23. 21. *but I say unto you, Swear not at all, neither by Heaven, nor Earth, nor* Jerusalem, *nor thy Head*, which is manifestly an exclusive Prohibition of all Oaths, without Exception or Restriction or Limitation, and still will stand good (notwithstanding all A. S. and others opposing) among his Disciples and true Christians, in whose Hearts he hath put it to speak the Truth, and confess in any Cause wherein they are concerned, to the Glory of God the Father, and to keep the Commands of his Christ, and to glorifie him by abiding in his Doctrine, *Swear not at all.*

And then A. S. concludes, *Here the grand Objection falls of it self, which is*, Either all kinds of Swearing is forbidden, or else Christ notwithstanding his Words (*But I say unto you*) forbad nothing which was forbidden before, *which is utterly improbable, and the Reason is* (saith he) *because God formerly had forbidden all false and vain Oaths, and all Swearing by Creatures, all which I grant to be true* (saith he) *but the* Pharisees *had taught the People otherwise by their wicked Glosses, that made the Commandment of small Effect by their Tradition, and the Practice of that Nation was widely distant from the Commandment, both which were necessarily to be reformed, which our Saviour did in these Words*, But I say unto you, Swear not at all.

Reply, Who ever denyed but that the *Pharisees* were blind Guides, and that they laboured to make void the Law, *and made the Commandments of God of small Effect by their Traditions*, or that the Practice of that Nation was not widely distant from the Commandment, and that they sware by false Gods sometime, and vainly by the true God, and took his Name in vain, and sware also by Heaven, and Earth, and *Jerusalem*, like as many do now; all this we grant, that they were out of the Way both in Oaths and other Things, also that Christ reproved in the fifth of *Matthew* and else-where, which Christ reformed and reproved their Doctrine and Manners; I say again, how is the grand Objection fallen by this, *That either all kind of Swearing is forbidden here by Christ, or else Christ forbad nothing which was not forbidden before, which is utterly improbable*, saith A. S. but it is more probable then any thing that A. S. hath yet offered; for if only by Heaven, Earth, *Jerusalem*, Head, Temple and Altar be that which Christ forbad, that the *Pharisees* taught the People they might swear by, these were forbidden before, inclusive in false Swearing or Swearing by Creatures, though not expressed or enumerated nominally, yet included among the sinful and vain Oaths under the Law, and so were forbidden before; and saith A. S. *I grant that all vain Oaths and Perjury, and all Swearing by Creatures were formerly forbidden*; and if so, as indeed they were, what more did he forbid then was forbidden, if the Words must only be understood of those sinful and vain Oaths by Creatures above-mentioned, that the *Pharisees* indulged the People in, and taught as A. S. would limit his Prohibition and Exception, I shall leave to the Conscience of every en-

lightned man to judge, and say that in these Words, *It hath been said of old Time thou shalt not forswear, but pay thy Vows unto the Lord, but I say* (who am come to restore Man again into that Estate he fell from by Transgression, and to redeem him that believes out of Strife and Contention, and Idolatry, to have fellowship with the Father) *Swear not at all*, neither by Heaven nor Earth, nor any other Oath, that as hath been said before here is a prohibition of all vain Oaths and false Oaths, and Perjury, and all Oaths by Creatures, and all the vain Traditions of the *Scribes* and *Pharisees* about Oaths, and somewhat more, even a prohibition of those Oaths to his Disciples, which the Law allowed after Sin had entred, for which cause the Law was added, and Oaths added, but Christ ends it, (not by destroying it) but by fulfilling it, and hath set up that which is more Evangelical, Truth it self, in which there is no shadow of change, and it is binding upon the Souls of all true Christians, and that by which they are bound one to another, and every Word, Promise, or Testimony that goes out of their Hearts and Mouths, they by it are bound to keep, least they fall into Condemnation, *but their Yea is yea, and Nay is nay*; and whatsoever is more then this cometh of Evil; and therefore they do not, cannot, nor dare not go beyond this or that which doth but amount to as much, and there needs no more among true Christians.

Now as to them, who are in the Contention and Strife and Unbelief and Oaths, works of the Flesh, as Variance, Discord, whom the Law hath Power over and is against, as long as they live in such estate, it's granted that the Law was added because of these Transgressions, and is against such; and how far Swearing can be binding among evil, contentious, unconscionable Men, that make no Conscience of any thing, who cannot believe one another, nor give credit to one another without Swearing, Experience hath manifested whether they judge one another to be believed better by Swearing then without Swearing, that's little to us, neither shall we meddle in contentious matters, nor have to do with striving Men, as little as possible, but rather suffer wrong, then wrong our Consciences by Swearing, which we are perswaded by Christ we ought not to right our selves, as hitherto we have done and have Peace, blessed be God in our Hearts, however, we could rejoyce and be glad to see all Men be at Peace, and agree, and it's our desire to live in that love, and we shall seek it with Men and to be at Peace as much as in us lyes, even in that love that works no Evil, nor *thinks no Evil, but believeth all things, and beareth all things*, and so carries beyond Strife and Oaths; but if they will not be without Oaths in *Courts* and *Judicatures*, we are clear in the matter, if they exact upon us, and do as they have done, to the undoing, and Ruining of many in this World, we must be content, knowing it is better to suffer wrong, then to do it, and shall acquiesce and rest in the will of God, till he plead our cause, and open the Hearts of Men to see through the Clouds of Error and Ignorance that is over their Consciences.

Yet however this I must needs say, this frequent, common, prophane Swearing, that hath exalted its Horn, more of late Years, is one of the crying Sins of *England*, that God's Anger is against, and will draw down his Judgment, and kindle the Indignation which hangs over this Nation,

not

not only becauſe of thoſe that command Men to Swear, contrary to Chriſts command, (and that for to eſtabliſh Cruelty and injuſtice) but alſo that Swore falſly and vainly, and that againſt their Knowledge, for their own profit, and the diſadvantage of others: to accompliſh their wicked, Malicious and Revengeful deſigns, againſt the Innocent, who dare not *Swear at all*, and thereby are made a prey to the Teeth of Wolves, and to the Wills of corrupt Men, who take occaſion (as it were) *To plow long Furrowes upon the Backs of the poor and needy, for which things ſake the Wrath of God will be poured out upon the head of the Wicked, and the Nation ſhall be on Heaps, and the wiſe Men ſhall be turned backwards, and their Table ſhall be a Snare, and the Curſe ſhall be upon the Rebellious, and they ſhall fall and be broken and riſe no more*; and this may juſtly befall this Nation, becauſe of Oaths, and becauſe of Oppreſſion.

And oh much pitied Nation! it may be ſaid of thee truly as the Prophet *Hoſea* 4. 2, 3. (*Becauſe of Swearing, and Lying, and Killing, and Stealing, and Whoring, they break out, and Blood toucheth Blood, therefore ſhall the Land Mourn, and every one that dwells therein ſhall be cut off*) Oh! what ſad times do we behold, nothing but extreames of Evil are preſented to our Eyes and Ears, ſome do little but Swear *ordinarily, commonly and vainly*, in all kind of Communication and Converſation, not only in their *uſual outer Courſes in Courts*, with *Judges* and *Magiſtrates*, but in their hourly diſcourſes alſo with other Men, in *Cities, Townes, Princes* and *great Mens Courts*, and *Places, Univerſities, Colledges*, almoſt all *Houſes*, at leaſt all *Taverns* and *Ale-houſes*, and in the open *Streets* and *Aſſemblies*, almoſt every where, are full of dreadful Oaths, and Mens diſcourſes interwoven with execrable and direful Oaths, even as it were daring God to *confound them* and *damn them*, and ſuch like, and though there be divers Laws againſt ſwearing vainly and forſwearing, yet theſe are not looked at, but how ſhould we exſpect that they ſhould look at the Execution of the Laws of Men which are good, who heed not the Law of God; and are ſo buzzed now a dayes, with over-executing thoſe intangling Laws that are extant for Oaths, and forſwearing, to intrap and inſnare poor Innocent Men, who dare not *Swear at all*, but keep the Commands of Chriſt; ſo that there is no leiſure loſt to look after thoſe moſt wholſome and profitable Laws of both God and the King, which are againſt vain Oaths, and forſwearing, which the Land abounds with, the like hath not been in any Age, which is a ſad preſage of the Judgment of God to be at hand.

And laſt of all, A. S. ſays, *He hath done, and he fears it's more and time to have done with the Expoſition of thoſe words, and ſo comes to Application, and ſo he ſpeaks to all in general; who at that time or any other may be legally called to take their Oaths, which you have heard Vindicated to be lawful, notwithſtanding the ſeeming oppoſition of theſe words*, Swear not at all; *but thoſe muſt be underſtood of neceſſary Oaths, and your Righteouſneſs is to exceed the* Scribes *and* Phariſees, *but they condemned Perjury in the verſe immediately before my Text; and your Warrant for ſwearing is in* Jer. 4. 2. *which thence appears not only lawful but in ſome caſes neceſſary.*

Reply. It's more then time indeed to have done, to pervert Chriſt's plain Doctrine with his imaginary Expoſition, and what he counts (legally called)

ed) seeing Christ prohibited it, is not of much force, neither will A. S.'s Vindication stand against the real opposition of Christ's words, *Swear not at all*; but his seeming Vindication (in the day of the Lord, when the secrets of all Hearts shall be manifest by Jesus Christ, when the Book of Conscience shall be opened) will be found to be in real opposition unto Christ, and his reward will be according to his works, who hath by his work strengthn'd the hand of Evil-doers and Persecutors, to the adding affliction to affliction upon the Righteous; and if the words must be understood of necessary Oaths, then there is none necessary among Christ's true Disciples, who commanded, *Let your Yea be yea, or your Nay, nay, for whatsoever is more comes of Evil*; and whether the *Scribes* and *Pharisees* condemned a Perjury or not, we are sure the Law did, which Christ's words hath reference to, *It hath been said of old time thou shalt not forswear thy self*; and if the Righteousness of Christ's Disciples be to exceed the Righteousness of the *Scribes* and *Pharisees*, and they condemned Perjury, and all false Swearing by God, and the *Law condemned all false Oaths and vain Oaths*, and Oaths by Creatures, as A. S. hath granted; then the Righteousness of the Disciples is to be another, then the Righteousness of the Law, which condemned all Perjury and vain Oaths; then what is it, but not to *Swear at all any Oath*, but speak the Truth, and *confess it to the Glory of God* in *yea* and *nay*? and this is that which exceeds the *Scribes* and *Pharisees*, and is only lawful and necessary under the Gospel; and as for *Jer.* 4. 2. this is pittiful proof and warrant for Christians to Swear under the Gospel, for that was only spoken to *Israel* or *Juda*, who were under the first Covenant, and yet were revolted from the Ordinances thereof, and were back-sliders, as is to be seen, *Jer.* 3. 22. and hath not Reverence to the second Covenant: But I shall come towards an end as well as A. S. and conclude and refer all (*what both he and I have said*) to the judgment of the Lord, and the measure of God's holy Spirit in all Mens Consciences, to be received or denyed by that as he and his Witness bears evidence, so shall the matter stand eternally.

Yet I cannot but mind the Reader, though A. S. hath had, as appears, certain Books of the *Dissenters*, in which are weighty things, about this particular of Swearing, which he hath not answered at all, as to their Arguments, only carped here and there at a word, which is not of great moment; but though he may plead some reason, that it was not possible to answer all things in so short a Discourse, as a Sermon, wherein he was limited as to time, yet since he had, I perceive, by his Annotations, time enough to have answered them, having their Books extant by him, but hath not, in the most weighty Considerations; therefore I refer the Reader to them, for his further satisfaction, *viz.* to the Answer of Bishop *Gauden*, by that faithful Servant of God, *Sam. Fisher*, where this point is largely discussed, likewise his *Antidote* against Swearing, in Answer to *Henry Dew*, and *Jeremiah Ives*, likewise a Book published by *Isaac Penington*, titled, *The great Question concerning the lawfulness or unlawfulness of Swearing under the Gospel stated, and considered of*; wherein are weighty things declared in short; 1st. what an Oath is; 2dly. the Ground and occasion of an Oath; 3dly. the causes wherein an Oath was to be used; 4thly. the end of an Oath; 5thly. the suitableness of its NATURE to the end aimed at by it; 6thly. the Persons to whom the use of an Oath was proper and lawful.

Wherein

Wherein alſo is clearly ſhown the ſtate of man-kind from the Creation, compriſed in four Heads or particulars: Firſt, (*The State of Innocency*) *when there was no Oath*) Secondly, *An eſtate of Captivity*, wherein an Oath was proper and lawful: Thirdly, *The eſtate of ſhadowy Redemption*, wherein it was lawful alſo: Fourthly, *An eſtate of true and perfect Redemption*, wherein it's neither needful nor lawful, ſeeing it's prohibited by Chriſt, all which A. S. hath paſſed over, and hath not anſwered.

Likewiſe a Book publiſhed by *John Crook*, Titled, *The Caſe of Swearing* (at all) *diſcuſſed with*; and ſeveral Objections anſwered: Theſe things A. S. hath not anſwered, I only inſtance them for the Readers further ſatisfaction, if unſatisfied in what hath been ſaid already; all which great and weighty things, are worthy of the Serious conſideration of all.

Likewiſe a Book, Titled, (*Swearing denyed in the new Covenant*) by *Morgan Watkins*.

When all that hath been ſaid, is duly conſidered and weighed in the Righteous Ballance of God's holy Spirit, they will not think it ſtrange that ſome deny to Swear at all, but rather wonder that ſuch a Vail of Darkneſs ſhould be ſo long over the minds and Hearts of them that believe not, notwithſtanding ſo clear evidence from Chriſt and his Apoſtles, or the Example of the Primitive Chriſtians or holy Martyrs, who ſpoke the Truth, but denyed to Swear at all; but that Cuſtome and Tradition is often more minded then the very Truth it ſelf.

Oh! that the Rulers of this Nation would once conſider & weigh what they are doing, and how many and great the ſuffering of a Conſcientious People that fear the Lord in theirs Hearts are, who dare not diſobey the commands of Chriſt, leſt they fall into Condemnation, and come under the rebuke of the Lord in their Hearts, who hath Power alone to kill and to make alive, but rather chuſe to ſuffer the loſs of all, and undergo the manifold Sufferings that ſome malicious Spirits cauſe to be inflicted upon them; when indeed there is no cauſe at all; while prophane Perſons Swear, and forſwear, and take God's holy Name in vain, and make little Conſcience of any thing, but ſometime for, and ſometime againſt, whatſoever ſeems countenanced and diſcountenanced by the Magiſtrates; ſo that neither the *King* nor *Kingdom* is in any more ſecurity, notwithſtanding all ſuch Swearing, how ſolemn ſoever they ſeem in Swearing, neither any more credit be given in Judicature, then there is to be given to him that is a common Swearer in his private occaſions, or common Communication; and Oh! how doth the Land abound in this, inſomuch that he that is not a Curſer or Swearer is looked upon as a *Phanatick*, or ſome *diſobedient Perſon*, or *unconformable Man*, which ought eſpecially to be eyed for a dangerous Perſon: Oh! that the Heads and Rulers of the People would but conſider how near the Judgment of God is, and how ready to break forth upon the Nation; and not without cauſe, even great Evils are begun, *Peſtilence* and *Sword* already threatned, and *God's Arrows flying abroad* to wound and to deſtroy them that continue in hardneſs of Heart, & rebellion againſt God, and will not ſuffer him to rule and reign in the Conſciences and Kingdoms of Men, but vain Men would ſet up their *Threſh-hold* with his, and not only ſo, but againſt his; and great is the wickedneſs and the Sins

of this Nation upon many accounts, which the Lord will bring a Scourge upon, especially that grievous Sin of Persecution, that *Cain*-like way, which the Generations have chosen to add as they ignorantly suppose unto their Church, and so build up their *Zion* with Cruelty, and their Church by Iniquity: Oh! this is loathsome in the sight of God; had *Zimri* peace who slew his *Master*? had *Israel* Peace when she slew the *Prophets*? had the *Jews* Peace when they had Crucified *Christ*? had the *Romans* Peace when they Persecuted the first *Christians*? had *Cain* Peace when he had slain his Brother? If nay, let not *England* expect Peace, when they are Persecuting them that are Members of Christ's Church, so that this grievous Sin (if *England* had no more) were enough to bring the dreadful Judgment of God upon the whole Land, and undoubtfully will, if not repented of; but now it must not be counted so; and why? becaus there are some *Statuets* and Laws which they obey not, and so it's for disobedience; consider, did not all the former pretend one Law or other, did not all that ever suffer'd, even the best of Men & Christians suffer as disobedient, & as Offenders against some Law or other, & as Evil-doers in the Account of them, that inflicted Punishments upon them; if so (as it is certain they did) may not *England* be deceived, while that they are thinking they do God and the King Service, to root out and destroy some under the Notion of Heresie, and some under the Notion of Disobedience and Factious, may they not be persecuting Christ in his Members. or destroying the peaceable Members of their Native Country; the Lord open all their Eyes, and do away the Darkness and the Vail of Ignorance that is over many Hearts, that they may turn to the Lord, and submit unto his eternal and unchangeable Power, that so they may escape the Day of the Lord, which is at Hand, and the Judgment of God that is ready to break forth as an an over-flowing Scourge, to cut off and sweep away in his Displeasure even all them that would not have Christ to rule in their Hearts, neither have his Laws fulfilled nor obeyed, which he writeth in the Hearts of all true Believers, unto whom all must bow and be subject, because the Father hath committed all Power into his Hand, and his Glory he will not give to another, no, to none but him whom he hath given for a Covenant of Light and Life, to be King, Law-giver, Saviour and Judge of his People, and to be the Head of the Body, his Church, whom he redeems out of the World to himself to glorifie him, who is the only Potentate and King of Immortal Glory, God blessed forever and ever, *Amen.*

To all the Well-beloved Flock of Christ, whom he hath gathered into his Fold (to feed in his Heavenly pasture) in and about London, Hartford and Kingston.

PEace from God the Father be multiplyed in all your Hearts through Jesus Christ, the Prince thereof, whom the Father hath sent, as his Free Gift, and given for the Covenant thereof unto all that believe and receive him, to reconcile all, even all that believe, even them that have been and yet are afar off, and are in Enmity in their Hearts yet by wicked Works, and have no Title or Right unto Peace, yet they that have received have, and them that shall receive him shall have, and shall be brought nigh unto God, and out of the Wrath and Enmity, and so come to be capable thereof, through receiving and believing in his Name and Power, by whom alone Remission of Sins is obtain'd, and Peace and Reconciliation with God witnessed, to whom be Glory and Honour forever and ever, *Amen.*

Dearly Beloved, with Thoughts of pure and unspotted Love I often remember you all, who have been and are Followers of Christ, and Sufferers for him in this present World, and also have been and may expect to be while in the World Companions with them that suffer for that blessed Hope and Testimony, which you have received from God in your Hearts, by which the Saints in Light were purified and sanctified, and did overcome the World and the Prince thereof, who now ruleth in the Children of Disobedience, who are subject to his Power and Government, which stands in Wrath, Envy, Oppression, Persecution, and in that which leads unto every evil Deed and Work, and because the Lord hath chosen you out of the World, and from under the Power of the Prince of Darkness, therefore he and all his Subjects hate you; and as it was from the Beginning of his Kingdom since Sin entered into the World, so it is now (though it was not so from the Beginning of God's Creation) when all was blessed and at Peace, and in Unity and Harmony one with another, when Man was the Image of God; and you through the rich Mercy and Love of God being called to believe in the Hope and Promise of God, and having waited and obtained Life through Jesus Christ, whom the Father hath given for Life and the Covenant thereof, and of Peace unto all that believe; I say, it being given unto you of the Father to believe and receive him whom the Father hath sent to restore again all, even all; receive the free Gift, and close therewith, according as the Father ten-

tenders him unto all, believing and obeying his Voice, they come to witness Restoration, and to be delivered from Darkness and Death, and every evil Way and Work into perfect Freedom in due time, and to serve the living God in Righteousness and Holiness, and to be made Partakers of his precious Promise, and of the Kingdom, Power and Glory of God, that fades not away, and of Life eternal, and Peace, and Joy in the holy Ghost now and forever, and makes all his chosen Ones, who believe in his Name, Partakers of his piteous and long Suffering, and of his heavenly and spiritual Blessings in Christ Jesus, to whom be Glory forever and ever, *Amen.* I say, because the Lord hath chosen you, and hath wrought Change in you, and brought you out of their Pathes, whose Habitations are full of Cruelty; all that are in Bondage hate you and your Freedom and your Life and Way, and there can be no Reconciliation no Concord in the Ground; for as it was of old time, even so now, since *Cain* slew his Brother; so all the Children of the Flesh, of the Bond-woman and of the World hated them that were born of the Spirit, and were redeemed up unto God, to live unto him, and glorifie him forever, by shewing forth by a holy Conversation, that they were so called and chosen of God; I hope the Consideration of these things, and the Knowledge of them dwells with you, and in your Hearts; and you see you are joyned to a blessed Company and an holy Assembly, who are gone before, and are entred into Rest, and have precious Fellowship with them who now remain alive unto this Day, who have Fellowship with the Father and the Son, and in all our Trials and Afflictions are afflicted with us; although you have had Exercises above many, and have walked through the Region and Shadow of Death inward and outward, yet the Lord hath upholden you unto this Day, that you may bear in Mind his great and dreadful and wonderful Works, and fear before him, and honour him, and speak Good of his Name, and worship him in the Beauty of Holiness, which he hath led you into, and glorifie him in his Temple; comfort and strengthen one another in the Truth, and let not the World, neither the fading Glory of it overcome your Hearts; but in the Dominion of God stand over the World and its Temptations, lest you be entangled, that you cannot run with Patience, and follow the Lord in the Cross; the Dayes of our Pilgrimage go on apace, the time is short, all outward Suffering will have an End, and Wrath shall cease to be any more; happy are they that continue in the Patience for this Moment of time we have to follow the Lamb here through the War and Tribulation, Victory is at the End thereof, in the mean time God by his holy Spirit gives daily Hints of his Love in the inward Man unto all stay'd Minds, and Assurance of the Victory, which makes me often overlook present Suffering, and forget the Afflictions that are past, and little to heed present things, though they seem to frown, because the Light of God's Countenance is lifted up, and his Favour, and Love, and strengthning Power felt in the inward Man, which ballances all, and weighs down the Scale of present Trouble and Affliction, so that hard things are become easie, and ponderous things light; look not out at Trouble and Hardship, but rather admire the great Goodness of God, that hath so much restrained the Wrath of Men, which was great, and hath made some of it to turn

to

to his Glory, he hath made void the Intention of the prudent, and hath turned Counsel backward, and hath frustrated the Expectation of the proud and lofty, who took Counsel together, even as of old, against the Lord and his anointed, yet for all this God hath established his Son on the holy Hill of *Sion*, and his Saints reign with him; sure you cannot but have taken notice of these things, and of the Out-goings of the Lord, and have considered his handy-Works, and say with me, the Lord hath created Deliverance upon Mount *Sion*, and hath appeared to the Joy of the Righteous, and his Enemies he is making as the Dust under his Feet, and is scattering the Devices of the Sons of fallen *Adam*, and making them as the Chaff of the Summer Floor, which the Wind scattereth. Friends, what shall I say unto you? that I love you ye know, that it's no less, neither diminished to the faithful I now give you to know; I often remember you upon my Bed, and not only so, but before the Lord, whom I know hath a Regard unto the Supplications of the upright, and their Prayers are as Incense, and from whom he smells a sweet Savour, and gives them to feel and know it in their Hearts, so that they come unto him with Confidence, having Access through Jesus our Life and Joy, unto whom be Glory and Honour forever and ever, *Amen.* Dearly beloved, what shall I say to comfort your Hearts, and stir up your Minds to the Exercise of his Grace in you; but the plenteous Harvest of the Lord is come, wherein they that have sown to the Spirit, and have walked in Obedience thereunto, do reap the plenteous Fruits of Righteousness, Peace, Joy, Assurance and pure and perfect Consolation, so that all Cause of Complaint is taken away, Glory to the Lord forevermore; the Vintage is ripe, the Press is full, and many Fatts overflow because of Plenty, and many are filled with the Fatness of God's House; the new Wine is drunk, that comes from the pure and living Vine, Christ Jesus; Clusters of heavenly Grapes are possessed, better by far then them the Spies brought from *Eshcoll*, which may animate all your Hearts, and encrease your Faith and Hope; and further, this I say unto you, God is ready to give bountifully unto all, if you be ready to receive, and meet to digest his heavenly Food; and I am sure you cannot want any good thing, neither will his Consolation be withholden from you, but that which the Prophet *Hosea* prophesied concerning *Israel*, and the Blessings that should come upon them, *The Lord shall hear the Heavens, and they shall hear the Earth, and the Earth shall hear the Corn, and Wine, and Oyl, and they shall hear* Israel; the same you shall feel inwardly, to the Satisfaction of all your Souls; the God and Father of our Lord Jesus Christ open all your Hearts, and keep them open, that he according to his Promise may come in, and sup with you, and make his Abode with you and us all, *Amen, Amen.* Brethren, I might and could write largely unto you, but that I know the Word of Truth hath been and is plentifully from time to time published among you, which I would have you all prize as a Mercy and Blessing from the Lord; it was said in the Dayes of *Eli* the high Priest, *That the Word of the Lord was scarce in those Dayes*; and *Amos* prophesied against *Israel*, when they slighted the Commandment of the Lord, and said to the Seers, see not, and were out of Love with the Word of the Lord, *That there should come a Famine of it, and they should wander from Sea to Sea, and should not hear*, which was a great Judgment; for that End I speak, that you

you may prize that Plenty God hath ſcattered and ſown among you, and not loathe like *Iſrael*, what nothing but Manna, nothing but Manna? or luſt after new or unknown things, as ſome prophane Minds ſay, *what, one and the ſelfſame thing ſtill we hear if we go from Year to year*; yes indeed, the Truth is one, the Way to Life one, the everlaſting Covenant of Life is one, by which Salvation, Peace and Reconciliation comes to all that believe, and Union with God known, and perfect Satisfaction to the faithful, ſo that they ſay and believe in their Hearts he is come, and the Way is declared that leads to everlaſting Felicity, and we look not for any, nor after any other; I ſay, I might write largely unto you, but you are written in my Heart even all that keep their Integrity; feel my Love unto you all in the Life that hath quickned you, that it runs as freſh and freely as *Euphrates*, that watered the Garden of *Eden*, and is no other then the bubling and ſpringing of the VVater of Life, of Love, which the Lord cauſed to flow forth, and in it to ſalute you all; the Peace of God reſt in all your Habitations, *Amen.*

Appleby, *the 22d of this 6th Moneth*, 1668.

Your Dear Brother in Suffering for Chriſt,

F. H.

Cauſe this to be read in the Aſſembly of the Church of God in and about *London*, *Hartford* and *Kingſton.*

THE

THE TABLE OF THE Principal Things contained in this BOOK.

A Warning to the Priests and People of *Kendal*, page 1.

The Word of the Lord to *Oliver Cromwel*, p. 5.

An Answer to *Tho. Ellison*'s Petition to *O. Cromwel*, p. 7.

The fiery Darts of the Devil quenched: *In Answer to a Book called*, The second Beacon fired, *presented to* Oliver Cromwel, *then Protector*, p. 17.

A Warning to all the Rulers in these *English* Nations, p. 24.

A Warning to all the World, p. 26.

A General Epistle to the Camp of the Lord in *England*, p. 28.

The Inheritance of *Jacob* discovered after his Return out of *Egypt*, p. 37.

A Lamentation for the scattered Tribes, p. 65.

I. *The Difference shewn betwixt them that learn of Christ, and are taught of him, and them that follow the Principle of Darkness, that leads into Error*, p. 72.

II. *The Difference betwixt the Faith which is feigned, which is the World's, and the Saints Faith*, p. 77.

III. *Concerning Hope, and the Difference betwixt true and false Hope*, p. 79.

IV. *True Faith how it is wrought, and what it is in its Effects and Operations*, p. 80.

V. *A Word to all the Ministers of the World in all Opinions and Sects, and to all your People in every Sect*, p. 81.

VI. *To all you who put out the Eye through long accustoming to Sin, who are near utter Darkness*, p. 84.

VII. *To all them that are tossed, and find no Rest for the Sole of their Feet, but are still lead aside into Pollutions and Sin, and know not how to come forth, nor where the Power is*, p. 86.

The measuring-Rod of the Lord stretched forth over all Nations, p. 89

The TABLE.

Some of the Mysteries of God's Kingdom declared, p. 109.

I. *What the Day of the Lord is, and to whom it hath appeared, and how it is seen and discovered,* p. 114.

II. *What the Day of the Lord is, and what it will be to the Wicked, declared,* p. 115.

III. *What the Day of the Lord is to the Righteous, and how he appears to them, and whether any are to look for it whilest in the Body, resolved,* p. 116.

IV. *Where the Day of the Lord doth appear, and how it comes, and how it is to be looked for, declared* p. 118.

V. *What the Spirit of the Lord is, and how it comes to be received, which discovers the Things of God,* p. 119.

VI. *How the Spirit of Truth worketh and appeareth in them who are convinced, and yet have not obeyed shewed,* p. 121.

VII. *How the Spirit of the Father worketh in them who are turned to it, and have taken Heed unto its Manifestation, and are in some Measure Partakers of its Power,* p. 125.

VIII. *Unto whom the Spirit of the Father bears Witness, and seals Assurance of the Father's Love, and of Justification with God, declared,* p. 125.

IX. *What the free Grace of God is, and unto whom it hath appeared, and where all are to wait to receive it, declared, as it hath been revealed by the Spirit,* p. 127.

X. *Whether all have received the Grace of God or no, declared; and whether it be a sufficient Teacher in it self, to wit, that Grace that hath appeared to all, if it be received, demonstrated,* p. 129.

XI. *A Word to the Wise Men of this World, who are glorying in the Sound of Words, and worshipping outward Appearances; to all Wise and Litteral Professors, who think you are worshipping God aright, who think to search into the deep Things of God by your Natural Wisdom, Learning, Parts and Study,* p. 134.

XII. *The Kingdom of God and of his Christ declared in some Measure, as it is revealed, what it is, and how it comes to be revealed to them and in them that believe, that all that are waiting for it may know wherein it consists, and so receive the End of their Hope, and the End of their Expectation, and know the Dominion which hath no End,* p. 137.

An Epistle to Friends in *London,* p. 141.

Mystery *Babylon* the Mother of Harlots discovered, p. 145.

The Invisible Things of God brought to Light by the Revelation of the Eternal Spirit, p. 173.

I. *The Work of the Lord declared, which was in the Beginning, when the Word was with God, and was the Father's Delight, and Man made in the Image of God, &c.* p. 179.

II. *The Understanding may read the Wisdom of God in a Mystery, and also may see the Sottish Doctrine of the Apostates,* p. 182.

III. *An Objection answered,* p. 183.

IV. *How Peace, Joy and Delight possessed every Thing that God had made, how every Thing which he had formed glorified him with one Consent in the Beginning,* p. 184.

V. *How Man lost his Estate and Dominion and Unity with God and all the Creatures, and how the Lamb came to be slain, and the World that lay in Wickedness came to be framed in Man after the Tempter entred, how endless Misery came in upon all after the Transgression,* p. 185.

VI. *How Sin entred into the World, and Death by Sin, and how Man is dead while he lives, and all are dead Works that he acteth, and the States of all the Sons of Men and their Works may be seen in the Fall,* p. 177.

VII. *Three Objections answered about this Particular,* p. 189.

VIII. *Self-Righteousness, Deeds of Darkness also and dead Works are to be condemned also, and Man who acteth them in the Fall,* p. 191.

XI. *An*

IX. *An Objection answered as to the present State of the Ministry of the Nations, their Practice and their Worship,* p. 192.

X. *How all Men in the Degeneration and in the Fall have corrupted themselves, and been Idolaters in every Administration, being gone from the Life and Power of God in themselves, and having lost the Power of God, Man can neither Worship, Honour nor Obey God aright,* p. 196.

XI. *How the Woman that travailed in Birth, who was cloathed with the Sun, and brought forth the Man-Child, fled into the Wilderness, when the Dragon had Power, and the Man-Child was caught up to God,* p. 211.

Darkness and Ignorance expelled by the Light shining forth and the Appearance of the Day, p. 217.

The *Popish* Inquisition newly erected in *New England, wherein their Church is manifested to be a Daughter of Mystery-Babylon,* p. 237.

The Works of Darkness brought to Light, and reproved: *In Answer to* John Wells, *concerning the Word, the Gospel and the Way to Christ,* p. 262.

The Mouth of the Pit stopped, *In Answer to a lying Story called,* Hell broke loose, p. 275.

The Heart of *New-England* hardened through Wickedness: *In Answer to a Book entituled,* The Heart of *New-England* rent, p. 299.

An Information and Advice to the Army and Committee of Safety, p. 324.

One Warning more unto *England* before she give up the Ghost, and be buried in the Pit of Darkness, p. 333.

One of Anti-christ's Volunteers defeated, and the true Light vindicated: *In Answer to a Book called,* Ignis fatuus, p. 344.

To all Friends and Brethren, who have been called of the Lord into that Place of *New-England,* to bear their Testimony for the Lord, to the answering of his Witness in every ones Conscience, p. 369.

The Deceiver of the Nations discovered, and his Cruelty made manifest, p. 372.

Some Openings of the Womb of the Morning, *to all the Princes of* Germany *and People who profess the Name of Jesus Christ in those Dominions,* p. 383.

The Glory of the true Church discovered, as it was in its Purity in the primitive Times, also a Manifestation how and when the Apostacy came in, p. 401.

I. *The State of the true Church from the Manifestation of Christ in the Flesh, to the End of the Apostles Dayes,* p. 407.

II. *The entring in of the Apostacy, and the Declination from the Purity of Doctrine, Worship and Practice, and when it began,* p. 411.

III. *The Reformed and Separated Congregations called* Parochial, *proved to be in the Apostacy, compared with the Primitive Times in Worship and Practice,* p. 417.

IV *A few Words, shewing unto all how they may come out of the Apostacy to the true Church, which is in God, the Lamb's Wife,* p. 422.

V. *Concerning baptizing or sprinckling Infants,* p. 424.

VI. *Concerning the Sign of the Cross, and ordaining of Parish-Churches,* p. 426.

VII. *Con-*

VII. *Concerning Swearing by the Gospel (as it is called) and kissing the Book, and Bishopping of Children,* p. 427.

VIII. *Concerning Fasts, Feasts and Holy Dayes, their Institutors and Founders in the Apostacy,* p. 430.

IX. *Concerning Priests Vestures and Bells, which are practised amongst* Christians, *as Apostolick Institutions,* p. 431.

X. *Concerning the Mattens, and singing of Psalms by Course in Musical Tunes, and Supplications and short Prayers called Letanies, their Authors shewn,* p. 433.

XI. *Concerning the Passeover and Lord's Supper, and the Ceremonies about it,* p. 436.

XII. *Concerning Ministers and their Office under the Law and under the Gospel,* p. 438.

XIII. *Concerning the Ten Persecutions under the* Heathen *Emperors, how divers vain Traditions and Institutions got up among the* Christians *in those Times, and Constitutions among the Eastern and Western Churches after the Apostacy was entered, in the first Three and Four Hundred Years after Christ,* p. 443.

XIV. *Of the Decrees and Ordinances of the Church of* Rome, *which are holden out for Apostolical Ordinances and Institutions,* p. 457.

XV. *Concerning the General Councils since the Apostles Dayes, which belonged to the Church of* Rome, *their Decrees not infallible, but contradicting one another,* p. 460.

XVI. *Concerning the Worship of God, and whether Kings and Rulers ought to compel in Spiritual Things, declared, and some Scriptures cleared, and several Objections answered about this Thing,* p. 463.

XVII. *Concerning Oaths in the first Covenant, and the Lawfulness thereof, and the Unlawfulness thereof discovered in the New Covenant in the Gospel-Times, though the Apostates mingle Ordinances of both together,* p. 469.

XVIII. *Tythes in their first Institution, unto whom they were due according to the Command of God, declared, and that Tythes are no Way Lawful to be received, neither sought for, by any who are Ministers of the New-Covenant and the Everlasting Gospel, proved out of Scriptures and Antiquity,* p. 476.

XIX. *Respecting of Persons, and complemental Bowings, and worshipping one another, and flattering Titles are no good Manners, but are in the Transgression, and have been anciently reproved and condemned,* p. 487.

XX. *Universities and Schools of Natural Learning were of no Use, as to the making of Ministers of Christ in the Primitive Times, but a Thing introduced and brought in in latter Ages by the Apostates, who had erred from the Spirit, and then admired and set up Natural Languages and Philosophy, that thereby they might be furnished to make* Discourses, Speeches *and* Sermons *to get Money by, and as they are holden up at this Day, are made an absolute IDOL,* p. 490.

The Rock of Ages exalted above *Rome's* Imagined Rock, on which her Church is built ded, p. 497.

I. *What the true Religion is, and where it is, demonstrated,* p. 501.

II. *The Church of* Rome *proved to be the false Church,* p. 502.

III. *The Pope proved not to be the Head of the true Church, and Christ proved to be the Head of the Body, which is his Church, and the Rock upon which his Church is built,* p. 505.

IV. *Purgatory proved to be an erroneous, Doctrine which is held forth by the* Papists; *and their Praying for the Dead proved to be another false Doctrine, not commended nor practised by Christ or his Apostles,* p. 507.

V. *The* Papists *Doctrine which saith, Christ is really and personally in the* Mass *and in the* Eucharist, *to be Blasphemous, and great Idolatry,* p. 508.

VI. *The* Papists Mass *and their Ceremonies proved not to be Apostolical,* p. 511.

VII

VII. *The* Papists *honouring of Reliques and Images of Saints, and praying by Beads, proved to be but the Inventions and Traditions of Men, and contrary to the Doctrine which the Apostolick Church held forth,* p. 512.

VIII. *The Doctrine of forbidding certain kinds of Meats, and forbidding the Scriptures to be read by all, answered,* p. 515.

IX. *Concerning Miracles,* p. 519.

X. *Answers to eight Propositions set forth by one* C. M. *in a Book of his called,* A Catechism against all Sectaries, p. 521.

A General Epistle to the Seed of God, p. 536.

A Visitation of Love, Peace and Good-Will from the Spirit of the Lord, sent unto the whole Flock of God now in their Day of Tryal and Hour of Temptation, p. 537.

An Epistle to all the beloved Prisoners and Fellow-Sufferers in *Newgate,* and else-where in Bonds about the City of *London,* and to Friends of *Bristol* and *Hartford,* who have lost their Liberty for Christ's sake, whom the World is not worthy of, p. 543.

The great Case of Tythes and forced Maintenance once more revived, p. 548.
The State thereof enquired into before the Law, under the Law, and among the Jews, *likewise under the Gospel.*
The true Ministers of Christ their Allowance shewn,
Likewise the Corruption of Time since Christ, how Tythes have been introduced, wherein Antiquity is searched, and the Judgment of the Fathers of the Church in several Ages produced,

A general Epistle to all who have believed in the Light of the Lord Jesus, and are called of God to follow the Lamb through the great Tribulation, p. 604.

The True Rule, Judge and Guide of the true Church of God discovered and born Testimony unto, what it is, and wherein it it consisteth, in Opposition to the pretended *Catholick Church of* Rome, *her Rule, Foundation, Guide and Judge; being in Answer to a Book writ by Captain* Everard, *entituled,* An Epistle to all *Non-conformists.* p. 611.

A General Epistle to the dispersed and persecuted Flock of Christ Jesus in *England* and else-where, who have believed in Christ, the Light of the World, and now suffer for his Name's sake, p. 657.

Oaths no Gospel-Ordinance, but prohibited by Christ; *being in Answer to* A. Smallwood's *Sermon published, which he preached at* Carlile, *wherein he laboured to prove Swearing lawful among* Christians, p. 668.

To all the well-beloved Flock of Christ, whom he hath gathered into his Fold (to feed in his heavenly pasture, in and about *London, Hartford* and *Kingston.* p. 732.

THE END.